



hen Prince Aleum's elder male kin upwards direct, the now king, chose III as his formal suffix in some ways he achieved his three. Peradāyah also realized a matter upon cursory review of these lineages of ruling Houses.

The now king was not a direct descent of his birth namesake the I, but his first wife was, Prince Aleum's mother. Still both were related as distant cousins and the now king reflected himself within the royal lineage. Peradāyah looked up the heritage of her own beyond Prince Aleum's beloved birth canal parent as being her spiritual mother. Peradāyah saw another reflection of the unrelated paternal lineage within the same royal heritages. Thus, she could still assert as a valid defense or declaration as it fit within one of

the three categories. Some members of the royal family, including herself could see their lives reflected, in one way or another, in their royal history. Perhaps from their perspective, she accomplished three as the female offspring of her elder male kin upwards direct.

Peradāyah's father's name was of the same birth namesake of two previous kings that are the direct ancestors of the now king, C III. Within the heritage of the House of Windsor they were the elder male kin upwards direct and male. The first was, of course, designated with the suffix I, and the following, his male offspring and natural heir apparent to the kingdoms throne, was of the suffix II and that of those portions that made the kingdom one. Peradāyah's father's birth namesake suffix II dominion rule appeared to be the same as the namesake of C II. He ruled, Ireland, Scotland and England while C with the suffix I only ruled Scotland. However, C II ruled Ireland, Scotland and England and C III now reigned the unified kingdom. The other birth namesake of Peradāyah's father achieved three by ruling over three territories of the kingdom's empire. The birth namesake of Peradāyah's elder male kin upwards direct, while C is the birth namesake of Prince Aleum's elder male kin upwards direct. Just as the now king the III achieved three by accepting this suffix and being duly proclaimed at the crowning ceremony, Peradāyah's elder male kin upwards direct achieved three. At his point for Peradāyah's elder male kin upwards direct birth namesake, he reigned over three territories, and the C complement ruled the same number regarding the kings with the suffix II. The now king completed three in his suffix adoption, III. However, Peradāyah's elder male kin upwards direct was a "Junior" in that land mass, also known as the II in the kingdom, thus another James appears in Peradāyah's paternal lineage. Therefore, another James, Sr., translated as



James the I appears as Peradāyah's grand elder male kin upwards direct. James I who ruled as king of the yet to be unified territories wed Anne of Denmark. Peradāyah's *grand* elder male kin upwards married an Anne, Anne Marie. So far:

J Kings & Others	C Kings and Others
3 Birth namesakes (James, I, James II, James, Peradāyah's elder male kin direct upwards)	3 Birth namesakes (Charles I, Charles II, and the now king Charles III)
3 Territories of rule through James II	3 Territory of rules through Charles II
2 Territories of rule through James I	3 Territories of rule through Charles I
1 James, Senior (or I) Peradāyah's <i>grand</i> elder male kin direct upwards.	

One day Peradāyah walked along the public thoroughfare after enjoying some refreshing cups of coffee. As she thought of where she would it amid the late mid-day sun, she had yet another epiphany. It was August 20, 2023, she carried a few bags. Peradāyah stopped walking. A pause on the pedestrian pavement s that she could listen to her new thoughts. What she already scribed about her elder male kin direct and upwards and how, although her paternal side of her heritage was not blood related to any of the previous Crowns or the current monarch of the kingdom, she already examined the James. The James' were kings within that heritage of the former ruling houses. Yet, Peradāyah's elder male kin direct and upwards also had an aunt that lived and passed away long before another. Camilla was born, that was the current queen of the monarch. She was the bonded mate, wife, Queen Consort and the spouse of the now king, Prince Aleum's elder male kin direct and upwards. The queen was Prince Aleum's step elder female kin

As Peradāyah continued to toiled in her scrolls, she noticed another matter reflecting in both the current times and once again reflexive of her paternal lineage through James, her elder

