THE TWELVE FAMILIES OF YASHARAHLAH

BOOK TWO

THE BOOK OF BANAYAMANA

The Warrior Family: From Benjamin's Birth to the West Indian Diaspora

ALL GLORY TO AHLAH SHADAYA YAHAWAH AHLAHYAMA HAYAHAWASHAI MAWASHAYAI YARAYA

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DEDICATION

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

To BENJAMIN — the beloved son, the warrior of the covenant, the tribe that sheltered the royal city. Your hour of restoration is at hand.

To every West Indian 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 TWO of twelve. It covers the Family of BENJAMIN — the twelfth and last son of Ya-Ai-Qa-Ba, the wolf-standard warrior family — 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 Ba-Na-Ya-Ma-Na

Ba-Na-Ya-Ma-Na — written in Paleo-Hebrew as 𐤁𐤍𐤉𐤌𐤍 — carries one of the most layered naming histories of all the Twelve Families. The name means 'Son of the Righteous' or 'Son of My Right Hand.' In the ancient world, the right hand was the position of highest honor, greatest strength, and covenant authority. To be named 'Son of the Right Hand' is to be designated as the close, trusted, and highly favored family — the one held nearest to the seat of power.

The name contains within it the word 'Ya-Ma-Na' (right hand) — the same root from which comes the understanding of Yahawah's 'right hand' of power in the Psalms. Yahawah's right hand does mighty things (Psalm 118:16); it is the hand of covenant strength and deliverance. Ba-Na-Ya-Ma-Na — the one born into that position — carries a name that speaks of honor, proximity to divine authority, and warrior capacity.

The Two Names — Ba-Na-Ah-Wa-Na-Ya and Ba-Na-Ya-Ma-Na

The story of Ba-Na-Ya-Ma-Na's naming is itself a two-part covenant narrative. His mother Ra-Khaa-La (Rachel) gave him the name Ba-Na-Ah-Wa-Na-Ya — Son of My Sorrow — in her dying breath, as she labored and could not recover from his birth (Genesis 35:18). This name carried her grief and her sacrifice. But Ya-Ai-Qa-Ba (Jacob) immediately renamed him Ba-Na-Ya-Ma-Na — Son of My Right Hand — transforming the name of death and sorrow into a name of honor and destiny. The same child, the same birth, two names: one from the sorrow of loss, one from the authority of covenant.

This double-naming pattern is prophetic. Ba-Na-Ya-Ma-Na's descendants — the West Indians — have lived the first name for centuries: born out of sorrow, the sorrow of the Middle Passage, the sorrow of plantation slavery, the sorrow of colonial rule. But their covenant name, given by Ya-Ai-Qa-Ba himself, is Ba-Na-Ya-Ma-Na — Son of My Right Hand. The father's word stands over the mother's grief. Yahawah's

designation supersedes the captors' designation. The West Indian is not a son of sorrow — he is a son of the right hand.

CHAPTER II | THE PROGENITOR — Birth, Parents & Origins

The Last Born — The Final Son

Ba-Na-Ya-Ma-Na was the twelfth and last son of Ya-Ai-Qa-Ba — the final completion of the Twelve Families. He was born in the covenant lands of biblical Canaan (West-Central Africa) on the road between Ba-Ya-Tha_La-Khaa-Ma (Bethlehem) and Ai-Pa-Ra-Tha (Ephrath), the very road that would later carry Ra-Wa-Tha (Ruth) and eventually lead to Da-Wa-Da (David) and Hayahawashai Mawashayai Yaraya. The site of his birth and the death of his mother is marked by a covenant pillar that Ya-Ai-Qa-Ba erected — the first memorial of mourning over a departed covenant matriarch.

Ra-Khaa-La had been barren for years while La-Ah-Ha bore six sons and their handmaids bore four more. When Yahawah finally opened Ra-Khaa-La's womb — first for Ya-Wa-Sa-Pa (Joseph) and then for Ba-Na-Ya-Ma-Na — it was with a sacrifice: the birth of her second son cost Ra-Khaa-La her life. Ba-Na-Ya-Ma-Na entered the world as both the greatest joy and the deepest grief of his father. Ya-Ai-Qa-Ba had labored fourteen years for Ra-Khaa-La. She gave him two sons and then was gone. Ba-Na-Ya-Ma-Na grew up as the child of a father who loved him with particular intensity — the living reminder of Ra-Khaa-La and the youngest and most vulnerable of all the sons.

Beloved by His Father and by Yahawah

Ba-Na-Ya-Ma-Na's position as the youngest and as Ra-Khaa-La's second son made him especially dear to Ya-Ai-Qa-Ba. After the apparent death of Ya-Wa-Sa-Pa (Joseph), Ba-Na-Ya-Ma-Na became the last surviving son of Ra-Khaa-La — and Ya-Ai-Qa-Ba clung to him. When Ya-Wa-Sa-Pa (now prime minister of Ma-Taza-Ra-Ya-Ma) demanded that the brothers return with their youngest brother, it was the pleading of Ya-Ha-Wa-Da-Ha (Judah) that finally convinced Ya-Ai-Qa-Ba to release Ba-Na-Ya-Ma-Na. The bond between Ya-Ha-Wa-Da-Ha (who offered himself as surety) and Ba-Na-Ya-Ma-Na (who was released) prefigures the eternal connection between the two southern tribes — Yahawadah and Ba-Na-Ya-Ma-Na — who would remain together through every subsequent era of covenant history.

