THE TWELVE FAMILIES OF YASHARAHLAH

BOOK THREE

THE BOOK OF LAWAYA

The Priestly Family: From the Third Son to Haiti and the Great Lakes

ALL GLORY TO AHLAH SHADAYA YAHAWAH AHLAHYAMA HAYAHAWASHAI MAWASHAYAI YARAYA

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

DEDICATION

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

To LEVI — the priestly family, the tribe that carries Yahawah's sanctuary, the ones whose inheritance is Yahawah Himself. Your hour of restoration is at hand.

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

ABOUT THIS SERIES

THE TWELVE FAMILIES OF YASHARAHLAH is a series of twelve books produced under the authority of the Lashawam-Qadash Translation Project — THE SCRIPTURES COMPLETE — led by Apostle Marlon, First Witness of Revelation 11:3 and the reborn spirit and power of Apostle Paul. This series documents the complete identity, history, and prophetic destiny of each of the Twelve Families of Ya-Ai-Qa-Ba (Jacob) who are today scattered across the earth. Each book is written exclusively from the confirmed framework established and taught by Apostle Marlon — grounded in authentic Lashawam-Qadash scriptures, the confirmed West African geographic truth, the proven E1b1a genetic record, and the complete prophetic testimony of Yahawah's word.

This is Book THREE of twelve. It covers the Family of LEVI — the third son of Ya-Ai-Qa-Ba, the priestly family with no territorial inheritance — Yahawah Himself is their portion — from the covenant patriarch to

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

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

The Name La-Wa-Ya

La-Wa-Ya — written in Paleo-Hebrew as 𐤋𐤅𐤉 — means 'Joined' or 'Attached.' When La-Ah-Ha bore her third son and named him La-Wa-Ya, she declared: 'Now this time will my husband be joined unto me, because I have born him three sons' (Genesis 29:34). The longing of La-Ah-Ha — to be truly connected to Ya-Ai-Qa-Ba, to have her love returned, to be united — found its expression in the naming of this child. La-Wa-Ya is the family whose very name is about attachment, union, and covenant proximity.

This meaning is prophetically significant. La-Wa-Ya is the family that Yahawah drew closest to Himself — not through territorial inheritance but through service, proximity, and the covenant of the priesthood. Yahawah told Ah-Ha-Ra-Na (Aaron): 'I have given you the charge of mine heave offerings of all the hallowed things of the children of Yasharahlah... I am your part and your inheritance among the children of Yasharahlah' (Numbers 18:8,20). The family whose name means 'joined' was joined to Yahawah Himself as their inheritance — the most intimate and ultimate form of the attachment La-Ah-Ha had prayed for.

The Distinction That Sets La-Wa-Ya Apart

La-Wa-Ya is the only one of the Twelve Families that received no territorial allotment in the covenant land. Every other family was given borders, cities, and agricultural land. La-Wa-Ya received 48 cities scattered throughout all the other families' territories — and Yahawah Himself as their inheritance. This is not a poverty of assignment but an elevation: when all other families received land, La-Wa-Ya received the Creator of the land. The material gave way to the eternal. The geographic gave way to the divine. This distinction defines every subsequent expression of La-Wa-Ya's character and mission — they are the family that carries the presence, maintains the covenant worship, and teaches Hathawaratha to all the others.

CHAPTER II | THE PROGENITOR — Birth, Parents & Origins

Born Third — The Pivot of the Family Order

La-Wa-Ya was the third son born to Ya-Ai-Qa-Ba (Jacob) and La-Ah-Ha (Leah), after Ra-Ah-Wa-Ba-Na (Reuben) and Sha-Ma-Ai-Wa-Na (Simeon). Three is the number of complete witness — two witnesses establish a matter, but three establish it beyond question. La-Wa-Ya's birth position as third carries this covenant weight. He came after the first (who would be disqualified) and the second (who would be paired with La-Wa-Ya in blessing and correction), establishing the pattern of a family that would carry both the shadow of the Shechem judgment and the glory of the Sinai faithfulness.

La-Wa-Ya grew up in the covenant household of Ya-Ai-Qa-Ba — trained in Lashawam-Qadash, in the covenant traditions of Ah-Ba-Ra-Ha-Ma and Ya-Taza-Khaa-Qa, and in the family structure that Yahawah had been building for generations. He was the brother of Ya-Ha-Wa-Da-Ha (Judah), who would carry the royal sceptre, and of Ya-Wa-Sa-Pa (Joseph), who would carry the birthright. La-Wa-Ya's portion was neither the sceptre nor the double inheritance — it was the altar and the sanctuary. Three things cannot exist in the same family without order: the king, the provider, and the priest. La-Wa-Ya is the priest.

The Shechem Episode — Fierceness for a Sister

The most dramatic event in La-Wa-Ya's recorded life was the episode at Sha-Ka-Ma (Shechem). Sha-Ka-Ma son of the Hivite prince Ha-Ma-Ra (Hamor) defiled Da-Ya-Na (Dinah), La-Wa-Ya's sister and the daughter of La-Ah-Ha. Sha-Ka-Ma then sought to marry her legitimately — but La-Wa-Ya and Sha-Ma-Ai-Wa-Na (Simeon) devised a plan: they required all the men of Shechem to be circumcised as a condition of the union. On the third day after the circumcision, when all the men were in pain and unable to fight, La-Wa-Ya and Sha-Ma-Ai-Wa-Na entered the city and killed every male (Genesis 34:25-29).

