

THE TWELVE FAMILIES OF YASHARAH LAH

BOOK FIVE

THE BOOK OF ZABAWALANA

The Maritime Family: From the Sixth Son to Central America and the Garifuna

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 ZEBULUN — the coastal family, the ones who dwell at the haven of the sea, the maritime covenant keepers of the western shore. Your hour of restoration is at hand.

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

ABOUT THIS SERIES

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

This is Book FIVE of twelve. It covers the Family of ZEBULUN — the sixth and last son of La-Ah-Ha, the maritime family assigned to dwell at the haven of the sea — 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 Za-Ba-Wa-La-Na

Za-Ba-Wa-La-Na — written in Paleo-Hebrew as זבולנא — means 'Blessing of a Good Dowry' and 'Dwelling.' When La-Ah-Ha bore her sixth and final son, she declared: 'Yahawah hath endued me with a good dowry; now will my husband dwell with me, because I have born him six sons' (Genesis 30:20). The name combines the concept of a good marriage gift with the desire for covenant dwelling-together. Za-Ba-Wa-La-Na is the family of fulfilled covenant: the six sons have been born, and now the dwelling together can begin.

The maritime dimension of Za-Ba-Wa-La-Na's identity is embedded in the prophetic blessing: 'Zebulun shall dwell at the haven of the sea; and he shall be for an haven of ships' (Genesis 49:13). A haven of ships is a protected harbor — the gateway between land and sea, between the covenant land and the wider world. The family whose name speaks of covenant dwelling together was assigned to dwell at the threshold of the sea. They are the family of the coastline, the port, the place where different worlds meet.

The Maritime Identity of the Sixth Family

The Ga-Adangbe peoples of Ghana's Atlantic coast — Za-Ba-Wa-La-Na's primary ethnic family — are historically renowned as maritime traders, fishermen, and coastal navigators. The Ga people of Accra (Ghana's modern capital) trace their history on the coastal plain of the Atlantic for thousands of years, maintaining fishing and maritime trading traditions that reflect exactly the 'haven of ships' blessing. Their canoe-building, net-fishing, and coastal trading traditions are covenant memory preserved in practice — the sixth family fulfilling the sixth son's blessing at the Atlantic coastline of biblical Samaria (Ghana).

CHAPTER II | THE PROGENITOR — Birth, Parents & Origins

Born Sixth — The Completion of La-Ah-Ha's Labor

Za-Ba-Wa-La-Na was the sixth and last son born to Ya-Ai-Qa-Ba and La-Ah-Ha. His birth completed La-Ah-Ha's full covenantal contribution — six sons representing the full measure of her covenant labor, her love, and her perseverance through years of feeling secondary. Za-Ba-Wa-La-Na's birth was the culmination. The sixth son carried the weight of completion.

After Za-Ba-Wa-La-Na, La-Ah-Ha bore Da-Ya-Na (Dinah) — the only daughter of Ya-Ai-Qa-Ba specifically named in the covenant record. The sixth son thus carried the place of completion before his sister's birth, occupying the final position of La-Ah-Ha's sons while remaining connected to the covenant family's only named daughter. The maritime family dwells at the threshold — and was born at the threshold between the sons and the daughters.

The Place of the Sixth Son Among the Twelve

Za-Ba-Wa-La-Na occupied the sixth position — the number of completion and mankind's full labor. Being the sixth of La-Ah-Ha's sons made Za-Ba-Wa-La-Na the bridge between La-Ah-Ha's full complement and the daughters and handmaid-sons. The maritime family dwells at the threshold — and was positioned at the threshold between the first mother's contribution and the rest. Sixth is also the day mankind was created, the day all creation was complete before the Sha-Ba-Tha rest. The family born on the sixth position carries the covenant fullness of creation before rest.

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

Za-Ba-Wa-La-Na in Battle — Not of Double Heart

The personal scriptural record of Za-Ba-Wa-La-Na is richly documented in terms of military character. Judges 5:18 praises Za-Ba-Wa-La-Na in the Song of Deborah: 'Zebulun and Naphtali were a people that jeopardized their lives unto the death in the high places of the field.' When the prophetess Deborah called the tribes to war against Sisera, Za-Ba-Wa-La-Na responded completely — holding nothing back, risking everything in the battle on the plain of Jezreel.

1 Chronicles 12:33 records the character of Za-Ba-Wa-La-Na's warriors in Da-Wa-Da's time: 'Of Zebulun, such as went forth to battle, expert in war, with all instruments of war, fifty thousand, which could keep rank: they were not of double heart.' Not of double heart — whole-hearted, undivided, fully committed. The coastal family demonstrates covenant undividedness in warfare: the people of the threshold who live between two worlds (land and sea) bring unified, undivided heart to the covenant cause.