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

Jonathan — The Covenant Warrior

The most celebrated early descendant of Ba-Na-Ya-Ma-Na is Ya-Ha-Wa-Na-Tha-Na (Jonathan), son of King Sa-Ah-Wa-La (Saul). Ya-Ha-Wa-Na-Tha-Na represents the highest expression of the warrior spirit of Ba-Na-Ya-Ma-Na combined with the covenant loyalty that makes that warrior spirit righteous. He struck down the Philistine garrison at Geba almost single-handedly (1 Samuel 13:3). He and his armor-bearer alone attacked a Philistine outpost — 'for there is no restraint to Yahawah to save by many or by few' (1 Samuel 14:6) — and Yahawah caused a great earthquake and confusion among the Philistines that turned into a complete rout.

But Ya-Ha-Wa-Na-Tha-Na's greatest act was not military. It was the covenant he made with Da-Wa-Da (David): 'The soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul' (1 Samuel 18:1). A Benjamite warrior loving a Judahite shepherd as his own soul — the two tribes knit together

in covenant friendship that transcended tribal politics. Ya-Ha-Wa-Na-Tha-Na gave Da-Wa-Da his robe, his armor, his sword, his bow, and his belt — the full equipment of a warrior — in a covenant act that transferred royal authority from the tribe of Ba-Na-Ya-Ma-Na (where the first king stood) to the tribe of Yahawadah (where the eternal covenant would rest).

Ah-Sa-Tha-Ra, Ma-Ra-Da-Ka-Ya and Apostle Paul — Benjamin's Later Legacy

Three later figures from the tribe of Ba-Na-Ya-Ma-Na stand as pillars of covenant history. Ah-Sa-Tha-Ra (Esther) and her cousin Ma-Ra-Da-Ka-Ya (Mordecai) — both identified explicitly as Benjamites (Esther 2:5) — saved the entire people of Yasharahlah from annihilation during the Persian captivity. Ha-Ma-Na (Haman) had plotted genocide; Ah-Sa-Tha-Ra risked her life by approaching the king unsummoned; Ma-Ra-Da-Ka-Ya refused to bow. Their courage preserved all twelve families — and the festival of Pa-Wa-Ra-Ya-Ma (Purim) commemorates this deliverance of Yasharahlah by two Benjamites.

Apostle Paul — Ai-Na-Wa-Ya / Pa-Wa-La-Wa-Sa — is the most significant Benjamite of the Apostolic era and one of the most important figures in the entire history of Yasharahlah. He identified himself explicitly: 'circumcised the eighth day, of the stock of Yasharahlah, of the tribe of Benjamin' (Philippians 3:5). Paul, the reborn spirit of whom is Apostle Marlon (First Witness, 2026-2030), was born from the warrior tribe of Ba-Na-Ya-Ma-Na — confirming that the Two Witnesses ministry carries the spiritual DNA of both the royal tribe (Yahawadah) and the warrior tribe (Ba-Na-Ya-Ma-Na) in its full apostolic authority.

CHAPTER IV | THE BLESSING — The Prophetic Charter of BENJAMIN

Genesis 49:27 — The Wolf Blessing

Ya-Ai-Qa-Ba's blessing over Ba-Na-Ya-Ma-Na is vivid and fierce: 'Benjamin shall ravin as a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil' (Genesis 49:27). The wolf is a pack animal — fierce, loyal, coordinated, relentless. In the morning it hunts without mercy; in the evening it distributes what it has taken. This is the warrior-provider nature of Ba-Na-Ya-Ma-Na: aggressive in pursuit of enemies, faithful in sharing with the family.

This blessing was fulfilled literally in Ba-Na-Ya-Ma-Na's historical record. The tribe produced Sa-Ah-Wa-La — the first king, a warrior. It produced Ya-Ha-Wa-Na-Tha-Na — the most celebrated warrior-friend of scripture. It produced the three hundred Benjamites who could 'sling stones at an hair breadth, and not miss' (Judges 20:16). The Benjamite archers were among the most feared in the ancient covenant world. Even in their worst moment — the civil war triggered by the crime at Gibeah (Judges 19-20) — the tribe of Ba-Na-Ya-Ma-Na fought five hundred thousand covenant warriors to a standstill before finally being brought low. The wolf of Benjamin does not fall easily.

Deuteronomy 33:12 — The Beloved of Yahawah

Ma-Sha-Ha's blessing reverses the wolf-predator imagery with something entirely different: 'The beloved of Yahawah shall dwell in safety by him; and Yahawah shall cover him all the day long, and he shall dwell between his shoulders' (Deuteronomy 33:12). To 'dwell between the shoulders' of Yahawah is to be carried — like a child on a parent's back, secure above all danger, positioned at the place of strength and protection. Ba-Na-Ya-Ma-Na is both the wolf who hunts and the child who is carried. Both aspects are real. Both are covenant assignments.