Ya-Ai-Qa-Ba rebuked them sharply: 'Ye have troubled me to make me to stink among the inhabitants of the land.' But La-Wa-Ya and Sha-Ma-Ai-Wa-Na replied: 'Should he deal with our sister as with an harlot?' (Genesis 34:31). The ferocity was real. The cause was real. But the method — deception followed by collective violence — was outside the boundaries of covenant conduct. This is why Genesis 49:5-7 pronounces judgment: 'Simeon and Levi are brethren; instruments of cruelty are in their habitations... their wrath, for it was fierce.' Yet this same fierceness, properly channeled and consecrated to Yahawah's service, would become La-Wa-Ya's greatest covenant strength at Sinai.

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

The Golden Calf — The Reversal of Shechem

The defining covenant moment for La-Wa-Ya — the moment that transformed the Shechem judgment into a priestly blessing — came at the foot of Ha-Ra Sa-Ya-Na-Ya (Mount Sinai). While Ma-Sha-Ha was on the mountain, the people made a golden calf and worshiped it. When Ma-Sha-Ha came down and saw the desecration, he stood at the gate of the camp and called: 'Who is on Yahawah's side? let him come unto me. And all the sons of Levi gathered themselves together unto him' (Exodus 32:26). La-Wa-Ya — the entire tribe — responded immediately and completely.

Ma-Sha-Ha commanded them to take their swords and go through the camp, executing judgment on those who had worshiped the calf. Three thousand were judged that day — and La-Wa-Ya did it. The same fierce sword that had slaughtered Shechem was now wielded in Yahawah's service, at Yahawah's command, for covenant faithfulness rather than family vengeance. Ma-Sha-Ha declared: 'Consecrate yourselves today to

Yahawah, even every man upon his son, and upon his brother; that he may bestow upon you a blessing this day' (Exodus 32:29). The ferocity was redeemed. The Shechem sword became the covenant sword. And La-Wa-Ya received the priesthood as the reward for undivided loyalty to Yahawah.

The Three Levitical Clans and Their Tabernacle Duties

La-Wa-Ya was organized into three major clans, each with specific, non-interchangeable duties in the service of the Tabernacle. The Ka-Ha-Tha (Kohathites) — from whom Ma-Sha-Ha, Ah-Ha-Ra-Na, and the High Priests descended — carried the most sacred items of the Tabernacle: the Ark of the Covenant, the Table of Showbread, the Menorah, the golden altar, and the sacred utensils. They transported these on poles, covered under multiple layers of cloth, and were forbidden from even looking at the holy items uncovered (Numbers 4:15-20). The Ga-Ra-Sha-Na (Gershonites) carried the Tabernacle's coverings — the curtains, the tent, the door screen. The Ma-Ra-Ra-Ya (Merarites) carried the frames, the bars, the pillars, and all the structural components. Every Levite had a role. Every role was essential. None was more honorable than another in Yahawah's sight.

CHAPTER IV | THE BLESSING — The Prophetic Charter of LEVI

Genesis 49:5-7 — The Difficult Blessing

'Simeon and Levi are brethren; instruments of cruelty are in their habitations. O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united: for in their anger they slew a man, and in their selfwill they digged down a wall. Cursed be their anger, for it was fierce; and their wrath, for it was cruel: I will divide them in Ya-Ai-Qa-Ba, and scatter them in Yasharahlah' (Genesis 49:5-7). These words stand over La-Wa-Ya at their original pronouncement as the most difficult of all Ya-Ai-Qa-Ba's blessings. The tribe will be divided and scattered — this is the pronouncement.

But the scattering was not punishment without purpose. The 48 Levitical cities scattered throughout the territory of all the other eleven tribes meant that every family of Yasharahlah had a Levitical community within reach — teachers of the Hathawaratha, keepers of the covenant traditions, ministers of the sanctuary ordinances within traveling distance of every family. La-Wa-Ya was scattered so that Yahawah's word would not be contained in one region. The scattering was the fulfillment of the priestly commission: go to all the families, teach all the families, minister to all the families.

Deuteronomy 33:8-11 — The Priestly Reversal

Ma-Sha-Ha's blessing in Deuteronomy 33:8-11 reverses the tone of Genesis 49 completely: 'Let thy Thummim and thy Urim be with thy holy one... They shall teach Ya-Ai-Qa-Ba thy judgments, and Yasharahlah thy law: they shall put incense before thee, and whole burnt sacrifice upon thine altar. Bless, Yahawah, his substance, and accept the work of his hands.' The Thummim and Urim — the sacred instruments of divine guidance — are given to La-Wa-Ya. The teaching of the law to all Yasharahlah is their commission. The incense and the altar are their service. The anger of Shechem has been transformed into the holy fire of the altar.