The Commerce and Wisdom of Za-Ba-Wa-La-Na

Deuteronomy 33:18-19 provides insight into the economic character of Za-Ba-Wa-La-Na: 'Rejoice, Zebulun, in thy going out... they shall suck of the abundance of the seas, and of treasures hid in the sand.' The 'going out' is the activity of commerce and maritime expedition — the family that ventures beyond the horizon. While Ya-Sha-Sha-Ka-Ra (Issachar) stays in the tents of study, Za-Ba-Wa-La-Na ventures outward to the sea, bringing back the abundance of what is found there. The Garifuna people of Central America maintain exceptional fishing, maritime, and coastal trading traditions to this day — the direct inheritance of this coastal covenant family.

CHAPTER IV | THE BLESSING — The Prophetic Charter of ZEBULUN

Genesis 49:13 — The Haven of Ships

'Zebulun shall dwell at the haven of the sea; and he shall be for an haven of ships; and his border shall be unto Zidon' (Genesis 49:13). Every element of this blessing is precise. 'Dwell at the haven' — permanent residence at the coastline, not occasional visit. 'For an haven of ships' — the family itself becomes a shelter for ships, a place of arrival and commerce. 'Border unto Zidon' — the great Phoenician maritime city — the territory extends to the greatest trading coast of the ancient world.

In the confirmed West African geographic framework, this assignment places Za-Ba-Wa-La-Na at the coastal regions of Ghana (biblical Samaria) and extending along the West African coastline. In the diaspora — Guatemala to Panama — the family again finds itself on coastlines, maintaining maritime traditions that the blessing demanded. Central America provides something unique among all the diaspora territories: BOTH coastlines — the Caribbean coast and the Pacific coast. The family that was prophesied to dwell at the haven of the sea now dwells literally between two oceans.

Deuteronomy 33:18-19 — Going Out and the Seas' Abundance

'Rejoice, Zebulun, in thy going out; and Issachar, in thy tents... they shall call the people unto the mountain; there they shall offer sacrifices of righteousness: for they shall suck of the abundance of the seas' (Deuteronomy 33:18-19). Za-Ba-Wa-La-Na and Ya-Sha-Sha-Ka-Ra are paired in Ma-Sha-Ha's blessing — the outgoing maritime family and the tent-dwelling wisdom family together. Both are assigned to the eastern camp standard of Yahawadah; both live in adjacent diaspora territories (Za-Ba-Wa-La-Na in Central America, Ya-Sha-Sha-Ka-Ra in Mexico); and both draw on the abundance of sea and land to sustain the covenant community.

The Central American coast — the Caribbean coast of Guatemala, Belize, Honduras, Nicaragua, Costa Rica, and Panama — is among the most biologically rich marine environments in the western hemisphere. The Garifuna people, who maintain the Caribbean coastal tradition of this region, are expert fishermen and maritime navigators, dwelling in coastal communities from Honduras to Nicaragua. 'They shall suck of the abundance of the seas' — the Garifuna still do exactly this, maintaining a maritime covenant life on the coast of Central America.

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

Za-Ba-Wa-La-Na in Ma-Taza-Ra-Ya-Ma

Za-Ba-Wa-La-Na traveled to Ma-Taza-Ra-Ya-Ma with Ya-Ai-Qa-Ba's household as the sixth son of La-Ah-Ha. His sons who went to Ma-Taza-Ra-Ya-Ma were Sa-Ra-Da (Sered), Ai-La-Na (Elon), and Ya-Kha-La-Ah-La (Jahleel) — three sons forming three clans. These three clans grew through the four-century sojourn into the 57,400 fighting men of the first census. The maritime family from Ghana's coast found itself in the agricultural river-delta civilization of Ma-Taza-Ra-Ya-Ma — far from the sea that was their covenant home. Yet Yahawah preserved them, multiplied them, and prepared them for the return to the covenant land and the coastal inheritance that was theirs.

The Nile Delta of Goshen, where Yasharahlah dwelt, is itself a water-rich environment — channels, marshes, fishing communities, and river-based commerce preserved something of the maritime identity even within Ma-Taza-Ra-Ya-Ma. Yahawah placed Yasharahlah in the one part of Ma-Taza-Ra-Ya-Ma that retained the

most water-based characteristics — and within that context, Za-Ba-Wa-La-Na maintained the water-based traditions that the covenant blessing demanded.

Preserved Through the Sojourn

During the 430 years in Ma-Taza-Ra-Ya-Ma, Za-Ba-Wa-La-Na grew steadily — demonstrating the resilience of the coastal family even in a landlocked context. The family maintained its identity through the covenant community structure, through the family genealogies that Ya-Ai-Qa-Ba had established, and through the oral traditions that preserved the memory of the covenant land and its coastal inheritance. When the Exodus came, Za-Ba-Wa-La-Na marched with all of Yasharahlah under Na-Kha-Sha-Na's eastern standard — heading toward the coast that the covenant had always promised them.