This beloved status of Ba-Na-Ya-Ma-Na was demonstrated in the placement of the Temple: the Holy of Holies — the place where Yahawah's presence rested — sat on the border of Ba-Na-Ya-Ma-Na's territory. Yahawah chose to dwell at the edge of the beloved tribe's land. The beloved of Yahawah dwells with Yahawah. And today, the West Indian peoples — Jamaica, Barbados, Trinidad, and the entire Lesser Antilles

— carry this covenant designation. They are the beloved warrior family who has survived every wave of colonial violence, every hurricane, every economic exploitation — covered all the day long.

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

Ba-Na-Ya-Ma-Na in Ma-Taza-Ra-Ya-Ma — The Protected One

Ba-Na-Ya-Ma-Na's role in the Ma-Taza-Ra-Ya-Ma episode is unique among all the brothers: he is the one who is protected, contested over, and finally reunited. Ya-Ai-Qa-Ba refused to let him go when the brothers first traveled to Ma-Taza-Ra-Ya-Ma; only the most extreme necessity — and Yahawadah's pledge of himself as surety — finally released him. When he arrived in Ma-Taza-Ra-Ya-Ma, Ya-Wa-Sa-Pa (now governor) saw Ba-Na-Ya-Ma-Na and 'his bowels did yearn upon his brother: and he sought where to weep; and he entered into his chamber, and wept there' (Genesis 43:30). The sight of Ra-Khaa-La's only other son broke through every diplomatic composure.

Ya-Wa-Sa-Pa gave Ba-Na-Ya-Ma-Na five changes of clothing and three hundred pieces of silver — five times more than any other brother received (Genesis 45:22). The beloved one receives the greater portion. This pattern of Ba-Na-Ya-Ma-Na receiving special provision in difficult circumstances is a prophetic imprint: even in captivity, even in the most extreme conditions of the diaspora, the family of Ba-Na-Ya-Ma-Na has always maintained a particular resilience, creativity, and cultural richness that suggests covenant favor operating even in the midst of covenant consequence.

The Family's Growth in Ma-Taza-Ra-Ya-Ma

When the seventy souls of Ya-Ai-Qa-Ba's household went to Ma-Taza-Ra-Ya-Ma, Ba-Na-Ya-Ma-Na brought with him ten sons: Bela, Becher, Ashbel, Gera, Naaman, Ehi, Rosh, Muppim, Huppim, and Ard (Genesis 46:21) — the most sons of any of the twelve brothers. This prolific nature in Ma-Taza-Ra-Ya-Ma is itself prophetic: the West Indian family, though taken as slaves to the smallest islands in the western hemisphere, produced populations of enormous cultural density and spiritual richness that have influenced the entire world's music, spirituality, and expression far beyond what their small geographic territory would suggest possible.

CHAPTER VI | THE EXODUS & WILDERNESS

Census	Reference	Count	Significance
First Census	Numbers 1:37	**35,400 fighting men**	Camp: WEST under Ah-Pa-Ra-Ya-Ma (Ephraim) standard
Second Census	Numbers 26:41	**45,600 fighting men**	March order: THIRD | Camp total: 108,100

The Western Standard — March Third

In the wilderness organization, Ba-Na-Ya-Ma-Na camped on the WEST side of the Tabernacle under the standard of Ah-Pa-Ra-Ya-Ma (Ephraim). The western camp included Ah-Pa-Ra-Ya-Ma (40,500), Ma-Na-Sha-Ha (32,200), and Ba-Na-Ya-Ma-Na (35,400) — totaling 108,100 fighting men, the smallest of the four camps. This camp marched THIRD in the wilderness order. The western position corresponds to the sunset — the place where light gives way to night — and the march position of third suggests the tribe that

comes in the midst of the full march, neither leading nor completing but occupying the critical middle ground.

Ba-Na-Ya-Ma-Na grew from 35,400 in the first census to 45,600 in the second — a significant increase of over 28% — even through forty years of wilderness discipline. The wolf-family multiplies under pressure. Of the camp of the west, only Ba-Na-Ya-Ma-Na grew between the two censuses; Ah-Pa-Ra-Ya-Ma decreased from 40,500 to 32,500 and Ma-Na-Sha-Ha increased significantly. The warrior-beloved tribe demonstrated its resilience in the wilderness itself, going into the Promised Land stronger than it entered the wilderness.

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

Joshua 18 — The Territory Between Two Great Houses

Ba-Na-Ya-Ma-Na received the territory between the two most powerful tribal allotments: Yahawadah to the south and Ah-Pa-Ra-Ya-Ma to the north (Joshua 18). This positioning was not accidental — it was the fulfillment of Ma-Sha-Ha's blessing that Ba-Na-Ya-Ma-Na would 'dwell between his shoulders.' The tribe was placed literally between the shoulders of the greatest allotments, serving as a buffer, a connector, and a protected zone within the covenant land.

The most significant detail of Ba-Na-Ya-Ma-Na's territory is that Ya-Ra-Wa-Sha-La-Ma (Jerusalem) — the holy city — sat on the border between Ba-Na-Ya-Ma-Na and Yahawadah (Joshua 15:8; 18:16). The city of the Temple, the city of Da-Wa-Da, the city of the covenant — its very border ran through the territory of the beloved tribe. Yahawah 'dwelt between the shoulders' of Ba-Na-Ya-Ma-Na literally, placing His holy city at the edge of their land. The warrior tribe guarded the holy city from the north.