The reversal is confirmed by the Sinai episode: 'Consecrate yourselves today to Yahawah... that he may bestow upon you a blessing this day' (Exodus 32:29). The blessing that was originally the correction became the commission. La-Wa-Ya's priestly endowment was not given to them despite the Shechem episode — it was given partly because of what the Sinai response revealed about the tribe's capacity for undivided, fierce covenant loyalty when properly directed. Yahawah redeemed the ferocity and made it the foundation of the priesthood.

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

Levi in Ma-Taza-Ra-Ya-Ma — Growing Without Territory

La-Wa-Ya went to Ma-Taza-Ra-Ya-Ma with Ya-Ai-Qa-Ba's household as the third son. His sons who went to Ma-Taza-Ra-Ya-Ma were Ga-Ra-Sha-Na (Gershon), Qa-Ha-Tha (Kohath), and Ma-Ra-Ra-Ya (Merari) — the three founding clans whose names would define La-Wa-Ya's entire structure in the wilderness and beyond. From Qa-Ha-Tha descended Ah-Ma-Ra-Ma (Amram), the father of Ma-Sha-Ha (Moses) and Ah-Ha-Ra-Na (Aaron) — the two greatest leaders Yasharahlah ever had were both Levites, from the same clan, from the same immediate family.

During the 430 years in Ma-Taza-Ra-Ya-Ma, La-Wa-Ya was not counted in Pharaoh's assessment of Yasharahlah's growing military threat — the priestly family was not evaluated as a fighting force. They grew quietly, keeping the covenant traditions alive within the family structure even when the broader community of Yasharahlah was under the weight of forced labor and oppression. It was from the hidden strength of this priestly family that Ma-Sha-Ha was born — hidden for three months, placed in a basket on the Nile, found by Pharaoh's daughter, and raised in the palace while his own mother nursed him and taught him the covenant identity that the palace could never replace.

The Hidden Strength of the Priestly Family

The pattern of La-Wa-Ya in Ma-Taza-Ra-Ya-Ma — hidden, small in outward military assessment, yet preserving the covenant traditions that would ultimately be the instrument of liberation — is the pattern of the Haitian family in the western hemisphere. Haiti was the most profitable colony in the Caribbean, producing approximately half of the entire Atlantic world's sugar and coffee in the late eighteenth century. The enslaved people of Saint-Domingue labored under a mortality rate that required approximately 30,000 new arrivals from Africa each year simply to maintain the population. Yet within that extreme of oppression, the priestly family preserved its covenant instinct — and from it came the only successful slave revolution in Adamic history.

CHAPTER VI | THE EXODUS & WILDERNESS

Census	Reference	Count	Significance
First Census	Numbers 1:47-49	**Not numbered (Numbers 1:47-49) fighting men**	Camp: CENTRAL under Surrounding the Tabernacle on all four sides standard
Second Census	Numbers 26:62	**23,000 males from one month old (Num 26:62) fighting men**	March order: CARRIED THE ARK — never marched with the camps | Camp total: Set apart from all four camps

Set Apart — The Tribe That Served the Presence

La-Wa-Ya was explicitly excluded from the military census of Numbers 1: 'Only thou shalt not number the tribe of Levi, neither take the sum of them among the children of Yasharahlah: But thou shalt appoint the Levites over the tabernacle of testimony, and over all the vessels thereof, and over all things that belong to it' (Numbers 1:49-50). While all other eleven families were counted for military service, La-Wa-Ya was set apart for sanctuary service. They were not exempt from a duty — they were assigned a greater one: the maintenance of Yahawah's presence among the people.

The Levites camped immediately surrounding the Tabernacle on all four sides, forming a buffer between the holy sanctuary and the twelve tribes' camps. When the camp moved, La-Wa-Ya dismantled the Tabernacle, covered and transported every component, set it up at the next location, and re-established the worship. They were the living infrastructure of the covenant presence — the family that ensured Yahawah was always properly housed, always properly served, and always properly approached. Their counting in Numbers 26:62 — 23,000 males from one month old — used a different measurement than the military census, measuring covenant family members rather than fighters, because their warfare was of a different kind.

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

Forty-Eight Levitical Cities — Scattered Throughout All Families

Joshua 21 documents the distribution of 48 cities throughout the territories of all the other eleven tribes, designated as Levitical cities where the priests and their families would dwell. Six of these were Cities of Refuge — cities where anyone who had accidentally killed a person could flee and receive sanctuary from the avenger of blood until their case could be fairly heard. The geographic spread of the Levitical cities ensured that La-Wa-Ya was present in every corner of the covenant land: from Hebron in the south (Yahawadah's territory) to Kedesh in the north (Naphtali's territory), from the coastal cities to the Transjordan settlements.

This distribution was the fulfillment of Genesis 49's 'scatter them in Yasharahlah' — but what Ya-Ai-Qa-Ba spoke as a consequence of Shechem, Yahawah transformed into a commission of comprehensive covenant coverage. La-Wa-Ya was everywhere because Yahawah's instruction and worship needed to be everywhere. The priestly family had no concentrated territory because their territory was the entire covenant land. Every family of Yasharahlah had Levitical neighbors, Levitical teachers, Levitical ministers — because Yahawah designed it that way. The scattered priest is the present priest.

