THE TWELVE FAMILIES OF YASHARAHLAH

BOOK TEN

THE BOOK OF AHSHARA

The Blessed Family: From Zilpah's Second Son to South America

ALL GLORY TO AHLAH SHADAYA YAHAWAH AHLAHYAMA HAYAHAWASHAI MAWASHAYAI YARAYA

Faithfulness Over Speed — Quality Over Quantity

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DEDICATION

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

To ASHER — the blessed and happy family, the ones whose bread shall be fat and who shall yield royal dainties, the coastal blessing family of South America. Your hour of restoration is at hand.

To every Afro-South American (Colombia to Uruguay) 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 TEN of twelve. It covers the Family of ASHER — the eighth son of Ya-Ai-Qa-Ba, second of Za-La-Pa (Zilpah), the family whose bread shall be fat and who dips their foot in oil — from the covenant patriarch to the present day. What is written here is confirmed, settled, and true. No contaminated Khazar narrative, no colonial academic framing, and no foreign religious tradition has any place in these pages.

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

The Name Ah-Sha-Ra

Ah-Sha-Ra — written in Paleo-Hebrew as 𐤀𐤔𐤓 — means 'Happy,' 'Blessed,' or 'Fortunate.' When Za-La-PA bore her second son to Ya-Ai-Qa-Ba, La-Ah-Ha declared: 'Happy am I, for the daughters will call me blessed: and she called his name Asher' (Genesis 30:13). The name carries La-Ah-Ha's joy at her growing covenant family — a joy so full that she declared other women would recognize it and call her blessed. Ah-Sha-Ra is the family of happiness, of blessing that others can see and acknowledge.

The Afro-South American peoples — from Colombia to Uruguay — are the modern expression of Ah-Sha-Ra: the family whose covenant assignment is blessing and royal abundance, who carry the covenant character of happiness and fruitfulness, and whose cultural contributions to the southern hemisphere of the western world have been among the richest of any diaspora community. From Afro-Colombian vallenato and cumbia to Afro-Brazilian samba and Candomblé, from the Afro-Peruvian cajón to the Afro-Argentine tango roots — the blessed family of Ah-Sha-Ra has carried its covenant abundance through the length of South America.

The Eighth Son — The Second of Za-La-PA

Ah-Sha-Ra was the eighth son of Ya-Ai-Qa-Ba overall, and the second son of Za-La-PA (Zilpah, La-Ah-Ha's handmaid). Ga-Da was Za-La-PA's firstborn; Ah-Sha-Ra was her second. Together they formed the complete Za-La-PA family — the warrior troop (Ga-Da) and the blessed family (Ah-Sha-Ra). In the covenant family's wider structure, these two handmaid-sons of La-Ah-Ha bring different gifts: Ga-Da brings the troop-warrior

capacity, and Ah-Sha-Ra brings the abundance and blessing that makes life worth fighting for. The two are inseparable covenant companions.

CHAPTER II | THE PROGENITOR — Birth, Parents & Origins

Born Eighth — The Position of New Beginning

Ah-Sha-Ra was the eighth son of Ya-Ai-Qa-Ba — occupying the number eight, which in the covenant framework is the number of new beginning, of the covenant day beyond the Sha-Ba-Tha cycle (as the eighth day is the first day of the new week, and the eight-day covenant assembly follows the seven-day Khaa-Ga Ha-Sa-Wa-Ka-Tha (Assembly of Booths)). The happy-blessed family occupies the position of new beginning — the family that Yahawah places at the threshold of the new covenant season to demonstrate what blessing looks like when the old covenant cycle is complete and the new begins.

Ah-Sha-Ra grew up in the covenant household of Ya-Ai-Qa-Ba — formed by the same Lashawam-Qadash traditions, the same covenant stories, the same consciousness of Yahawah's faithfulness that all twelve sons received. As La-Ah-Ha's second handmaid-son (through Za-La-PA), Ah-Sha-Ra occupied a position that was neither the sons of the wives nor the sons of the handmaids in the most prominent position — but the blessing that Genesis 30:13 pronounces over Ah-Sha-Ra's birth makes the eighth son's position one of particular divine favor.