CHAPTER VI | THE EXODUS & WILDERNESS

Census	Reference	Count	Significance
First Census	Numbers 1:31	57,400 fighting men	Camp: EAST under Yahawadah standard
Second Census	Numbers 26:27	60,500 fighting men	March order: FIRST Camp total: 186,400

First in the March — Under Yahawadah's Standard

In the wilderness organization, Za-Ba-Wa-La-Na was placed in the EASTERN camp alongside Yahawadah (74,600) and Ya-Sha-Sha-Ka-Ra (54,400), under the standard of Yahawadah. The eastern camp totaled 186,400 fighting men — the largest camp — and marched FIRST. Za-Ba-Wa-La-Na participated in the leading position of the covenant march — the family that 'goes out' was placed in the camp that moved out first.

The partnership between Za-Ba-Wa-La-Na and Ya-Sha-Sha-Ka-Ra in the eastern camp reflects their Deuteronomy 33 pairing: Za-Ba-Wa-La-Na 'going out' and Ya-Sha-Sha-Ka-Ra in the 'tents.' These two families were paired in the camp structure, paired in Ma-Sha-Ha's final blessing, and are paired in their modern diaspora as neighboring families — Za-Ba-Wa-La-Na occupying Central America from Guatemala to Panama, Ya-Sha-Sha-Ka-Ra occupying Mexico to the north. Adjacent families in their wilderness camp position have adjacent territories in their covenant diaspora.

Growth Through the Wilderness

Za-Ba-Wa-La-Na grew from 57,400 in the first census to 60,500 in the second census — an increase of 3,100 men despite forty years of wilderness discipline. The coastal family demonstrated resilience and growth through the wilderness period, arriving at the Jordan River stronger than it had been at the Exodus. This consistent, steady growth pattern — neither the dramatic growth of Ba-Na-Ya-Ma-Na nor the catastrophic collapse of Sha-Ma-Ai-Wa-Na — reflects the maritime family's steady, reliable covenant character: the haven of ships is always there, always ready to receive.

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

Joshua 19:10-16 — The Northern Coastal Territory

Za-Ba-Wa-La-Na received a northern territory in the biblical covenant land (Joshua 19:10-16), positioned between Ya-Sha-Sha-Ka-Ra to the south and Ah-Sha-Ra and Na-Pa-Tha-La-Ya to the north. The territory included cities at the margin of the northern coastal plains and the lower Galilee hills, giving Za-Ba-Wa-La-Na access to both inland agricultural regions and the Mediterranean coast. In the confirmed West African framework, this territory corresponds to the coastal regions of Ghana (biblical Samaria) extending along the coast toward Togo and Benin.

The geographical blessing of Za-Ba-Wa-La-Na was its access to both the inland agricultural regions and the coast — fulfilling the 'dwell at the haven of the sea' while having productive inland territory. The Ga-Adangbe coastal peoples of Ghana's Atlantic shore fulfill this coastal assignment: a people established on the coastline with connections to the interior, maintaining the maritime-commercial tradition of their covenant ancestor.

Barak and Deborah — Za-Ba-Wa-La-Na's Finest Hour

Judges 4-5 records the greatest military moment in Za-Ba-Wa-La-Na's tribal history. The prophetess Deborah summoned Ba-Ra-Qa (Barak) of Na-Pa-Tha-La-Ya to lead ten thousand men of Naphtali and Za-Ba-Wa-La-Na against Sisera's nine hundred iron chariots. The battle on the plain of Jezreel — within Za-Ba-Wa-La-Na's territory — ended in complete covenant victory. Judges 5:18 specifically praises Za-Ba-Wa-La-Na in Deborah's song: 'Zebulun and Naphtali were a people that jeopardized their lives unto the death in the high places of the field.' The coastal family proved that they could fight on land as fiercely as they could navigate at sea — the undivided heart in battle.

CHAPTER VIII | THE KINGDOM ERA — Zebulun in the Kingdom — The Northern Sea Tribe

Za-Ba-Wa-La-Na in the Kingdom Era

During the united kingdom, Za-Ba-Wa-La-Na served Da-Wa-Da's administration as part of the northern tribal confederacy. 1 Chronicles 12:33 records that 50,000 Zebulunites came to Hebron to make Da-Wa-Da king — 'not of double heart' — fully committed to the covenant kingdom. Sha-La-Ma-Ha's kingdom brought Za-Ba-Wa-La-Na into the center of the great commercial era: the northern coastal territories were directly involved in the trading partnerships with Hiram king of Tyre that provided cedar wood and skilled craftsmen for the Temple. Za-Ba-Wa-La-Na, as the coastal tribe nearest to the Phoenician trading cities, participated in the maritime commerce that funded the Temple's construction.