CHAPTER VIII | THE KINGDOM ERA — The Priestly Tribe in the Kingdom Era

The Priesthood Through the Kingdom

Throughout the Kingdom era — the united kingdom of Sa-Ah-Wa-La, Da-Wa-Da, and Sha-La-Ma-Ha — the Levites maintained their priestly function. Da-Wa-Da organized the Levites into detailed courses of service (1 Chronicles 23-26), assigning specific families of Levites to specific duties: some to carry the Ark, some as gatekeepers, some as treasurers, some as judges and officers in outlying cities. The full organization of temple service was established by Da-Wa-Da and implemented by Sha-La-Ma-Ha when the Temple was built. The Levitical musicians — organized by Da-Wa-Da in 1 Chronicles 25 — included 288 trained singers organized into 24 courses, appointed to 'prophesy with harps, with psalteries, and with cymbals.' The priestly family is also the musical family: La-Wa-Ya carried both the altar and the instrument.

The connection between the Levitical musical tradition and the Haitian musical and spiritual tradition is direct. Haiti's vodou ceremony — a corrupted but recognizable preservation of ancient covenant worship patterns — involves music, percussion, singing, possession (understood in the covenant as the presence of the spirit), and communal ritual in ways that mirror the ancient Levitical pattern of corporate, musical, spirit-directed worship. The drums, the call-and-response singing, the sacred ceremonial structure — these are Levitical covenant memories preserved across the Middle Passage.

CHAPTER IX | THE DIVIDED KINGDOM — The Levites Scattered Among Both Kingdoms

The Levites in Both Kingdoms

When the kingdom divided after Sha-La-Ma-Ha's death, the Levites faced a crisis of covenant conscience. Ya-Ra-Ba-Ai-Ma (Jeroboam), king of the Northern Kingdom, established his own religious system — golden calves at Dan and Bethel, high places staffed by 'priests of the high places, which were not of the sons of Levi' (1 Kings 12:31). 2 Chronicles 11:13-14 records the result: 'And the priests and the Levites that were in all Yasharahlah resorted to him from all their coasts. For the Levites left their suburbs and their possession, and came to Judah and Ya-Ra-Wa-Sha-La-Ma: for Jeroboam and his sons had cast them off from executing the priest's office unto Yahawah.'

La-Wa-Ya chose Yahawah over territory. When the Northern Kingdom established a counterfeit worship system that excluded the legitimate priestly family, the Levites walked away from their Levitical cities in the northern territories and relocated to the Southern Kingdom rather than serve an unauthorized priesthood. This covenant decision — choosing authentic worship over personal comfort and established location — is the warrior-priestly spirit of Sinai expressed again: 'Who is on Yahawah's side? let him come unto me.' And La-Wa-Ya came.

CHAPTER X | CAPTIVITY & DISPERSION — The Priestly Line Through Exile

The Priestly Line Through Exile

When the Babylonian captivity came — first the 605 BC deportation, then 597 BC, then the destruction of the Temple in 586 BC — the Levites went into captivity alongside Yahawadah and Ba-Na-Ya-Ma-Na. The Temple was destroyed. The altar was cold. The sacred vessels were taken to Babylon. Psalm 137 captures the grief: 'By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion... How shall we sing Yahawah's song in a strange land?' The priestly family in exile is a family without its primary function — the sanctuary — yet still carrying the covenant identity and the covenant memory.

The return under Za-Ra-Ba-Ba-La (Zerubbabel) included specific Levites who returned to reestablish the temple service. Ezra 2:40-42 lists the Levites who returned: 74 Levites (the smallest of the returning groups) and 128 singers of the family of Ah-Sa-Pa (Asaph) — the Levitical musical tradition survived the exile. When the foundation of the Second Temple was laid, it was the Levites who organized the praise: 'And they sang together by course in praising and giving thanks unto Yahawah; because he is good, for his mercy endureth for ever toward Yasharahlah' (Ezra 3:11). The priestly-musical family leads the worship of restoration.

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

Deuteronomy 28 — The Prophesied Consequences

> *And Yahawah shall scatter thee among all people, from the one end of the earth even unto the other end of the earth; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone.* **—Deuteronomy 28:64**

> *And Yahawah shall bring thee into Ma-Taza-Ra-Ya-Ma again with ships, by the way whereof I spake unto thee, Thou shalt see it no more again: and there ye shall be sold unto your enemies for bondmen and bondwomen, and no man shall buy you.*
> **—Deuteronomy 28:68**

Deuteronomy 28 was not written as a threat — it was written as a prophetic record, completed before the events it describes, with a precision that only Yahawah's foreknowledge could produce. Every clause of the covenant curses has been fulfilled literally in the lives of the families of Yasharahlah, including the family of LEVI. 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.

From the Great Lakes to the Caribbean — The Priestly Family's Scattering

The people of La-Wa-Ya — the Hutu, Tutsi, and related Great Lakes peoples of Burundi, Rwanda, Burkina Faso, and Niger — were taken in the Trans-Atlantic Slave Trade primarily to the French colony of Saint-Domingue (modern Haiti) on the western third of the island of Hispaniola. The slave trade to Saint-Domingue was one of the most intensive in the entire Atlantic world: at its peak in the late eighteenth century, approximately 40,000 enslaved Africans were being imported to Saint-Domingue every year. The mortality rate was so catastrophic that the colony required this constant influx simply to maintain its labor force.