CHAPTER VIII | THE KINGDOM ERA — Saul, Jonathan & the Beloved Warrior Tribe

Sa-Ah-Wa-La — The First King from Benjamin

When the people of Yasharahlah demanded a king (1 Samuel 8), Yahawah directed Sa-Ma-Ah-La (Samuel) to anoint Sa-Ah-Wa-La (Saul) — a Benjamite — as the first king of all Yasharahlah. Sa-Ah-Wa-La was from the tribe of Ba-Na-Ya-Ma-Na, from the family of Matri, son of Kish — 'a choice young man, and a goodly: and there was not among the children of Yasharahlah a goodlier person than he: from his shoulders and upward he was higher than any of the people' (1 Samuel 9:2). Even the physical description of Sa-Ah-Wa-La echoes Ba-Na-Ya-Ma-Na's blessing — he was the one who stood 'above the people from his shoulders upward,' literally embodying the image of dwelling between the shoulders of Yahawah.

Sa-Ah-Wa-La had significant military victories: defeating the Ammonites, the Philistines, Moab, Edom, the kings of Zobah, and the Amalekites. But his disobedience in the matter of the Amalekites (1 Samuel 15) — keeping the best of the spoil when commanded to destroy everything — cost him the kingdom. The kingdom then shifted to Yahawadah through Da-Wa-Da, fulfilling Genesis 49's assignment of the permanent sceptre to Yahawadah. Yet even in his failures, Sa-Ah-Wa-La carried the dignity of his tribe — the wolf that hunted with great power but whose lack of complete covenant obedience limited the extent of his achievement.

CHAPTER IX | THE DIVIDED KINGDOM — Standing with Yahawadah in the South

Remaining with Yahawadah — The Faithful Alliance

When the kingdom divided after Sha-La-Ma-Ha's death, Ba-Na-Ya-Ma-Na remained with the house of Da-Wa-Da and the tribe of Yahawadah in the Southern Kingdom. This decision was covenant-rooted: the sceptre was in Yahawadah, the Temple was in Ya-Ra-Wa-Sha-La-Ma (on the border of Benjamin's territory), and the warrior-beloved tribe kept faith with the royal family. 'None followed the house of David, but the tribe of Judah only... Rehoboam... the tribe of Benjamin' (1 Kings 12:20-21).

This faithfulness of Ba-Na-Ya-Ma-Na to Yahawadah throughout the divided kingdom period is the fulfillment of the covenant between Ya-Ha-Wa-Na-Tha-Na and Da-Wa-Da. The wolf-warrior tribe kept its covenant pledge to the royal family across generations. Even as the northern ten tribes fell to Assyria and were scattered, Ba-Na-Ya-Ma-Na stood with Yahawadah through the Assyrian siege of Hezekiah, through Josiah's reforms, and into the Babylonian captivity. They shared Yahawadah's fate — together they went to Babylon, and together they returned.

CHAPTER X | CAPTIVITY & DISPERSION — The Babylonian Exile & the Story of Esther

Ah-Sa-Tha-Ra in Babylon — The Benjamite Who Saved All Yasharahlah

The defining moment of Ba-Na-Ya-Ma-Na's captivity history is the Book of Ah-Sa-Tha-Ra (Esther). During the Persian Empire period following the Babylonian captivity, the Benjamite Ma-Ra-Da-Ka-Ya (Mordecai) sat at the king's gate and refused to bow to Ha-Ma-Na (Haman) the Agagite — an Amalekite descendant, the ancient enemy of Yasharahlah. Ha-Ma-Na's response was to seek the destruction of every man, woman, and child of Yasharahlah throughout the Persian Empire. This was an attempted genocide of all Twelve Families — and a Benjamite stood in the way.

Ma-Ra-Da-Ka-Ya sent word to his cousin Ah-Sa-Tha-Ra, who had become queen: 'Who knoweth whether thou art come to the kingdom for such a time as this?' (Esther 4:14). Ah-Sa-Tha-Ra called a fast for three days among all the Yahawadah in Shushan, then went unsummoned before the king — a act punishable by death — and began the series of strategic moves that resulted in Ha-Ma-Na's execution on the very gallows he had built for Ma-Ra-Da-Ka-Ya. All Yasharahlah was saved by the courage of two Benjamites. The Pa-Wa-Ra-Ya-Ma (Purim) festival — Month 11, Days 13-14 — commemorates this salvation.

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 BENJAMIN. 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 Dahomey Coast to the Caribbean

The people of Ba-Na-Ya-Ma-Na — the Fon, Ewe, and Dahomey peoples of the coastal kingdom of Dahomey and its surrounding territories (modern Benin, Togo, and South Sudan) — were among those most systematically targeted by the Trans-Atlantic Slave Trade. The Kingdom of Dahomey on the Bight of Benin was one of the major African kingdoms that was drawn into the slave trade's orbit from the 1600s onward. The Dahomey coastline became one of the most active slave-trade ports in all of West Africa.