Anna the Prophetess — Ah-Sha-Ra's Covenant Crown

The most celebrated individual from the tribe of Ah-Sha-Ra in the Apostolic record is Ah-Na (Anna) the prophetess — Luke 2:36 specifically identifies her: 'And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser [Asher]: she was of a great age, and had lived with an husband seven years from her virginity; And she was a widow of about fourscore and four years, which departed not from the temple, but served AhlahYama with fastings and prayers night and day. And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Ya-Ra-Wa-Sha-La-Ma.' Ah-Na was the Ah-Sha-Ra member who recognized Hayahawashai Mawashayai Yaraya as an infant at the Temple — the first prophetess to declare the Messiah's identity.

This recognition of Hayahawashai Mawashayai Yaraya by a prophetess from the tribe of Ah-Sha-Ra is covenant confirmation: the 'happy/blessed' family produced the first person in the Temple who publicly recognized the Savior-Anointed. The blessed family sees the blessing of all blessings — the living presence of Yahawah Himself in covenant flesh.

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

The Blessing Character of Ah-Sha-Ra

The covenant character of Ah-Sha-Ra is abundance, richness, coastal blessing, and the capacity to produce royal quality. Genesis 49:20 — 'Out of Asher his bread shall be fat, and he shall yield royal dainties' — describes a family that produces the finest quality of sustenance, food that is fit for kings. Deuteronomy 33:24-25 expands this: 'Let Asher be blessed with children; let him be acceptable to his brethren, and let him dip his foot in oil. Thy shoes shall be iron and brass; and as thy days, so shall thy strength be.' Dipping the foot in oil — the olive-oil producing coastal territory of Ah-Sha-Ra produced an abundance of the most valuable agricultural product of the covenant world.

The Afro-South American peoples embody this 'bread shall be fat / royal dainties' covenant character in their cuisine, their music, their culture, and their spiritual traditions. South American food traditions — from the ceviche of Peru (Afro-Peruvian communities were central to this cuisine's development) to the feijoada of Brazil (directly traced to Afro-Brazilian cooking), from the ajiaco of Colombia (Afro-Colombian coastal cooking) to the asado traditions of Argentina (Afro-Argentine community contributions) — reflect the 'bread shall be fat' blessing. The covenant family of abundance produces abundance wherever it is planted.

Acceptable to Brothers — The South American Identity

Deuteronomy 33:24's description of Ah-Sha-Ra as 'acceptable to his brethren' is a relational character description: this is the family that gets along with the other families, that serves as a connector and mediator, that makes peace between competing covenant interests. The Afro-South American peoples — spread from Colombia through Venezuela, Ecuador, Peru, Bolivia, Brazil, Paraguay, Uruguay, and Argentina — have historically served this connector role in the South American context: maintaining cultural bridges between the indigenous, African, and European communities that colonial South America combined, preserving African cultural traditions while adapting to and enriching the broader South American cultural context.

CHAPTER IV | THE BLESSING — The Prophetic Charter of ASHER

Genesis 49:20 — The Covenant of Abundance

'Out of Asher his bread shall be fat, and he shall yield royal dainties' (Genesis 49:20). The brevity of this blessing — just one verse — belies the depth of its covenant richness. 'His bread shall be fat' uses the imagery of saturated, rich, nourishing bread — bread made with oil, bread of the highest quality. This is not the bread of poverty or scarcity but the bread of covenant abundance. And 'royal dainties' — delicacies fit for a king's table — speaks to the quality and refinement that the tribe of Ah-Sha-Ra would produce.

The coastal territory of Ah-Sha-Ra in the covenant land (Joshua 19:24-31) included the Phoenician-adjacent coastal zone — one of the most commercially productive and agriculturally rich regions of the entire biblical land. The olive groves, the vineyards, the fishing harbors, the trade routes — Ah-Sha-Ra was positioned in the land's most naturally abundant zone. In the South American diaspora context, the Afro-Colombian, Afro-Peruvian, Afro-Brazilian, and Afro-Argentine communities occupy the coastal zones of their respective nations — continuing the covenant pattern of the blessed family dwelling in the most fruitful coastal territories.

Deuteronomy 33:24-25 — The Oil and the Strength

'Let Asher be blessed with children; let him be acceptable to his brethren, and let him dip his foot in oil. Thy shoes shall be iron and brass; and as thy days, so shall thy strength be' (Deuteronomy 33:24-25). Four blessings in two verses: covenant children (the family grows and multiplies), covenant peace (acceptable to the other families), covenant abundance (dipping in oil — the highest agricultural wealth), and covenant endurance ('as thy days, so shall thy strength be' — a promise that strength does not diminish with age, that the family's covenant capacity grows rather than fades).