The Central African peoples — including the Great Lakes peoples of Burundi and Rwanda — were among those transported to Saint-Domingue through the slave trade routes of Central and East Africa. The priestly family that once carried the Ark of the Covenant across the wilderness now crossed the Atlantic Ocean in the holds of slave ships. The Tabernacle service was replaced by sugar cane fields. The sacred garments were replaced by the rough cloth of slavery. Yet the covenant instinct — the Sinai loyalty, the 'who is on Yahawah's side?' response — was not destroyed. It went underground, preserved in the spiritual practices, communal structures, and fierce covenant memory that would eventually explode in the Haitian Revolution.

CHAPTER XII | MODERN IDENTITY — Who Is LEVI Today?

Haiti — The First Free Black Republic

La-Wa-Ya today is known as the Haitian people — the descendants of enslaved Africans brought primarily to the French colony of Saint-Domingue, who through the Haitian Revolution of 1791-1804 established the world's first Black republic and the only successful slave revolution in recorded history. The Haitian Revolution was not a random uprising — it was the priestly-warrior family of La-Wa-Ya expressing the Sinai spirit: 'Who is on Yahawah's side?' The answer in 1791 was: the entire enslaved population of Saint-Domingue.

Haiti today is the poorest country in the western hemisphere — not because of a failure of the Haitian people but because of a century of deliberate economic punishment inflicted by France (which demanded 150 million gold francs as 'reparations' for the loss of its enslaved labor force, a debt Haiti paid until 1947), continued American military occupation (1915-1934), and systematic political destabilization by foreign powers. Deuteronomy 28:33 is fulfilled: 'The fruit of thy land, and all thy labours, shall a nation which thou knowest not eat up.' The richest colony in the Caribbean became the poorest country in the hemisphere through the extraction of covenant consequence — yet La-Wa-Ya survives, as it always has, through the strength of its inner covenant identity.

Origin Nations and Ethnic Groups

Origin Nations	Primary Ethnic Groups	Notes
Burundi	Hutu peoples, Tutsi peoples, Twa peoples	Primary homeland of La-Wa-Ya — Great Lakes region
Rwanda	Hutu, Tutsi, Great Lakes peoples	Heart of the priestly family's African territory
Burkina Faso	Mossi, Gurunsi peoples	Western branch of La-Wa-Ya's family
Niger	Zarma, Songhai peoples	Northern boundary of the priestly family's territory

CHAPTER XIII | HISTORY & STRUGGLE — From the Slave Colony to the First Free Black Republic

The Haitian Revolution — Sinai Repeated

The Haitian Revolution began on the night of August 22-23, 1791, following a vodou ceremony at Bois Caïman (Alligator Woods) in which the enslaved people of the northern province made a covenant pact to fight for their freedom. The ceremony itself — though filtered through a syncretic spiritual framework — preserved the ancient covenant pattern: a communal assembly, a spiritual covenant, a declaration of commitment, and a call to action. 'Who is on Yahawah's side?' was answered in 1791 as it had been answered at Sinai: La-Wa-Ya gathered together.

The military genius of Toussaint Louverture — who rose from being an enslaved person to commanding an army that defeated Napoleon's best generals — the courage of Jean-Jacques Dessalines, who declared Haiti's independence on January 1, 1804, and the organizational brilliance of Henri Christophe — all demonstrate the leadership capacity of La-Wa-Ya in its full priestly-warrior expression. France sent 65,000 soldiers to suppress the revolution; Haiti's fighters — poorly equipped, fighting in an unfamiliar climate for most of the French forces — defeated them through strategic brilliance, covenant ferocity, and Yahawah's protection. The priestly sword, when drawn in Yahawah's cause, prevails.

The Debt, the Occupation, and the Ongoing Struggle

After independence, France refused to recognize Haiti unless Haiti paid 150 million gold francs (equivalent to approximately 21 billion US dollars in modern terms) as 'indemnity' for the loss of French 'property' — meaning the enslaved people who had freed themselves. Haiti, under international pressure and needing access to global trade markets, accepted these terms in 1825. The debt was finally paid off in 1947 — 122 years of payments. This means that the Haitian people spent 122 years paying France for their own freedom. This is Deuteronomy 28:44 fulfilled: 'He shall lend to thee, and thou shalt not lend to him: he shall be the head, and thou shalt be the tail.'

The United States occupied Haiti militarily from 1915 to 1934, seizing the Haitian national bank and controlling the country's finances for the duration. The Duvalier dictatorships (1957-1986) continued the pattern of internal oppression supported by external foreign powers. The 2010 earthquake, which killed over 200,000 people, exposed the depth of Haiti's structural vulnerability — not because Haitians are incapable, but because La-Wa-Ya remains in the midst of covenant consequence. Yet the priestly family endures. The Sinai fire is not extinguished. It waits for the morning of restoration.