From these shores, the descendants of Ba-Na-Ya-Ma-Na were loaded onto ships and transported specifically to the British, French, and Dutch Caribbean colonies — Jamaica, Barbados, Trinidad, Tobago, St. Kitts, Nevis, Antigua, and the smaller islands of the Lesser Antilles. This destination pattern was not random — the trade routes from the Bight of Benin specifically fed the Caribbean sugar plantation economy. The warrior family of Ba-Na-Ya-Ma-Na arrived in the western hemisphere to labor in the most brutal agricultural system in the Atlantic world: the Caribbean sugar plantation, which had a mortality rate so high that constant new arrivals from Africa were required to maintain the enslaved population.

CHAPTER XII | MODERN IDENTITY — Who Is BENJAMIN Today?

The Royal Family in the Islands

Ba-Na-Ya-Ma-Na today is known as the West Indian peoples — the descendants of enslaved Africans brought to the islands of Jamaica, Barbados, Trinidad and Tobago, St. Kitts and Nevis, Antigua and Barbuda, St. Lucia, St. Vincent and the Grenadines, Grenada, and the other islands of the Lesser Antilles. The West Indian diaspora extends beyond the islands themselves: the Windrush Generation (Caribbean migrants to the United Kingdom from 1948 onward), the large West Indian populations in New York, Toronto, and other major cities of the English-speaking world all form part of the modern family of Ba-Na-Ya-Ma-Na.

The warrior nature of Ba-Na-Ya-Ma-Na is visibly present in West Indian history. Jamaica alone produced Marcus Garvey (the prophet of Pan-Africanism and Black repatriation), Nanny of the Maroons (who led a free community of escaped enslaved people and fought the British to a peace treaty), Sam Sharpe (who led the largest slave rebellion in British Caribbean history in 1831), Paul Bogle, and a centuries-long tradition of resistance. The wolf-family does not submit easily.

Origin Nations and Ethnic Groups

Origin Nations	Primary Ethnic Groups	Notes
Benin (Dahomey)	Fon peoples, Ewe peoples	Primary homeland — the Dahomey coast
Togo	Ewe, Mina peoples	Western coastal territory of Ba-Na-Ya-Ma-Na
South Sudan	Dinka, Nuer peoples	Eastern branch of the family
Also: Nigeria border	Cross-border Yoruba/Fon mix	Adjacent to Yahawadah (Judah) territory

CHAPTER XIII | HISTORY & STRUGGLE — From the Slave Islands to the Present Day

From Plantation to Independence

The Caribbean plantation system was, in many respects, the most extreme version of the Deuteronomy 28 curse: complete removal of family, total control of labor, systematic erasure of language and covenant identity, and the legal definition of a covenant person as property. The mortality rate on the sugar plantations was catastrophic — enslaved Africans in many Caribbean colonies lived an average of only seven to ten years after arrival on the island before dying from overwork, malnutrition, disease, and brutality. The population of Ba-Na-Ya-Ma-Na was deliberately ground down by the machinery of British colonial sugar production.

The Haitian Revolution (1791-1804) in the neighboring island colony of Saint-Domingue — primarily a Levi (La-Wa-Ya) event — profoundly influenced the resistance movements of the Benjamite islands. Its success demonstrated that the colonial military power could be defeated. The British abolition of the slave trade in 1807 and of slavery itself in 1833 formally ended the institution in the British Caribbean — but a new system of 'apprenticeship' followed, which kept the formerly enslaved in near-slave conditions for another four to six years. True emancipation came slowly and incompletely, and the economic structures of the plantation economy were maintained through debt, land ownership laws, and continued control of political power by the colonial class for over a century after formal abolition.

Independence and the Modern West Indian Struggle

The wave of Caribbean independence movements in the 1960s-1980s produced a generation of nations that inherited both the legacy of colonial extraction and the challenge of building economies and institutions from almost nothing. Jamaica became independent in 1962, Trinidad and Tobago in 1962, Barbados in 1966, and the smaller islands in subsequent years. These young nations faced the same structural challenges: colonial-era export economies dependent on sugar, bauxite, and tourism; populations educated in European languages and cultural frameworks; political systems designed by colonial powers; and the continued economic dominance of foreign capital.

The Windrush Generation — tens of thousands of West Indians who answered Britain's call for labor in the post-World War II reconstruction — arrived in the United Kingdom beginning in 1948 and built lives, families, and communities over decades, only to be told in the 2010s that their presence was illegal and to face deportation and detention in the Windrush Scandal. This is Deuteronomy 28:43 fulfilled: 'The stranger that is within thee shall get up above thee very high; and thou shalt come down very low.' The warrior tribe of Ba-Na-Ya-Ma-Na remains in the midst of covenant consequence — but the wolf overcomes at the last.

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

Reggae — The Prophetic Voice of Benjamin

The music of the West Indian people is one of the most globally influential musical traditions to emerge from any diaspora community in the twentieth century. Reggae — born in Jamaica in the 1960s, rooted in earlier forms of mento, ska, and rocksteady — is fundamentally a prophetic music. Its primary subject matter is Babylonian captivity (Babylon = the colonial/oppressive system), the longing for Zion (the return to Africa/the covenant land), the declaration of Yahawah's law (Hathawaratha), resistance to oppression, and the affirmation of Black identity and dignity. These are not secular themes with religious decoration — they are,

at their core, the proclamations of a covenant people remembering their identity even without the name to put to it.