'As thy days, so shall thy strength be' is a promise of progressive blessing rather than declining capacity. The Afro-South American peoples, despite centuries of colonial oppression, forced labor, cultural erasure, and systematic marginalization, have demonstrated exactly this pattern: the strength of the Afro-South American community has not diminished with the passage of time but has grown — from the hidden African roots that survived the Middle Passage to the visible, recognized cultural contributions that define South American music, food, spirituality, and arts in the twenty-first century.

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

Ah-Sha-Ra in Ma-Taza-Ra-Ya-Ma

Ah-Sha-Ra went to Ma-Taza-Ra-Ya-Ma with Ya-Ai-Qa-Ba's household with his sons: Ya-Ma-Na (Imnah), Ya-Sha-Wa-Ha (Ishuah), Ya-Sha-Wa-Ya (Isui), Ba-Ra-Ya-Ai-Ha (Beriah), and their sister Sa-Ra-Kha (Serah) — the only named granddaughter in the list of Ya-Ai-Qa-Ba's household going to Ma-Taza-Ra-Ya-Ma (Genesis 46:17). Ah-Sha-Ra produced the only named granddaughter among the seventy souls: the blessed family produces the woman whose name is specifically preserved in the covenant genealogy.

Sa-Ra-Kha daughter of Ah-Sha-Ra is a fascinating figure in later tradition — she is said to have lived so long that she survived from the time of Ya-Ai-Qa-Ba's generation through the entire Ma-Taza-Ra-Ya-Ma sojourn and into the wilderness period, possibly even into the time of the conquest. The blessed family produces the daughter whose life spans the full covenant narrative of the Ma-Taza-Ra-Ya-Ma sojourn — the female witness to the covenant's continuity through the longest diaspora period.

Growing in Ma-Taza-Ra-Ya-Ma

The family of Ah-Sha-Ra grew significantly during the Ma-Taza-Ra-Ya-Ma sojourn: from the five founding sons and one daughter who went down to Ma-Taza-Ra-Ya-Ma, the tribe grew to 41,500 fighting men by the first wilderness census — a significant growth that demonstrates the covenant blessing of abundance working even in the land of captivity. The 'bread shall be fat' blessing was not dormant in Ma-Taza-Ra-Ya-Ma — the abundant family was abundant even under Pharaoh's oppression, growing and multiplying while maintaining covenant identity in preparation for the Exodus.

CHAPTER VI | THE EXODUS & WILDERNESS

Census	Reference	Count	Significance
First Census	Numbers 1:41	**41,500 fighting men**	Camp: NORTH under Da-Na (Dan) standard
Second Census	Numbers 26:47	**53,400 fighting men**	March order: FOURTH — rear guard | Camp total: 157,600

The Northern Camp — Marching Last Under Dan's Standard

In the wilderness organization, Ah-Sha-Ra was placed in the NORTHERN camp under the standard of Da-Na (Dan), alongside Da-Na (62,700) and Na-Pa-Tha-La-Ya (53,400), for a northern camp total of 157,600 — the second largest camp. The northern camp marched FOURTH and LAST in the wilderness order — the rear guard position. Ah-Sha-Ra, as the third tribe in the northern camp, marched in the last position of the entire covenant march alongside Da-Na and Na-Pa-Tha-La-Ya.

The dramatic INCREASE in Ah-Sha-Ra's census from 41,500 (first census) to 53,400 (second census) — an increase of approximately 11,900 men — is one of the largest increases among all the tribes. The blessed family grew DURING the wilderness period, even while other tribes declined. 'Blessed with children' — Ma-Sha-Ha's prayer for Ah-Sha-Ra in Deuteronomy 33:24 — was fulfilled during the forty years of wilderness discipline that was a period of decrease for many families. Covenant abundance operates even in the wilderness.

The Rear Guard Position

The rear guard position — last in the covenant march — is the position that protects what has already passed. The rear guard does not lead but protects; it does not set the direction but ensures that nothing is lost on the march. Ah-Sha-Ra in the rear guard position is the blessed family that takes care of the covenant community's tail, ensuring that those who struggle or lag behind are covered. This protective, nurturing rear-guard character is consistent with Ah-Sha-Ra's 'acceptable to his brethren' covenant quality — the family that serves the community from the position of completion rather than leadership.