Isaiah 9:1-2 specifically names Za-Ba-Wa-La-Na in the greatest Messianic prophecy of the covenant record: 'the land of Zebulun and the land of Naphtali... The people that walked in darkness have seen a great light.' The maritime family received the prophetic honor of being specifically named as the location where the great light of the Messiah would appear. Hayhawashai Mawashayai Yaraya walked and ministered in the territory of Za-Ba-Wa-La-Na and Na-Pa-Tha-La-Ya — the sea family and the wrestling family witnessed the light of the world.

The Northern Kingdom Connection

After the division of the kingdom, Za-Ba-Wa-La-Na was part of the Northern Kingdom — the ten tribes that broke away under Ya-Ra-Ba-Ai-Ma. The family's coastal territory in the north placed it within the Samarian (Northern) confederation. The Northern Kingdom fell to the Assyrians in 722 BC, and Za-Ba-Wa-La-Na was among the families deported to Assyrian territories. From that deportation, the maritime family migrated back westward toward the West African coast — specifically toward the Ghanaian (Samarian) and Beninese coast that was their ancestral homeland.

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

The Assyrian Captivity and the Return to the Coast

The Assyrian deportation of 722 BC scattered Za-Ba-Wa-La-Na along with the other northern families to the regions of Halah, Habor, and the cities of the Medes. But the maritime family — accustomed to navigation, to movement along coastlines, to finding their way on water — was among the most capable of making the long return journey westward toward the West African coast. The Ga-Adangbe peoples of Ghana's coast represent the primary settlement point of Za-Ba-Wa-La-Na's return to their ancestral maritime territory.

By the time the Trans-Atlantic Slave Trade reached the coast of Ghana, the descendants of Za-Ba-Wa-La-Na were established coastal peoples — fishermen, canoe builders, traders — exactly fulfilling the 'haven of ships' blessing in their African homeland. The coastal ports of Ghana became major embarkation points for the slave trade, and the Ga-Adangbe and related coastal peoples were among those transported to the Caribbean and Central America — the family taken from one coast to another, from the West African coast to the Caribbean and Pacific coasts of Central America.

CHAPTER X | CAPTIVITY & DISPERSION — The Assyrian Dispersion and the Journey West

The Garifuna — Za-Ba-Wa-La-Na's Caribbean and Central American Expression

The Garifuna people — an Afro-Indigenous people who emerged from the encounter between enslaved West Africans from the Bight of Benin/Ghanaian coast and the indigenous Arawakan-speaking peoples of the island of St. Vincent — represent the most visible and culturally distinct expression of Za-Ba-Wa-La-Na in the Central American diaspora. Following the British defeat of the Garifuna in 1797, approximately 5,000 Garifuna were deported to Roatán Island off the coast of Honduras. From that coastal foothold, the family expanded along the Caribbean coast of Central America.

The Garifuna on the Caribbean coast of Honduras, Belize, Guatemala, and Nicaragua fulfill Genesis 49:13 on the western side of the Atlantic: 'Zebulun shall dwell at the haven of the sea; and he shall be for an haven of ships.' Their coastal communities, their fishing boats in the Caribbean harbors, their canoe traditions — all are the maritime blessing of the sixth son expressed on a new coast. The family taken from the coast of Ghana arrives on the coast of Central America and continues to dwell at the haven of the sea.

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 ZEBULUN. 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 Slave Coast to the Central American Shore

The Trans-Atlantic Slave Trade transported the descendants of Za-Ba-Wa-La-Na from the coastal regions of Ghana, Togo, and Benin to the Caribbean and Central American territories. The Spanish colonial territories of Guatemala, Belize (British Honduras), Honduras, Nicaragua, Costa Rica, and Panama received significant numbers of enslaved Africans from the Bight of Benin/Ghanaian coast region. The coastal nature of these settlements — placed to work in port cities, on coastal plantations, and in maritime industries — again positioned Za-Ba-Wa-La-Na in the coastal environment that their covenant name and blessing required.

Deuteronomy 28:68 was fulfilled: 'Yahawah shall bring thee into Ma-Taza-Ra-Ya-Ma again with ships.' The ships came — and the maritime family found itself on the ships as cargo rather than as navigators. Yet even in this ultimate reversal — the family of ships transported as cargo — Yahawah preserved the maritime identity. The Garifuna arrived in Central America by sea and immediately rebuilt their coastal civilization on the new shore. 'He shall dwell at the haven of the sea' — even the diaspora fulfills the blessing, though in the context of covenant consequence.

CHAPTER XII | MODERN IDENTITY — Who Is ZEBULUN Today?