¹ See 1880 U.S. Census, Georgia

[illegible]

male kin male kin direct. He also had an aunt, who was Peradāyah's grand aunt, names Kate². Similarly, Prince Aleum's initial bonded mate former had the namesake that was a hypocorism of her reported birth name, Catherine. Since the lineage of Peradāyah's elder birth canal parent former was negated once they became inhabited, failed to recognize the ruling house they were ruled under and they declared war with—Senault and members of the superimposed hierarchy against Peradāyah ; they, as well as any other descendants of that land mass automatically and already by royal declaration negated any possible claims to the kingdom, the Crown and the throne of themselves, proxies, directly and indirectly through any possible heirs and assigns they already negated the Kathy, a derivative of 'Kate' or 'Catherine' born of Peradāyah's birth-canal parent former.

² See **Kate** Miller Wilcher's death certificate. She is one of Peradāyah's paternal grand aunts.

BUREAU OF VITAL STATISTICS
STANDARD CERTIFICATE OF DEATH

94

1 PLACE OF DEATH Registration District No. 93-2222 State Mass. Register No. 271
County Dorham or Village _____ of _____
Township Dorham City Dorham No. 206 Street Grand Ward _____
If death occurred in a hospital or institution, give its name instead of street and number)

2 FULL NAME Kate Miller Wilcher St. _____ Ward _____
(a) Residence. No. _____ (If nonresident give city or town and State)
(Usual place of abode)
Length of residence in city or town where death occurred yrs. mos. ds. How long in U. S. if of foreign birth? yrs. mos. ds.