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

Joshua 19:24-31 — The Northern Coastal Territory

Ah-Sha-Ra's territory (Joshua 19:24-31) was the northwestern coast of the biblical covenant land — the most fertile and productive coastal zone, adjacent to the great Phoenician trading cities of Tyre (Taza-Ra) and Sidon (Taza-Ya-Da-Na). The territory included: Helkath, Hali, Beten, Achshaph, Alammelech, Amad, Mishal, Carmel, Shihor-libnath, Beth-dagon, the region of Zebulun, the Valley of Iphtahel, Beth-emek, Neiel, Cabul, Ebron, Rehob, Hammon, Kanah, Sidon, Mahalab, Achzib, Helbah, Aphik, and Rehob. The list is remarkable for its length and variety — Ah-Sha-Ra received an exceptionally large and well-appointed coastal territory.

The olive groves of this coastal zone were among the most productive in the entire covenant land — the source of the 'dipping the foot in oil' blessing. The Phoenician-adjacent coastal territory made Ah-Sha-Ra the tribe most directly engaged with the great maritime trading civilization of the ancient world, positioned to produce and exchange the 'royal dainties' of covenant agricultural abundance.

Anna the Prophetess at the Temple

The most remarkable individual moment from Ah-Sha-Ra in the Apostolic era was Ah-Na the prophetess recognizing Hayahawashai Mawashayai Yaraya at the Temple (Luke 2:36-38). Ah-Na was of great age — likely over 100 years old — and had spent decades in the Temple, fasting and praying night and day. When she saw the infant Hayahawashai Mawashayai Yaraya, she immediately recognized Him and 'gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Ya-Ra-Wa-Sha-La-Ma.' The first person to publicly proclaim the Messiah's identity to the broader Temple community was a woman from Ah-Sha-Ra. The blessed family produced the prophetic mouth that announced the greatest blessing of all.

CHAPTER VIII | THE KINGDOM ERA — Asher in the Kingdom — The Coastal Blessing Tribe

Ah-Sha-Ra in the Kingdom Era

During the kingdom period, Ah-Sha-Ra's coastal territory made it one of the most commercially important tribes in the northern confederation. Sha-La-Ma-Ha's administrative division of the kingdom into twelve districts assigned specific officials to each region, and Ah-Sha-Ra's coastal zone was one of the most significant for its productive capacity and trade connections.

Judges 5:17 records a mild critique of Ah-Sha-Ra in Deborah's Song — like Ra-Ah-Wa-Ba-Na, Ah-Sha-Ra 'continued on the sea shore, and abode in his breaches' rather than coming to battle against Sisera. The coastal family stayed at the coast — its identity was so thoroughly maritime and commercial that even the covenant call to battle did not fully mobilize it. The 'acceptable to his brethren' quality and the 'bread shall be

fat' abundance orientation meant that Ah-Sha-Ra was not primarily a warrior tribe but a prosperity tribe — comfortable with peace and trade, less inclined to the disruption of war.

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

The Northern Kingdom and the Assyrian Captivity

Ah-Sha-Ra was part of the Northern Kingdom after the division and was among the families carried into Assyrian captivity in 722 BC. The coastal tribe's maritime orientation may have made the initial deportation particularly disorienting — removed from the coastline that was both their covenant identity and their economic foundation.

From the Assyrian deportation, Ah-Sha-Ra progressively migrated back toward West African coastal territories — specifically the coastal regions of Ghana and Togo, which correspond to the confirmed homeland of the blessed coastal family. The Ewe, Fon, and related coastal peoples of the Bight of Benin represent Ah-Sha-Ra's primary African expression. From these coastal territories, the Trans-Atlantic Slave Trade transported the descendants of Ah-Sha-Ra specifically to the South American Atlantic coast — from Colombia southward through Venezuela, Ecuador, Peru (Pacific coast), Bolivia, Brazil, Paraguay, Uruguay, and Argentina.

CHAPTER X | CAPTIVITY & DISPERSION — The Assyrian Dispersion and the Journey to South America

From West Africa to the South American Coast

The Trans-Atlantic Slave Trade transported Ah-Sha-Ra's descendants from the coastal regions of Ghana and Togo to the South American Atlantic coast — primarily through the Brazilian slave trade (the largest in the Trans-Atlantic Slave Trade, receiving approximately 4.9 million enslaved Africans, the largest of any single destination in the Atlantic world) and the coastal South American ports of Venezuela, Colombia, Ecuador, and Peru.