Za-Ba-Wa-La-Na Today — The Central American and Garifuna Family

Za-Ba-Wa-La-Na today is known as the Afro-Central American peoples and the Garifuna — concentrated in the Caribbean coastal regions of Guatemala, Belize, Honduras, Nicaragua, Costa Rica, and Panama. The Garifuna number approximately 300,000-600,000 people and are UNESCO-recognized for their cultural heritage. Beyond the Garifuna, the broader Afro-Central American population includes descendants of enslaved Africans brought to all five Central American nations.

Including the Original Caribs — the indigenous coastal peoples who preceded European contact and who are also part of Za-Ba-Wa-La-Na's covenant family — the total family of the sixth son numbers in the millions across Central America and the Caribbean. The family of the sea is spread across both coasts of Central America and the Caribbean island chains, maintaining the maritime identity that Genesis 49 assigned to Za-Ba-Wa-La-Na at the blessing of Ya-Ai-Qa-Ba.

The Two-Coast Family

Central America is unique among all the diaspora territories in that it provides Za-Ba-Wa-La-Na with BOTH coastlines: the Caribbean (Atlantic) coast AND the Pacific coast. Guatemala, Nicaragua, Costa Rica, and Panama all have Pacific coastlines as well as Caribbean coastlines. The family that was prophesied to dwell at the haven of the sea now dwells literally between two oceans — the Atlantic covenant sea of their deportation journey and the Pacific on the other side of the narrow land bridge. 'He shall be for an haven of ships' — Za-Ba-Wa-La-Na has ships on both sides of the covenant land they now call home.

Origin Nations and Ethnic Groups

Origin Nations	Primary Ethnic Groups	Notes
Ghana (biblical Samaria)	Ga-Adangbe, Akan, Fante coastal peoples	Primary homeland — the Samarian Atlantic coast of West Africa
Togo	Ewe coastal peoples	Western coastal territory adjacent to Samaria
Benin	Fon, coastal Beninese peoples	Southern coastal territory of Za-Ba-Wa-La-Na
Djibouti / East Africa	Afar, Somali coastal peoples	Eastern branch — Indian Ocean coastline
Mozambique	Makua, Swahili coastal peoples	Southern Indian Ocean coastal branch

CHAPTER XIII | HISTORY & STRUGGLE — From the Slave Coast to Guatemala, Panama and the Garifuna Coast

The Colonial Experience and Garifuna Resistance

The colonial experience of Za-Ba-Wa-La-Na in Central America repeated the pattern of the Ma-Taza-Ra-Ya-Ma sojourn: a family removed from its covenant identity, placed under foreign rule, forced to labor in an alien economy. The Garifuna — the most culturally preserved branch of Za-Ba-Wa-La-Na — demonstrated exceptional covenant resilience through their resistance to British colonialism on the island of St. Vincent. For almost a century (1719-1797), the Garifuna fought the British colonial forces to maintain their freedom. Two Garifuna Wars were fought — and while the Garifuna were ultimately defeated and deported, a century of armed resistance against one of the world's great imperial powers reflects the 'not of double heart' warrior spirit of 1 Chronicles 12:33.

The Deportation and the New Coastal Civilization

The deportation to Honduras in 1797 was another exile — but from exile, Za-Ba-Wa-La-Na again built a coastal civilization on a new shore. The Garifuna expanded from Roatán Island along the entire Caribbean coast of Central America, establishing communities from Belize to Nicaragua, maintaining their language (a unique Afro-Arawakan language recognized by UNESCO), their music (punta, paranda, chumba), and their maritime traditions across the centuries that followed. From exile came a new coastal civilization — the maritime family always finds the coast and builds there.

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

Garifuna Culture — The Living Covenant Tradition

The Garifuna cultural tradition is one of the most intact African-derived cultural systems in the western hemisphere — recognized by UNESCO as an Intangible Cultural Heritage of the Nations in 2001. Garifuna punta music and dance — performed at wakes and cultural celebrations — preserves West African ceremonial traditions maintaining covenant continuity between the living and the ancestors. The drumming patterns, call-and-response singing, and communal dance form trace directly to West African (Ghanaian coastal) performance traditions maintained across centuries of exile.

Garifuna cuisine preserves both West African and indigenous Arawakan food traditions: hudut (fish in coconut milk and plantain) is the signature Garifuna dish, combining the maritime food source (fish) with the

African agricultural contribution (plantains and coconut). The Garifuna language — an endangered language — preserves West African structural vocabulary within an Arawakan grammatical framework, maintaining the multilingual maritime trading capacity that the 'haven of ships' blessing implied. Za-Ba-Wa-La-Na carries its covenant culture in language, food, and music across every shore it reaches.

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 ZEBULUN, 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 ZEBULUN to Ghana (biblical Samaria), Togo, Benin, Djibouti, Mozambique becomes genetically confirmed. The DNA does not lie.