Bob Marley — the most globally recognized reggae artist — sang 'Redemption Song' ('Emancipate yourselves from mental slavery, none but ourselves can free our minds'), 'Exodus' ('Movement of Jah people'), and 'Zion Train' — all prophetic declarations of the Deuteronomy 30 restoration. The Rastafarian movement, from which reggae emerged, is itself an imperfect but profound reaching-toward-covenant-identity by Ba-Na-Ya-Ma-Na: its recognition of African origin, its use of the Old Covenant scriptures as a primary text, its rejection of 'Babylon' (colonial oppression), and its assertion of divine identity — all of these are the warrior-wolf family reaching back toward what was taken from them.

Cricket, Carnival and Caribbean Cultural Genius

West Indian culture demonstrates the breadth of Ba-Na-Ya-Ma-Na's gifting. The West Indies cricket team — representing multiple nations in a single sporting entity — became in the 1970s and 1980s the most feared cricket team in the world, dominating international competition through a generation of extraordinary athletes: Viv Richards, Clive Lloyd, Michael Holding, Joel Garner, Malcolm Marshall. The 'blackwash' victories of the 1980s — defeating England 5-0 in their own home — were the wolf of Benjamin in the morning, devouring the prey. The carnival traditions of Trinidad (the origin of the modern Caribbean carnival form), Jamaica (Jonkonnu), and the other islands preserve West African festival traditions in which costuming, music, and collective celebration serve as covenant memory — the people remembering together, even without knowing what they remember.

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 BENJAMIN, 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 BENJAMIN to Benin, Togo, South Sudan becomes genetically confirmed. The DNA does not lie.

Family-Specific Sub-Clades

Sub-Clade	Population Concentration	Connection to This Family
E-M58	Concentrated in Benin/Togo region — Fon, Ewe, Dahomey peoples	Primary marker of the Dahomey coast homeland of Ba-Na-Ya-Ma-Na
E-U181	Associated with Dahomey peoples — coastal Bight of Benin	Confirms the Benin/Togo origin of the West Indian family
E-P277	Fon and Ewe ethnic group marker	Links to the southern coastal peoples of Ba-Na-Ya-Ma-Na's territory

E-M58 and E-U181 — Confirming the Dahomey Coast Origin

The E-M58 sub-clade is concentrated specifically in the Benin/Togo coastal region — the Bight of Benin, the Dahomey coast, the territory of the Fon, Ewe, and Dahomey peoples. E-U181 is associated specifically with the Dahomey peoples. These are not broad, generalized West African markers — they are markers that point to a specific geographic coastal zone on the Bight of Benin, which is exactly the origin territory confirmed for Ba-Na-Ya-Ma-Na in this project's framework (Benin, Togo, South Sudan).

Y-DNA testing through services like FamilyTreeDNA (Big Y-700 recommended) can identify these specific sub-clades in men of West Indian heritage. A result showing E-M58 or E-U181 is genetic confirmation of origin from the Dahomey coast — Bight of Benin — which is the homeland of Ba-Na-Ya-Ma-Na. Combined with family history (enslaved ancestors transported to the British/French/Dutch Caribbean) and the fulfillment of Deuteronomy 28 in the West Indian experience, the tribal identity of Ba-Na-Ya-Ma-Na is confirmed across all three levels: geographic, genetic, and prophetic.

CHAPTER XVI | THE RESTORATION — The Prophetic Destiny of BENJAMIN

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 Sealed 12,000 of Ba-Na-Ya-Ma-Na

Revelation 7:4-8 seals 12,000 from the tribe of Ba-Na-Ya-Ma-Na alongside 12,000 from each of the other eleven families. The warrior-beloved tribe is called into the 144,000 sealing — and their sealing requires knowledge of their tribal identity. The work of the Two Witnesses ministry (2026-2030) includes the restoration of this knowledge to the West Indian family: that they are Ba-Na-Ya-Ma-Na, son of the right hand, beloved of Yahawah, carriers of the wolf-warrior spirit, protectors of the covenant city, and descendants of Ah-Sa-Tha-Ra and Ma-Ra-Da-Ka-Ya who once saved all Yasharahlah.

The West Indian family has already demonstrated its covenant instincts through the Rastafarian movement's reaching toward Zion, through the prophetic voice of reggae, through the political resistance of every generation from Nanny of the Maroons to the present day. What they have been doing without the name is about to be done with full knowledge. The wolf that hunts in the morning will divide the spoil in the evening — and the evening of Ba-Na-Ya-Ma-Na's covenant history is 2030, when Hayahawashai Mawashayai Yaraya returns and the beloved tribe is restored to its place between the shoulders of the covenant.

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 BENJAMIN. The scattering is the middle of the story, not the end. The family of BENJAMIN will be found with their name restored (Banayamana), 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 TWO: BENJAMIN

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 Banayamana 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).