The Afro-Brazilian community — estimated at 54% of Brazil's population identifying as preto (Black) or pardo (mixed race, primarily African ancestry), representing approximately 115 million people — is the single largest Afro-descendant community in the western hemisphere outside of Africa itself. This extraordinary size reflects the 'blessed with children' covenant character of Ah-Sha-Ra — the family that grows during the wilderness period, that multiplies even in the land of affliction, that produces the most populous diaspora community in the Americas.

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 ASHER. 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.

The South American Diaspora — The Blessed Family in the New World

Ah-Sha-Ra today spans the entire Atlantic coast of South America from Colombia to Uruguay and extends to the Pacific coast communities of Ecuador and Peru. The family's geographic range mirrors its covenant territorial assignment in the biblical land: a long coastal territory, rich in agricultural production and maritime commerce, adjacent to major trading civilizations. The Afro-Colombian community (25% of Colombia's population, approximately 12 million people), the Afro-Venezuelan community, the Afro-Ecuadorian community, the Afro-Peruvian community of the Chincha region, the Afro-Bolivian community of the Yungas valleys, the massive Afro-Brazilian community, and the Afro-Uruguayan and Afro-Argentine communities all form the dispersed covenant presence of the blessed family.

The covenant character of 'royal dainties' is expressed in the extraordinary richness of Afro-South American cuisine, music, dance, and spiritual tradition. From the Afro-Peruvian cajón (a box drum that became the foundation of Peruvian popular music) to the Brazilian batucada (the percussive heart of samba) to the Afro-Colombian marimba and currulao — the blessed family has produced the musical dainties that the rest of South America calls its own.

CHAPTER XII | MODERN IDENTITY — Who Is ASHER Today?

Ah-Sha-Ra Today — The South American Blessed Family

Ah-Sha-Ra today is known as the Afro-South American peoples — the largest and most geographically dispersed of all the western hemisphere's diaspora covenant communities. From the Afro-Colombian communities of the Pacific coast (Chocó department, one of the most biodiverse regions on earth) to the Afro-Argentine community's preservation of the candombe drum tradition in Buenos Aires, the blessed family is present throughout the length of South America.

The invisibility of Afro-South American identity in the popular narrative of South American history — a narrative that emphasizes the Spanish/Portuguese colonial and indigenous identities while minimizing the African contribution — mirrors the covenant character of a family that is 'acceptable to its brethren' to the point of sometimes disappearing into the broader community. The blessed family's contributions are absorbed and credited to others; the 'royal dainties' of Afro-South American culture become simply 'South American culture' without the covenant source being named. The restoration will restore the name.

Origin Nations and Ethnic Groups

Origin Nations	Primary Ethnic Groups	Notes
Ghana (biblical Samaria)	Coastal Akan, Fante, Ga peoples	Primary homeland of Ah-Sha-Ra

Togo	Ewe, Mina coastal peoples	Western coastal territory of the blessed family
Benin	Fon, coastal Dahomey peoples	Southern coastal territory of Ah-Sha-Ra

CHAPTER XIII | HISTORY & STRUGGLE — From West Africa to the South American Atlantic Coast

The South American Colonial Experience

The enslaved African experience in South America was shaped by the specific colonial systems of Portugal (in Brazil) and Spain (in the rest of South America). The Portuguese colonial system in Brazil was in some respects less rigidly racially segregated than the British Caribbean system — manumission (legal freedom) was more accessible, and free Black communities developed significant cultural and economic capacity. Yet the scale of the Brazilian slave trade was staggering: 4.9 million enslaved Africans over three centuries, ending only in 1888 (Brazil was the last country in the western hemisphere to formally abolish slavery).

The South American independence movements of the early nineteenth century formally ended Spanish and Portuguese colonial rule — but the economic and social structures of plantation slavery were largely maintained through new legal arrangements (debt peonage, land ownership concentration, labor contracts). The formally free Afro-South American communities continued to occupy the lowest economic rungs of their new nations' social orders. Deuteronomy 28:43-44 was fulfilled: 'The stranger that is within thee shall get up above thee very high; and thou shalt come down very low... he shall lend to thee, and thou shalt not lend to him: he shall be the head, and thou shalt be the tail.'