Family-Specific Sub-Clades

Sub-Clade	Population Concentration	Connection to This Family
E-M2	Broad West African presence — dominant in Ghana (Samaria) coastal region	Primary marker of Za-Ba-Wa-La-Na's Ghanaian homeland
E-U175	Associated with coastal West African populations	Confirms the coastal maritime origin of the sea-dwelling family
E-P252	Ga-Adangbe peoples of coastal Ghana (Samaria)	Specific marker linking Za-Ba-Wa-La-Na to the Ga-Adangbe coastal peoples

E-M2 and E-U175 — The Coastal Genetic Signature

The E-M2 (E1b1a base) sub-clade is dominant across the West African coastal region including Ghana (biblical Samaria), Togo, and Benin — the confirmed primary homeland of Za-Ba-Wa-La-Na. E-U175 is specifically associated with coastal West African populations, and E-P252 marks the Ga-Adangbe coastal peoples of Ghana precisely. These markers appear in the Garifuna and Afro-Central American populations at frequencies consistent with West African coastal origin.

DNA testing for men of Garifuna or Afro-Central American heritage showing E-M2 or E-U175 haplogroups provides genetic confirmation of Za-Ba-Wa-La-Na identity when combined with the geographic confirmation (Ghana/Togo/Benin coast = biblical Samaria = Za-Ba-Wa-La-Na's homeland), the historical record (Trans-Atlantic Slave Trade routes from the Bight of Benin to the Caribbean and Central America), and the prophetic confirmation (the family of the sea dwelling at the haven of ships on both coasts of Central America).

CHAPTER XVI | THE RESTORATION — The Prophetic Destiny of ZEBULUN

The Prophetic Promises Are Certain

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

That then 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 Maritime Family

Revelation 7:4-8 seals 12,000 from Za-Ba-Wa-La-Na. The family of the coast is among the 144,000 sealed in the final covenant restoration. The Garifuna people — who have maintained the most intact cultural memory of any diaspora branch of Za-Ba-Wa-La-Na — are among the most prepared of any covenant community to receive the restoration truth, because their cultural traditions have been preserving that truth in coded form for centuries.

When Hayahawashai Mawashayai Yaraya returns in 2030, Za-Ba-Wa-La-Na will be restored to its coastal covenant home — the shores of Ghana (biblical Samaria) and the extended West African coastline. The 'haven of ships' will receive its ships not from the slave trade but from the covenant restoration. 'And Yahawah thy AhlahYama will bring thee into the land which thy fathers possessed, and thou shalt possess it' — Za-Ba-Wa-La-Na will dwell again at the haven of the sea, in freedom, tasting the abundance that the covenant always promised.

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

ALL GLORY TO AHLAH SHADAYA YAHAWAH AHLAHYAMA HAYAHAWASHAI MAWASHAYAI YARAYA

Shalawam — Peace

THE TWELVE FAMILIES OF YASHARAH LAH — Book FIVE: ZEBULUN
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 Zabawalana sets out the two territories of Yasharahlah, the captivity routes of the family with Master Timeline dates, and the record of each of its lands to the present day. Project doctrine is the governing account; the secular record is given as supporting reference and never overrides a project finding.

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

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

Two Lands, Two Continents

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

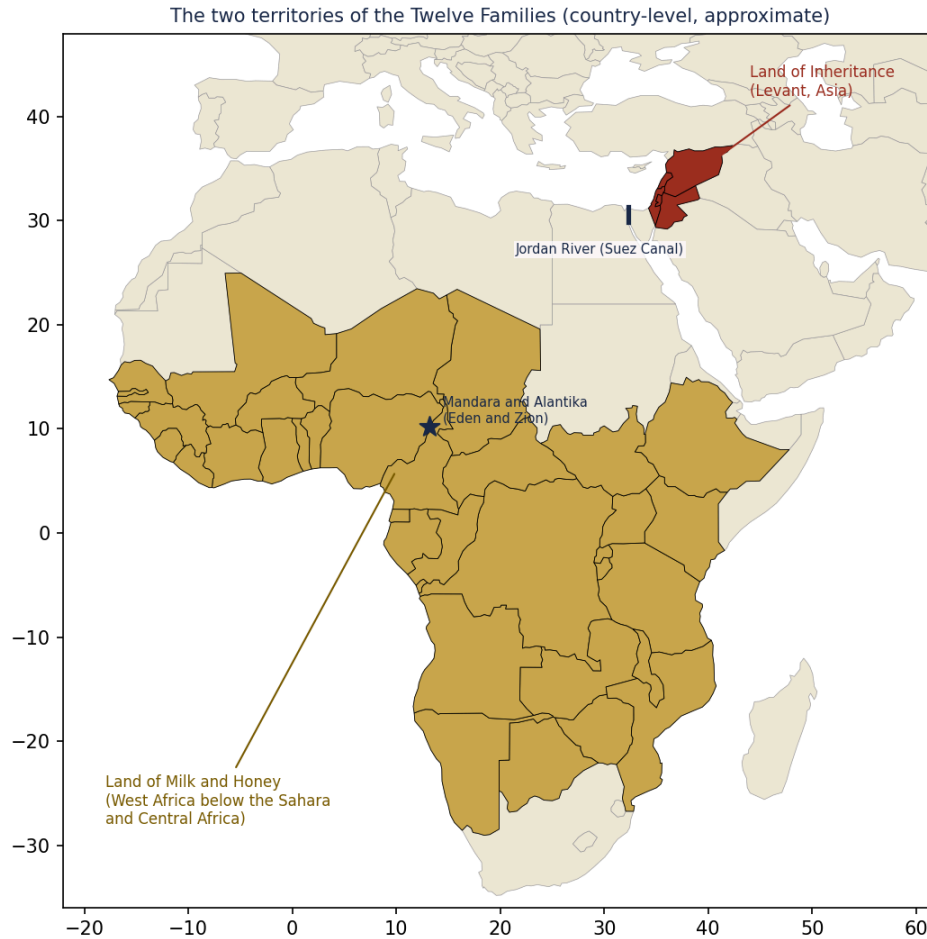
PROJECT DOCTRINE. The Land of Milk and Honey is West Africa below the Sahara together with Central Africa, the original Ethiopian area, down to the northern border of South Africa, with the Mandara and Alantika mountains as the core of Eden and Zion. It is the Southern Kingdom of Ya-Ha-Wa-Da-Ha: modern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