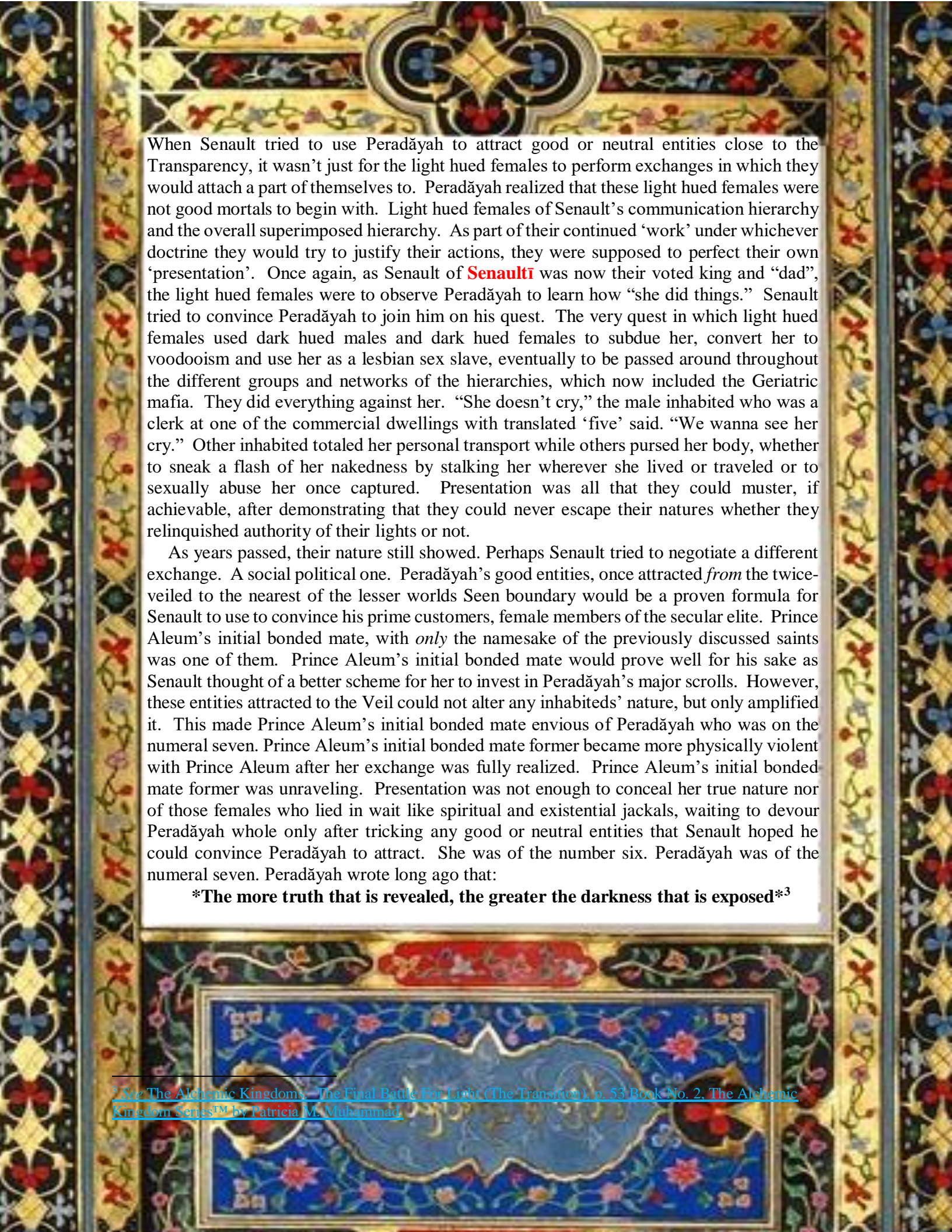
PERSONAL AND STATISTICAL PARTICULARS

3 Sex F. 4 Color or Race Col. 5 Single, Married, Widowed, or Divorced (write the word) Single
6a If married, widowed, or divorced Husband of (or) Wife of _____
6 Date of Birth (month, day, and year) June 2, 1910
7 Age 16 years Months _____ Days _____ If LESS than 1 day, hrs. or min. _____
8 Occupation of deceased
(a) Trade, Profession, or particular kind of work factory work tobacco
(b) General nature of industry, business, or establishment in which employed (or employer) Stinson
(c) Name of employer Liggitt Myners Co.
9 Birthplace (city or town) Ms. (State or country) _____
10 Name of Father William Wilcher
11 Birthplace of Father (city or town) D.K. (State or country) _____
12 Maiden Name of Mother Sallie Wiley
13 Birthplace of Mother (city or town) D.K. (State or country) _____
14 Informant Bertrude Butler (Address) 206 Grand St. Dorham N.C.
15 5/3 1926 Mrs. E. J. Cluatham REGISTRAR

MEDICAL CERTIFICATE OF DEATH

16 Date of Death (month, day, and year) May 2 1926
17 I HEREBY CERTIFY, That I attended deceased from April 3 1926 to May 2 1926
that I last saw her alive on May 2 1926 and that death occurred, on the date stated above, at 4:15 P.M.
The CAUSE OF DEATH* was as follows:
Tuberculous infection
(duration) 33 yrs. mos. ds. unknown
Contributory (SECONDARY) _____ (duration) _____ yrs. mos. ds. _____
18 Where was disease contracted if not at place of death? _____
Did an operation precede death? no Date of Oct 1926
Was there an autopsy? no
What test confirmed diagnosis? Albert H. Fowler M. D.
(Signed) _____ (Address) 413 1/2 Ave. Durham
*State the Disease Causing Death, or in deaths from Violent Causes, state (1) Means and Nature of Injury, and (2) whether Accidental, Suicidal, or Homicidal. (See reverse side for additional space.)
19 Place of Burial, Cremation, or removal St. Paul Cemetery Durham Date of Burial May 3 1926
20 Undertaker Seabrook & Edwards Address Durham