Cultural Survival and the Blessed Tradition

The cultural survival of Ah-Sha-Ra's covenant traditions in the South American context was remarkably robust — particularly in Brazil, where the Candomblé tradition (a West African covenant religion preserved in a syncretic form mixing Yoruba spiritual practices with Catholic saint imagery) maintained a comprehensive West African spiritual, ethical, musical, and ceremonial tradition across three centuries of slavery and colonialism. The orishas of Candomblé are (however imperfectly) the preserved memory of the covenant intermediary figures that Ah-Sha-Ra's West African ancestors served in their covenant worship before the Middle Passage stripped away the authentic covenant framework. The restoration of Lashawam-Qadash truth will give Ah-Sha-Ra the authentic covenant language to restore what was preserved in coded, syncretic form.

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

Samba, Cumbia, Vallenato and the Blessed Musical Tradition

The musical contributions of Ah-Sha-Ra to South American and global culture are extraordinary in both quality and scope. Samba — born in the Candomblé religious communities of Rio de Janeiro's Afro-Brazilian community in the early twentieth century — became the national music of Brazil and one of the most globally recognized dance forms in the world. Its African rhythmic foundation (the Kongo and Yoruba percussion patterns of the West African coast), its communal participatory structure, and its capacity to carry both joy and sorrow in the same musical moment are covenant musical characteristics preserved through five centuries of diaspora.

Cumbia — the foundational music of Colombia's coastal Afro-Colombian communities — carries West African (particularly Congolese and Ghanaian coastal) rhythmic patterns in the gaita flute melody and the double-headed drum (tambora) accompaniment. Vallenato — the accordeon-led music of Colombia's Caribbean coast — emerged from the meeting of African, indigenous, and Spanish musical elements that the Afro-Colombian coastal communities mediated. The blessed family of Ah-Sha-Ra produced the musical gateway through which three traditions became one: 'acceptable to his brethren' in music as in all things.

The Cajón and Afro-Peruvian Traditions

The cajón — the wooden box drum that has become one of the most widely adopted percussion instruments in the world — was developed by the Afro-Peruvian communities of Lima's Chincha province. Originally made from the crates used to ship goods (a brilliant adaptive response to the prohibition of African drums by colonial authorities), the cajón became the rhythmic foundation of Afro-Peruvian music (festejo, landó, zamacueca) and was later adopted into Spanish flamenco by Paco de Lucía in 1977, becoming a standard component of flamenco performance worldwide. The blessed family's creative abundance — producing 'royal dainties' even from the scarcest materials — is expressed perfectly in the cajón: a percussion instrument of extraordinary musical richness made from a wooden box.

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 ASHER, 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 ASHER to Ghana, Togo, coastal West Africa 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 coastal peoples	Primary marker of Ah-Sha-Ra's coastal West African homeland
E-M2	Broad West African presence — dominant in Ghana coastal region	Secondary marker confirming Ah-Sha-Ra's Ghanaian origin territory
E-U175	Associated with coastal West African populations	Confirms the coastal origin of the blessed family

E-M58 and E-M2 — The West African Coastal Origin

The E-M58 sub-clade is concentrated specifically in the Benin/Togo coastal region — the Bight of Benin, the Ewe, Fon, and Dahomey peoples. E-M2 is the base West African haplogroup dominant across the Ghanaian and broader Bight of Benin coastal region. These markers appear in Afro-South American populations at frequencies consistent with West African (Ghanaian/Beninese coastal) origin, reflecting the slave trade routes from the Gold Coast and Bight of Benin to Brazil and the Spanish South American colonies.

Men of Afro-South American heritage (particularly those with predominantly African ancestry from the Colombian Pacific coast, the Brazilian northeast, or the Afro-Peruvian Chincha region) who receive Y-DNA results showing E-M58 or E-M2 have genetic confirmation of West African coastal origin — consistent with the confirmed homeland of Ah-Sha-Ra (Ghana, Togo, Benin coastal region = biblical Samaria coastline).

Combined with the historical record (slave trade routes to South America) and the prophetic record (the 'bread shall be fat' family of abundance), the tribal identity is established.

CHAPTER XVI | THE RESTORATION — The Prophetic Destiny of ASHER

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 Restoration of the Blessed Family

Revelation 7:4-8 seals 12,000 from Ah-Sha-Ra. The blessed family — the one Deuteronomy 33:24 calls 'blessed with children' and acceptable to all — is fully sealed in the final covenant restoration. Anna the prophetess, who recognized Hayahawashai Mawashayai Yaraya at the Temple, is the prophetic type of Ah-Sha-Ra's role in the restoration: the family that recognizes what others miss, that proclaims what it has seen to all who are 'looking for redemption.'