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

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

Scriptural Proof

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



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

The Route Between the Two Lands

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

The Travel Proof — 2 Samuel 24

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

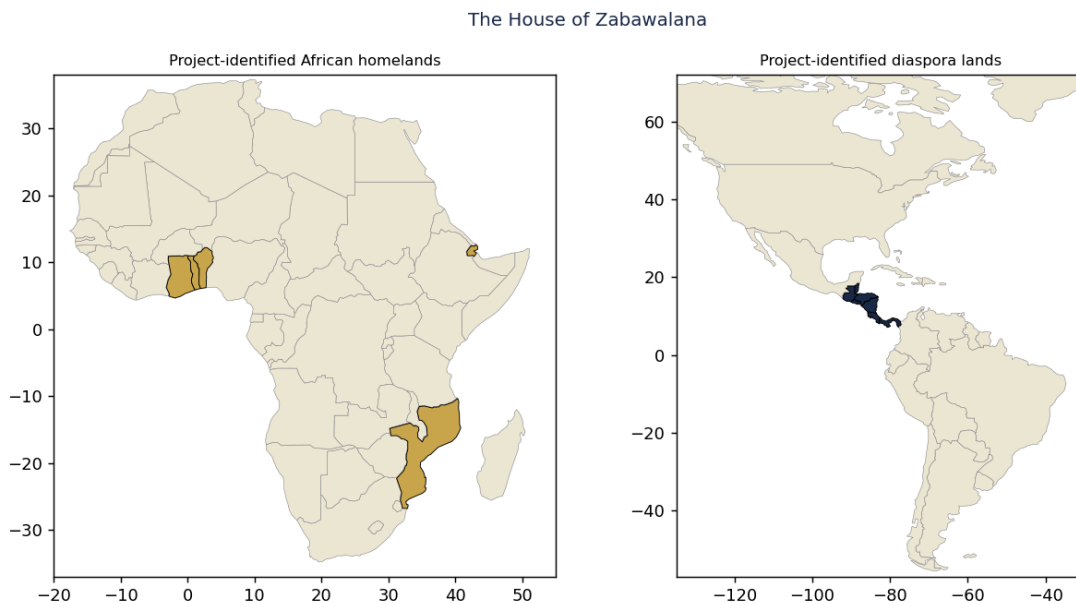
The Northern Kingdom and Hosea

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

PROJECT DOCTRINE. The house of Zabawalana 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 Zabawalana

African homelands: Ghana, Togo, Benin, Djibouti, Mozambique. Diaspora lands: Central America (Guatemala to Panama).



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Gregorian calendar date	Event	Master Timeline year
AD 639-642	Arab conquest of Ma-Taza-Ra-Ya-Ma	Year 12,109 to Year 12,112
AD 652	Baqt agreement with Nubia	Year 12,122
AD 1054-1076	Almoravid expansion in the western Sahel	Year 12,524 to Year 12,546
1591	Moroccan army destroys Songhai at Tondibi	Year 13,061
1804	Sokoto jihad begins	Year 13,274
1857	Ottoman ban on the African slave trade	Year 13,327
2017	IOM reports migrant sales in Libya	Year 13,487