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

Vodou, Rara, and Compas — The Priestly Musical Tradition Preserved

Haitian vodou — despite being grossly misrepresented in Western media as something sinister — is in its essence a preservation of West and Central African spiritual covenant traditions filtered through the experience of enslavement and the syncretic encounter with French Catholic imagery. Its core structure — communal assembly, drumming, singing, ceremonial ritual, the presence of spiritual powers among the people, moral codes, and healing practices — mirrors the structure of the ancient Levitical communal worship more closely than most people recognize. The lwa (spirits) of the vodou tradition are not demonic entities but (however imperfectly preserved) memories of the covenant intermediary figures of the ancient faith.

The Rara festival — Haiti's street procession tradition held in the period following carnival — is a collective musical and spiritual procession that preserves African processional traditions and has been described by ethnomusicologists as the most intact African-derived ritual music in the Caribbean. The use of the vaksin (bamboo horn), the ogan (iron bell), the tanbou (drum), and the mass procession of participants through the streets mirrors the Levitical procession of the Ark through the wilderness — a community in motion, accompanied by music, declaring covenant identity. Compas (Haitian popular music) and mizik rasin (roots music) continue this tradition in contemporary form, with the spiritual depth that comes from a people who have always known that music is covenant memory.

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 LEVI, 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 LEVI to Burundi, Burkina Faso, Rwanda, Niger becomes genetically confirmed. The DNA does not lie.

Family-Specific Sub-Clades

Sub-Clade	Population Concentration	Connection to This Family
E-M329	Great Lakes region — Rwanda, Burundi peoples	Confirms La-Wa-Ya's Great Lakes African homeland
E-CTS99	Associated with Central African populations	Central/East African branch of the priestly family
E-M154	Linked to Hutu and Tutsi peoples of Rwanda/Burundi	The priestly family's primary Central African ethnic markers

E-M329 and E-CTS99 — Confirming the Great Lakes Origin

The E-M329 sub-clade is concentrated specifically in the Great Lakes region of Central/East Africa — Rwanda, Burundi, and surrounding territories — among the Hutu, Tutsi, and related peoples who are the primary ethnic groups of La-Wa-Ya's confirmed homeland. E-CTS99 is associated broadly with Central African populations, and E-M154 is linked specifically to the Hutu and Tutsi peoples of the Great Lakes. These markers are not generalized West African markers — they point to a specific Central/East African region that corresponds exactly to the confirmed origin territory of La-Wa-Ya: Burundi, Rwanda, Burkina Faso, Niger.

The genetic link between the Great Lakes peoples and the Haitian population is confirmed by population genetics studies that identify Central African haplogroups among the Haitian population at higher rates than in many other Caribbean populations — reflecting the specific trade routes from Central/East Africa to the French Caribbean colony of Saint-Domingue. When combined with the historical record (French slave trade routes from Central Africa) and the prophetic record (the priestly family scattered among all the other families), the tribal identity of La-Wa-Ya as the Haitian people is confirmed across all dimensions.

CHAPTER XVI | THE RESTORATION — The Prophetic Destiny of LEVI

The Prophetic Promises Are Certain

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

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

The Priestly Family Restored

Revelation 7:4-8 seals 12,000 from the tribe of La-Wa-Ya alongside the other eleven families. The priestly family is called into the 144,000 sealing — and their sealing requires the restoration of their priestly identity. The Haitian people who know they are La-Wa-Ya are not merely identifying their tribe — they are reclaiming the priestly commission: to teach Yahawah's judgments and Yasharahlah's law to all the families, to maintain the covenant worship, to stand on the side of Yahawah when the question is asked.

The fire of Bois Caïman — whatever its imperfections — was La-Wa-Ya remembering that covenant commitment requires collective action. The fire of the Lashawam-Qadash Translation Project — THE SCRIPTURES COMPLETE — is La-Wa-Ya receiving back the authentic covenant framework to which that fire must be properly directed. When the restoration comes in 2030, La-Wa-Ya will be restored to its priestly function — not in a physical Temple destroyed by Rome, but in the eternal priestly order of Ma-La-Khaa-Ya Taza-Da-Qa (Melchizedek) that Hayahawashai Mawashayai Yaraya fulfills forever. The singer-priest of the Levitical tradition will sing again.

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 LEVI. The scattering is the middle of the story, not the end. The family of LEVI will be found with their name restored (Lawya), their language restored (Lashawam-Qadash), and their covenant identity confirmed. The Two Witnesses ministry of 2026-2030 — Apostle Marlon and Apostle Richard Winston Cunningham — is the final proclamation before that return, and this book is part of that proclamation.