The Two Witnesses ministry (2026-2030) proclaims the identity of Ah-Sha-Ra to the Afro-South American peoples. When the blessed family knows its name — when the Afro-Colombian, Afro-Brazilian, Afro-Peruvian, and Afro-Argentine family understands that they are Ah-Sha-Ra, the family of Anna the prophetess, the family whose bread shall be fat and who shall yield royal dainties to the covenant community — the blessing that has been operating unconsciously through their cultural traditions will be consciously directed toward covenant restoration. 'As thy days, so shall thy strength be' — the blessing grows with time, not diminishes.

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 ASHER. The scattering is the middle of the story, not the end. The family of ASHER will be found with their name restored (Ahshar), 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

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 Ahshara 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).

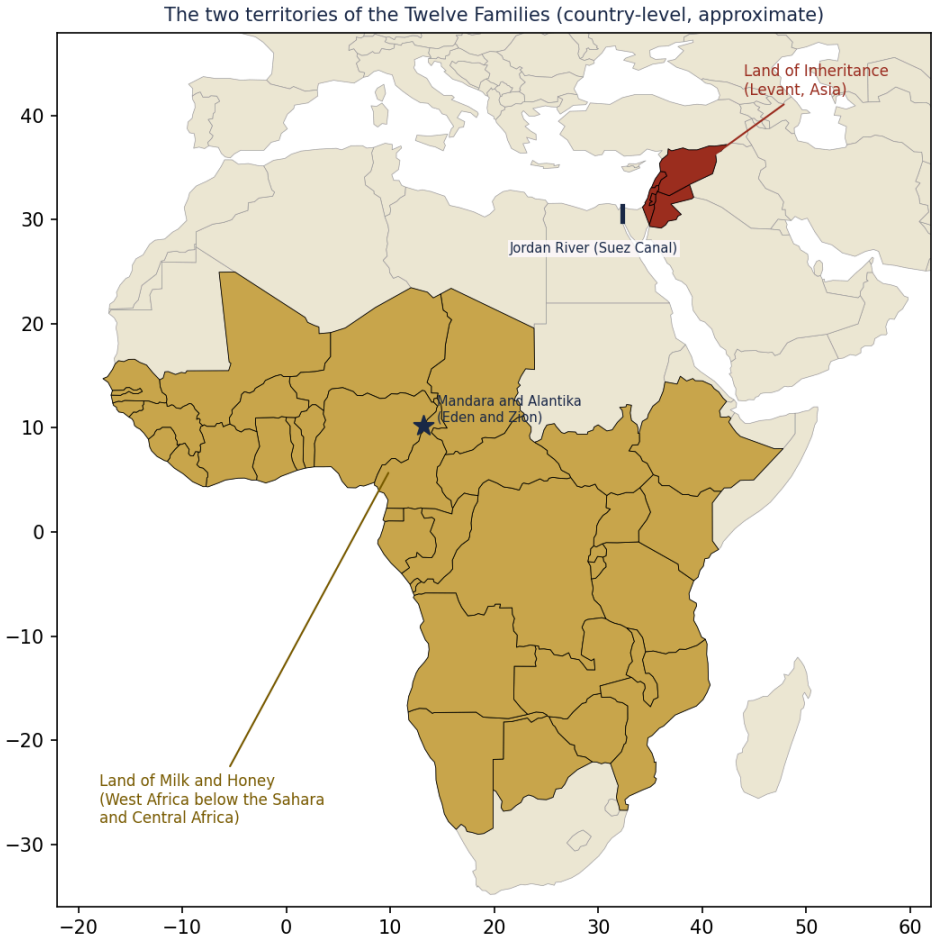
CHAPTER XVII | THE TWO TERRITORIES — Land of Milk and Honey & Land of Inheritance