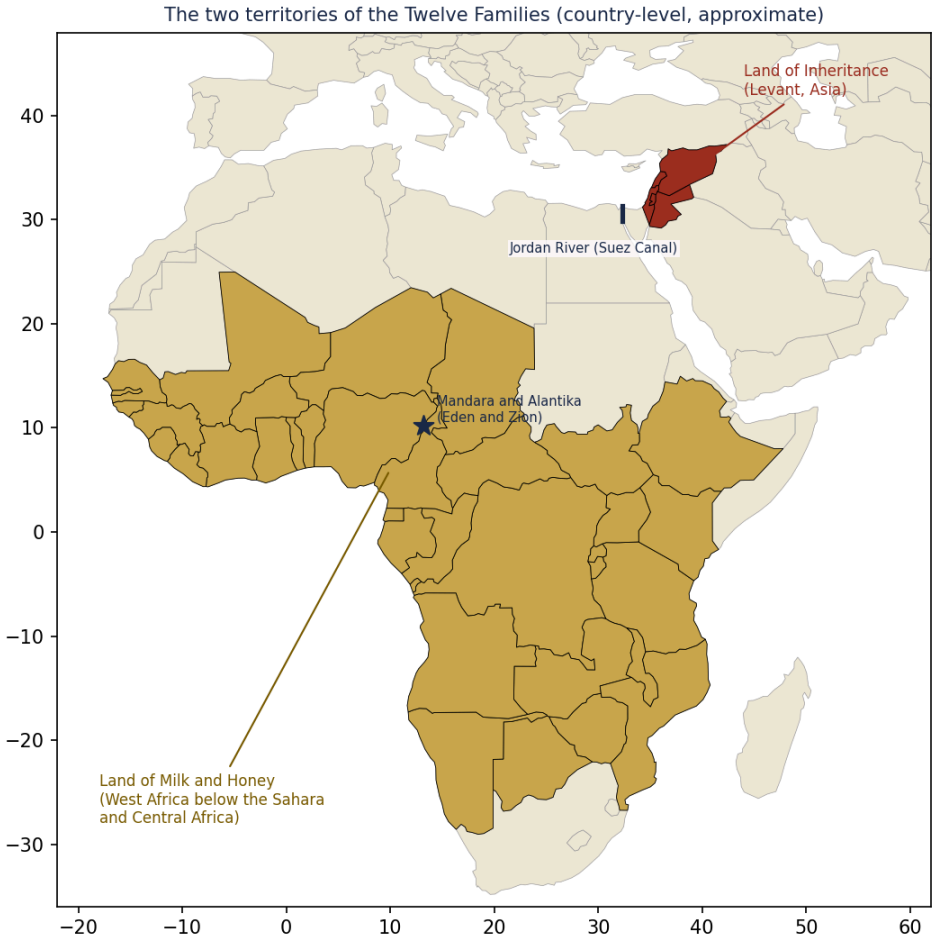
CHAPTER XVII | THE TWO TERRITORIES — Land of Milk and Honey & Land of Inheritance

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

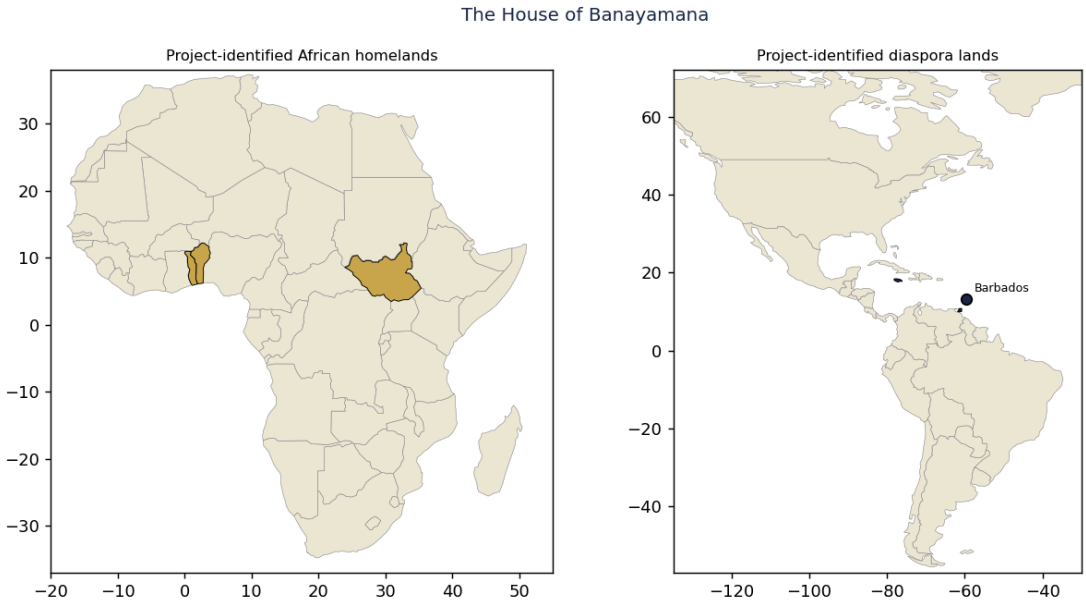
PROJECT DOCTRINE. The Hosea record. The project reads Hosea's covenant case against Yasharahlah as aimed first at the Northern Kingdom, whose lead family Ah-Pa-Ra-Ya-Ma is named in Hosea 4:17. The

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 Banayamana 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 Banayamana

African homelands: Benin, Togo, South Sudan. Diaspora lands: Jamaica; Barbados and the Lesser Antilles.