ALL GLORY TO AHLAH SHADAYA YAHAWAH AHLAHYAMA HAYAHAWASHAI MAWASHAYAI YARAYA

Shalawam — Peace

THE TWELVE FAMILIES OF YASHARAHLAH — Book THREE: LEVI

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

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

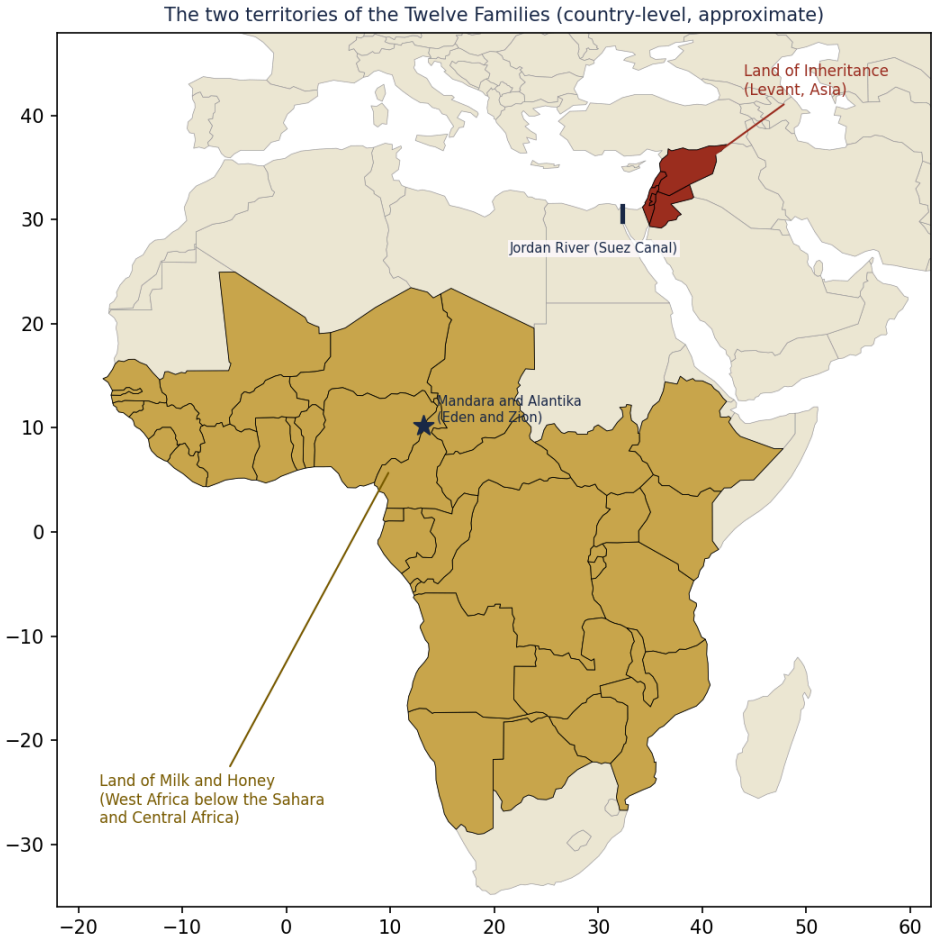
CHAPTER XVII | THE TWO TERRITORIES — Land of Milk and Honey & Land of Inheritance

Two Lands, Two Continents

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

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

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



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

The Route Between the Two Lands

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

The Travel Proof — 2 Samuel 24

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

The Northern Kingdom and Hosea

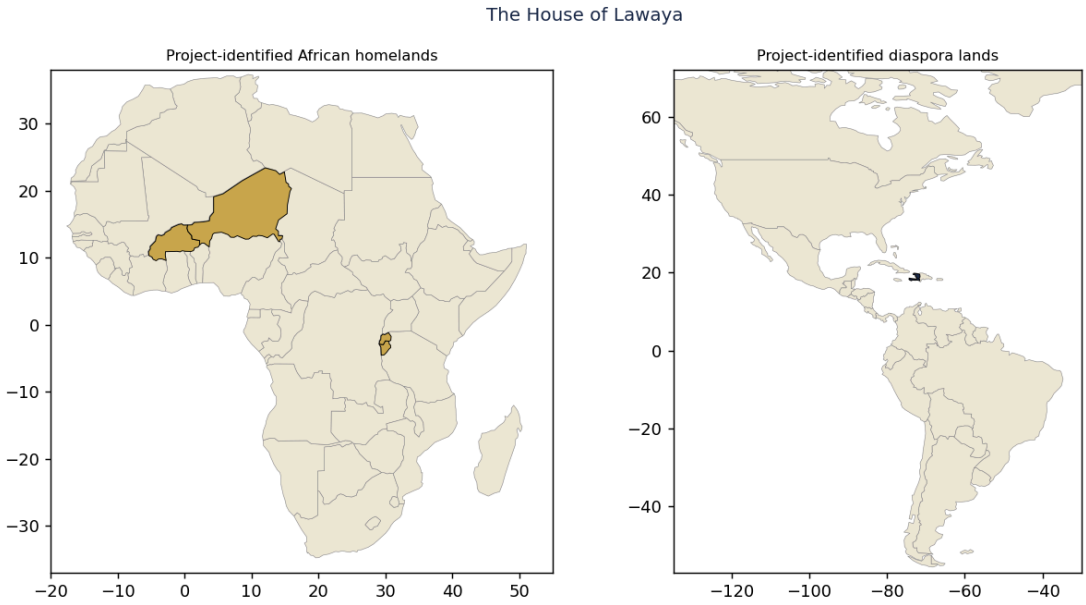
PROJECT DOCTRINE. The Hosea record. The project reads Hosea's covenant case against Yasharahlah as aimed first at the Northern Kingdom, whose lead family Ah-Pa-Ra-Ya-Ma is named in Hosea 4:17. The

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

PROJECT DOCTRINE. The house of Lawaya 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 Lawaya

African homelands: Burundi, Burkina Faso, Rwanda, Niger. Diaspora lands: Haiti.