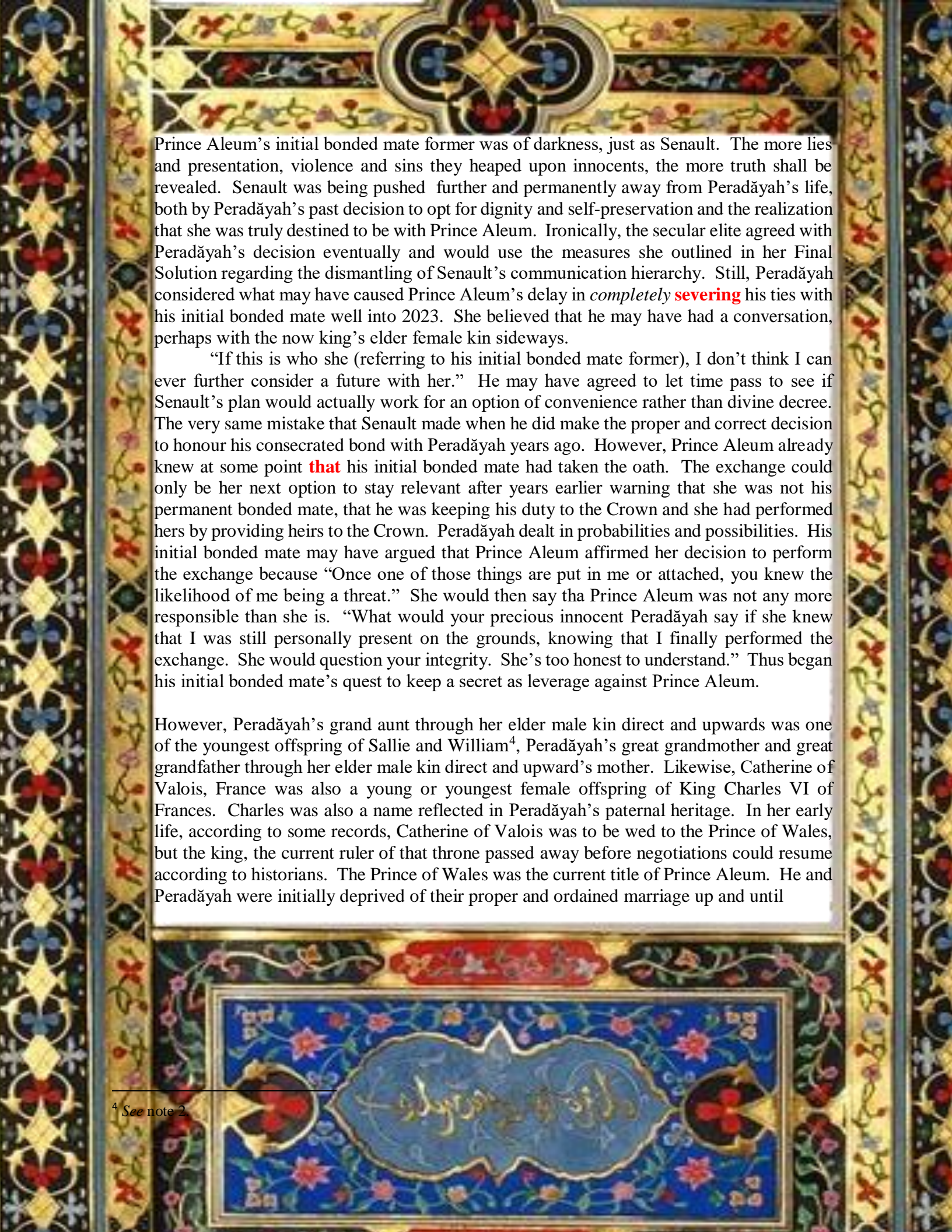
OF DEATH in plain text so that it may be properly classified. Important. See instruction on back of certificate.



When Senault tried to use Peradāyah to attract good or neutral entities close to the Transparency, it wasn't just for the light hued females to perform exchanges in which they would attach a part of themselves to. Peradāyah realized that these light hued females were not good mortals to begin with. Light hued females of Senault's communication hierarchy and the overall superimposed hierarchy. As part of their continued 'work' under whichever doctrine they would try to justify their actions, they were supposed to perfect their own 'presentation'. Once again, as Senault of **Senaulti** was now their voted king and "dad", the light hued females were to observe Peradāyah to learn how "she did things." Senault tried to convince Peradāyah to join him on his quest. The very quest in which light hued females used dark hued males and dark hued females to subdue her, convert her to voodooism and use her as a lesbian sex slave, eventually to be passed around throughout the different groups and networks of the hierarchies, which now included the Geriatric mafia. They did everything against her. "She doesn't cry," the male inhabited who was a clerk at one of the commercial dwellings with translated 'five' said. "We wanna see her cry." Other inhabited totaled her personal transport while others pursed her body, whether to sneak a flash of her nakedness by stalking her wherever she lived or traveled or to sexually abuse her once captured. Presentation was all that they could muster, if achievable, after demonstrating that they could never escape their natures whether they relinquished authority of their lights or not.