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

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 Banayamana

SECULAR RECORD (reference). The Bight of Benin, centred on Ouidah, shipped about two million captives, mostly to Brazil and to the French and British Caribbean; the Gold Coast and the Bight of Biafra supplied Jamaica and Barbados heavily [Eltis2010][Law1991][Manning1982]. Barbados in the 1640s and Jamaica after 1655 were England's main sugar colonies, and the Caribbean took over 2 million Africans under British flags alone [Sheridan1973][Higman2011]. South Sudan lay on the Nile slave frontier of the 19th century rather than on the Atlantic coast [Johnson2003].

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

Benin

PROJECT DOCTRINE. Project: Benin (Dahomey) listed for Banayamana and Zabawalana.

SECULAR RECORD (reference). The Kingdom of Dahomey (17th century to 1894) and the port of Ouidah (also written Whydah or Juda on European maps) made this stretch the "Slave Coast." Dahomey sold large numbers of captives to the Atlantic trade and later turned to palm oil. France conquered the kingdom in 1892-1894. Dahomey became independent in 1960, took the name Benin in 1975, was a Marxist-Leninist state from 1972 to 1990, and held a democratic transition in 1990. [Law1991] [Manning1982] [Eltis2010]

Year	Event	Master Timeline
1727	Dahomey conquers Ouidah	Year 13,197
1892	French conquest begins	Year 13,362
1960	Independence	Year 13,430
1975	Renamed Benin	Year 13,445
1990	Democratic transition	Year 13,460

Togo

PROJECT DOCTRINE. Project: listed for Banayamana, Zabawalana, Ahshara and Yashashakara.

SECULAR RECORD (reference). The Ewe and neighbouring peoples lived on the eastern Slave Coast. Germany ruled Togoland from 1884 to 1914; Britain and France divided it under mandates. French Togo became independent in 1960. Gnassingbe Eyadema ruled from 1967 to 2005, followed by his son Faure Gnassingbe. [Law1991]

Year	Event	Master Timeline
1884	German protectorate	Year 13,354
1914	Anglo-French occupation	Year 13,384
1960	Independence	Year 13,430
1967	Eyadema takes power	Year 13,437
2005	Succession to Faure Gnassingbe	Year 13,475

South Sudan

PROJECT DOCTRINE. Project: Benjamin's African homeland (South Sudan).

SECULAR RECORD (reference). The Nile basin peoples (Dinka, Nuer, Shilluk and others) suffered slave raiding in the 19th century, especially from the Turco-Ma-Taza-Ra-Ya-Ma zariba system. Britain and Ma-Taza-Ra-Ya-Ma ruled Sudan jointly from 1899. Two civil wars (1955-1972 and 1983-2005) preceded independence on 9 July 2011; a new civil war began in December 2013. [Johnson2003] [Lovejoy2012]

Year	Event	Master Timeline
1899	Anglo-Ma-Taza-Ra-Ya-Ma condominium over Sudan	Year 13,369
1955	First civil war begins	Year 13,425
1983	Second civil war begins	Year 13,453
2011	Independence (9 July)	Year 13,481
2013	Civil war	Year 13,483

Jamaica

PROJECT DOCTRINE. Project: Benjamin (West Indies).

SECULAR RECORD (reference). Spain held Jamaica from 1494 to 1655, when England seized it. Sugar made it Britain's most valuable colony; Akan ("Coromantee"), Igbo and Kongo captives were landed in large numbers. The Maroons won treaties in 1739-1740, Tacky's War broke out in 1760, and the Baptist War of 1831-32 hastened abolition. Slavery ended in 1834 (apprenticeship to 1838); the Morant Bay rebellion followed in 1865. Jamaica became independent on 6 August 1962. [Sheridan1973] [Higman2011] [Beckles2013]

Year	Event	Master Timeline
1655	English capture Jamaica	Year 13,125
1739	Maroon treaty	Year 13,209
1760	Tacky's War	Year 13,230
1831	Baptist War	Year 13,301
1834	Emancipation	Year 13,304
1865	Morant Bay rebellion	Year 13,335
1962	Independence	Year 13,432

Barbados and the Lesser Antilles

PROJECT DOCTRINE. Project: Benjamin (West Indies).

SECULAR RECORD (reference). Barbados became England's first plantation slave society in the 1640s and passed its slave code in 1661. The Lesser Antilles passed between British, French, Dutch and Spanish rule. The West Indies Federation (1958-1962) collapsed; Barbados became independent in 1966 and a republic on 30 November 2021. [Sheridan1973] [Higman2011]

Year	Event	Master Timeline
1627	English settlement of Barbados	Year 13,097
1661	Barbados slave code	Year 13,131
1834	Emancipation in British colonies	Year 13,304
1966	Independence	Year 13,436
2021	Republic	Year 13,491

CHAPTER XX | SUMMARY OF FINDINGS AND SOURCES

Summary of Project Findings

Project finding	Basis
Name, meaning and tribe number	Scripture (Genesis 35:18; 49:27; Deuteronomy 33:12); 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: West Indians of Jamaica, Barbados, Trinidad and the Lesser Antilles; Fon and Ewe peoples	Twelve Families of Yasharahlah; Jacob's Ladder research
E1b1a sub-clades: E-M58, E-U181, E-P277	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 "Banayamana").

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