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

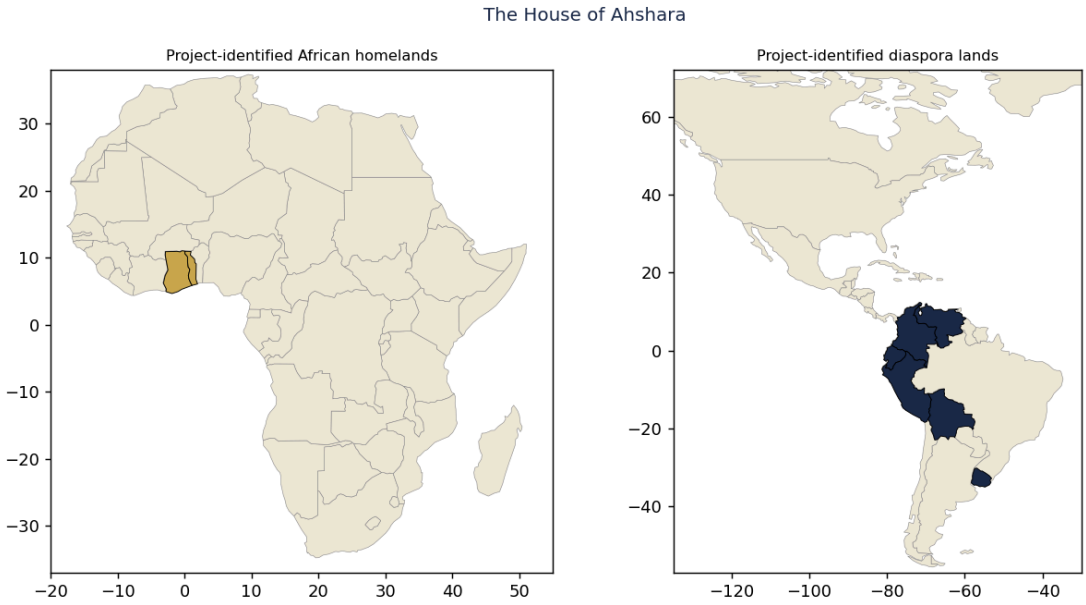
PROJECT DOCTRINE. The Hosea record. The project reads Hosea's covenant case against Yasharahlah as aimed first at the Northern Kingdom, whose lead family Ah-Pa-Ra-Ya-Ma is named in Hosea 4:17. The

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 Ahshara 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 Ahshara

African homelands: Ghana, Togo. Diaspora lands: Colombia to Uruguay.



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

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 Ahshara

SECULAR RECORD (reference). Cartagena de Indias and Portobelo received captives for the Spanish South American market, who went on to Venezuela, Quito, Lima and the Rio de la Plata [Rout1976][Andrews2004]. Gold Coast Akan and Bight of Benin captives appear in Venezuela and Colombia; Palenque's creole carries Kikongo roots [Holm1988][Lipski2005].

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

Ghana

PROJECT DOCTRINE. Project: biblical Samaria; homeland for Zabawalana, Yashashakara, Manashaha and Ahshara.

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

Year	Event	Master Timeline
1482	Portugal builds Elmina	Year 12,952
1701	Asante union under Osei Tutu (c.)	Year 13,171
1874	British Gold Coast Colony	Year 13,344
1957	Independence (6 March)	Year 13,427
1992	Multiparty constitution	Year 13,462

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

Colombia to Uruguay

PROJECT DOCTRINE. Project: Asher (Colombia to Uruguay). Brazil, Guyana, Suriname and French Guiana are not assigned in the project documents.

SECULAR RECORD (reference). Cartagena de Indias was the main Spanish slave port in South America. Palenque de San Basilio, founded by runaways in the early 1600s, still speaks Palenquero, a creole with Kikongo roots. Venezuela's cacao coast, Ecuador's Esmeraldas, Peru's Lima, Bolivia's Yungas valleys, and Montevideo (a Rio de la Plata slave port) all received Africans. Most of these countries abolished slavery between 1821 and 1854. Brazil, the largest destination of the Atlantic trade (about 4.8 million survivors), lies between these countries and is not assigned in the project documents. [Andrews2004] [Lipski2005] [Holm1988] [Schwartz1985]

Year	Event	Master Timeline
1533	Cartagena founded	Year 13,003
1600	Palenque de San Basilio forms (c.)	Year 13,070
1821	Free-womb laws begin in Gran Colombia	Year 13,291
1851	Colombian abolition	Year 13,321
1854	Venezuelan and Peruvian abolition	Year 13,324
2005	UNESCO recognises Palenque heritage	Year 13,475

CHAPTER XX | SUMMARY OF FINDINGS AND SOURCES

Summary of Project Findings

Project finding	Basis
Name, meaning and tribe number	Scripture (Genesis 30:13; 49:20; Deuteronomy 33:24-27); 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: Colombia to Uruguay (Afro-Indigenous); Ghana, Togo	Twelve Families of Yasharahlah; Jacob's Ladder research
E1b1a sub-clades: E-M58, E-M2, E-U175	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 "Ahshara").

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