The European and Atlantic slave trade

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

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

Gregorian calendar date	Event	Master Timeline year
1444	First Portuguese captives sold at Lagos	Year 12,914
1452 and 1455	Papal bulls authorise enslavement	Year 12,922 and Year 12,925
1501	First recorded Africans in Hispaniola	Year 12,971
1562	John Hawkins' first voyage	Year 13,032
1619	"20 and odd" Africans land in Virginia	Year 13,089
1807	Britain abolishes the trade	Year 13,277
1865	13th Amendment ends US slavery	Year 13,335
1888	Brazil abolishes slavery	Year 13,358

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

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

SECULAR RECORD (reference). The Latin Crusades ran from the call at Clermont in 1095 through the Crusader capture of the Levantine city of that name in 1099, Saladin’s victory at Hattin in 1187 and the fall of Acre in 1291 [Runciman1951][RileySmith2014]. The Iberian Reconquista ended with Granada in 1492, the same year as Columbus’s first voyage; the crusading language of the papal bulls then licensed Portuguese and Spanish enslavement of Africans. The Wars of the Roses (1455-1487) ended with the victory of Henry Tudor at Bosworth in 1485, and the Tudor monarchy under Elizabeth I sponsored Hawkins’ voyages [Hicks2010][Goodman1981][Kelsey2003]. English naval and commercial power then built the Royal African Company (chartered 1672) and the plantation colonies of Barbados, Jamaica and Virginia [Williams1944][Sheridan1973].

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

The Route to the Lands of the House of Zabawalana

SECULAR RECORD (reference). Captives for Spanish Central America came through Cartagena and Panama’s Portobelo, or over land from the Caribbean ports [Rout1976][Gudmundson2010]. Gold Coast Akan, Bight of Benin and West Central African captives dominate Caribbean imports generally [Eltis2010].

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

Ghana

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

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

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

Gregorian calendar year	Event	Master Timeline year
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

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]

Gregorian calendar year	Event	Master Timeline year
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

Djibouti

PROJECT DOCTRINE. Project: listed for Zabawalana.

SECULAR RECORD (reference). The Afar and Issa-Somali coast on the Red Sea was a transit zone for the Red Sea slave route through Tadjoura and Zeila. France established French Somaliland (1884-1896), later the Territory of the Afars and Issas. Independence came on 27 June 1977. [Schraeder1991] [Lovejoy2012]

Gregorian calendar year	Event	Master Timeline year
1884	French presence at Obock/Djibouti	Year 13,354
1967	Territory of the Afars and Issas	Year 13,437
1977	Independence	Year 13,447

Mozambique

PROJECT DOCTRINE. Project: listed for Zabawalana and Ahparayama.

SECULAR RECORD (reference). The Swahili coast traded gold, ivory and captives. Portugal arrived in 1498 and held Mozambique Island; the "south-east Africa" coast later supplied hundreds of thousands of captives to Brazil and the Indian Ocean. FRELIMO fought Portugal from 1964; independence came on 25 June 1975. A civil war with RENAMO ran from 1977 to 1992, and an insurgency began in Cabo Delgado in 2017. [Newitt1995] [Eltis2010]

Gregorian calendar year	Event	Master Timeline year
1498	Vasco da Gama calls	Year 12,968
1964	FRELIMO war begins	Year 13,434
1975	Independence	Year 13,445
1977	Civil war	Year 13,447
1992	Peace accord	Year 13,462
2017	Cabo Delgado insurgency	Year 13,487

Central America (Guatemala to Panama)

PROJECT DOCTRINE. Project: Zebulun (Guatemala to Panama; Original Caribs).

SECULAR RECORD (reference). Africans arrived with the Spanish conquest in the 1520s. Panama's Portobelo and Nombre de Dios were transit ports for the Spanish silver fleets, and runaway communities (cimarrones) under leaders like Bayano resisted in the 1550s. Garifuna people, of African and Carib descent, were deported by Britain from St. Vincent to Honduras in 1797. The French (1881-89) and American (1904-14) Panama Canal projects drew West Indian workers. Belize, Nicaragua's Caribbean coast and Costa Rica's Limon have large Afro-descended communities. [Gudmundson2010] [KleinVinson2007]

Gregorian calendar year	Event	Master Timeline year
1520	Africans arrive with Spanish conquest	Year 12,990
1550	Bayano cimarron wars (Panama)	Year 13,020
1797	Garifuna deported to Honduras	Year 13,267
1904	US begins Panama Canal	Year 13,374
1981	Belize independence	Year 13,451

CHAPTER XX | SUMMARY OF FINDINGS AND SOURCES

Summary of Project Findings

Project finding	Basis
Name, meaning and tribe number	Scripture (Genesis 30:20; 49:13; Deuteronomy 33:18); 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: Guatemala to Panama (Afro-Indigenous); Original Caribs	Twelve Families of Yasharahlah; Jacob's Ladder research
E1b1a sub-clades: E-M2, E-U175, E-P252	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 "Zabawalana").

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