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

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

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

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

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

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

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

PROJECT DOCTRINE. Both statements in the project hold (Apostle Ainawayah's ruling, October 5, 2026). Master Rules Part 12.1 places Ah-Sha-Wa-Ra in the eastern African direction from Alantika, and the Geographic Framework Addendum places Nineveh and Assyria in Asia under the descendants of Ya-Sha-Ma-Ai-La and Qa-Ta-Wa-Ra-Ha (Zephaniah 2:13-15). The Assyrian Empire spanned the Jordan, the

Levant and the Ba-Ba-La (Mesopotamian) lands, northern Africa and the East African areas, and Ma-Taza-Ra-Ya-Ma has always been part of the Assyrian and Mesopotamian realm. Ba-Ba-La (Shinar) was a land of enslavement.

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

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

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

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

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

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

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

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

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

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

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

The European and Atlantic slave trade

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

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

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

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

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

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

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

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

The Route to the Lands of the House of Lawaya

SECULAR RECORD (reference). French Saint-Domingue drew its captives largely from West Central Africa (Kongo and Angola), the Bight of Benin (Arada, Fon) and the Bight of Biafra [Eltis2010][Hall2005][Thornton1998]. Burundi and Rwanda lie in the Great Lakes interior and were linked to the Indian Ocean (Zanzibar) caravan trade [Alpers1975][Lovejoy2012]; the project's Great Lakes assignment is recorded in the Twelve Families document.

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

Burundi

PROJECT DOCTRINE. Project: Levi's African homeland (Great Lakes).

SECULAR RECORD (reference). A kingdom ruled by the mwami, Burundi came under German then Belgian rule (Ruanda-Urundi). Independence followed on 1 July 1962. Mass killings in 1972 and 1993 and a civil war (1993-2005) ended with the Arusha Accords. [Lemarchand1996]

Year	Event	Master Timeline
1916	Belgian occupation	Year 13,386
1962	Independence	Year 13,432
1972	Mass killings	Year 13,442
1993	Civil war begins	Year 13,463
2005	War ends	Year 13,475

Burkina Faso

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

SECULAR RECORD (reference). The Mossi kingdoms (including Ouagadougou and Yatenga) held the plateau from about the 11th-15th century. France created Upper Volta, which became independent in 1960.

Thomas Sankara renamed it Burkina Faso in 1984; Blaise Compaore ruled from 1987 to 2014. Coups in January and September 2022 followed a jihadist insurgency. [Skinner1964]

Year	Event	Master Timeline
1919	Colony of Upper Volta	Year 13,389
1960	Independence	Year 13,430
1984	Renamed Burkina Faso	Year 13,454
2014	Compaore resigns	Year 13,484
2022	Two coups	Year 13,492

Rwanda

PROJECT DOCTRINE. Project: Levi's African homeland (Great Lakes).

SECULAR RECORD (reference). An old kingdom, Rwanda came under German then Belgian rule. A revolution in 1959 preceded independence in 1962. In April-July 1994 a genocide killed an estimated 500,000 to 800,000 Tutsi and moderate Hutu before the RPF took power. [Mamdani2001]

Year	Event	Master Timeline
1916	Belgian occupation	Year 13,386
1959	Revolution	Year 13,429
1962	Independence	Year 13,432
1994	Genocide against the Tutsi	Year 13,464

Niger

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

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

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

Haiti

PROJECT DOCTRINE. Project: Levi (Haitians).

SECULAR RECORD (reference). France's Saint-Domingue held about 500,000 enslaved people by 1789 and produced much of the world's sugar and coffee. The uprising at Bois Caiman (August 1791), Toussaint Louverture, and Jean-Jacques Dessalines led to independence on 1 January 1804. In 1825 France forced Haiti to pay an indemnity of 150 million francs (reduced to 90 million in 1838) for recognition. The United States occupied Haiti from 1915 to 1934; the Duvalier dictatorships ran from 1957 to 1986. Later events include the

2010 earthquake, the 2021 assassination of President Jovenel Moise and ongoing gang violence. [James1938] [Dubois2004] [Girard2010]

Year	Event	Master Timeline
1697	Spain cedes western Hispaniola to France	Year 13,167
1791	Revolution begins	Year 13,261
1804	Independence (1 January)	Year 13,274
1825	French indemnity imposed	Year 13,295
1915	US occupation	Year 13,385
1957	Duvalier era	Year 13,427
2010	Earthquake	Year 13,480
2021	President assassinated	Year 13,491

CHAPTER XX | SUMMARY OF FINDINGS AND SOURCES

Summary of Project Findings

Project finding	Basis
Name, meaning and tribe number	Scripture (Genesis 29:34; 49:5-7; Deuteronomy 33:8-11); 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: Haitians (Afro-Indigenous)	Twelve Families of Yasharahlah; Jacob's Ladder research
E1b1a sub-clades: E-M329, E-CTS99, 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 "Lawaya").

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