As years passed, their nature still showed. Perhaps Senault tried to negotiate a different exchange. A social political one. Peradāyah's good entities, once attracted *from* the twice-veiled to the nearest of the lesser worlds Seen boundary would be a proven formula for Senault to use to convince his prime customers, female members of the secular elite. Prince Aleum's initial bonded mate, with *only* the namesake of the previously discussed saints was one of them. Prince Aleum's initial bonded mate would prove well for his sake as Senault thought of a better scheme for her to invest in Peradāyah's major scrolls. However, these entities attracted to the Veil could not alter any inhabiteds' nature, but only amplified it. This made Prince Aleum's initial bonded mate envious of Peradāyah who was on the numeral seven. Prince Aleum's initial bonded mate former became more physically violent with Prince Aleum after her exchange was fully realized. Prince Aleum's initial bonded mate former was unraveling. Presentation was not enough to conceal her true nature nor of those females who lied in wait like spiritual and existential jackals, waiting to devour Peradāyah whole only after tricking any good or neutral entities that Senault hoped he could convince Peradāyah to attract. She was of the number six. Peradāyah was of the numeral seven. Peradāyah wrote long ago that:

***The more truth that is revealed, the greater the darkness that is exposed*³**



Prince Aleum's initial bonded mate former was of darkness, just as Senault. The more lies and presentation, violence and sins they heaped upon innocents, the more truth shall be revealed. Senault was being pushed further and permanently away from Peradāyah's life, both by Peradāyah's past decision to opt for dignity and self-preservation and the realization that she was truly destined to be with Prince Aleum. Ironically, the secular elite agreed with Peradāyah's decision eventually and would use the measures she outlined in her Final Solution regarding the dismantling of Senault's communication hierarchy. Still, Peradāyah considered what may have caused Prince Aleum's delay in *completely severing* his ties with his initial bonded mate well into 2023. She believed that he may have had a conversation, perhaps with the now king's elder female kin sideways.

"If this is who she (referring to his initial bonded mate former), I don't think I can ever further consider a future with her." He may have agreed to let time pass to see if Senault's plan would actually work for an option of convenience rather than divine decree. The very same mistake that Senault made when he did make the proper and correct decision to honour his consecrated bond with Peradāyah years ago. However, Prince Aleum already knew at some point **that** his initial bonded mate had taken the oath. The exchange could only be her next option to stay relevant after years earlier warning that she was not his permanent bonded mate, that he was keeping his duty to the Crown and she had performed hers by providing heirs to the Crown. Peradāyah dealt in probabilities and possibilities. His initial bonded mate may have argued that Prince Aleum affirmed her decision to perform the exchange because "Once one of those things are put in me or attached, you knew the likelihood of me being a threat." She would then say tha Prince Aleum was not any more responsible than she is. "What would your precious innocent Peradāyah say if she knew that I was still personally present on the grounds, knowing that I finally performed the exchange. She would question your integrity. She's too honest to understand." Thus began his initial bonded mate's quest to keep a secret as leverage against Prince Aleum.

However, Peradāyah's grand aunt through her elder male kin direct and upwards was one of the youngest offspring of Sallie and William⁴, Peradāyah's great grandmother and great grandfather through her elder male kin direct and upward's mother. Likewise, Catherine of Valois, France was also a young or youngest female offspring of King Charles VI of Frances. Charles was also a name reflected in Peradāyah's paternal heritage. In her early life, according to some records, Catherine of Valois was to be wed to the Prince of Wales, but the king, the current ruler of that throne passed away before negotiations could resume according to historians. The Prince of Wales was the current title of Prince Aleum. He and Peradāyah were initially deprived of their proper and ordained marriage up and until

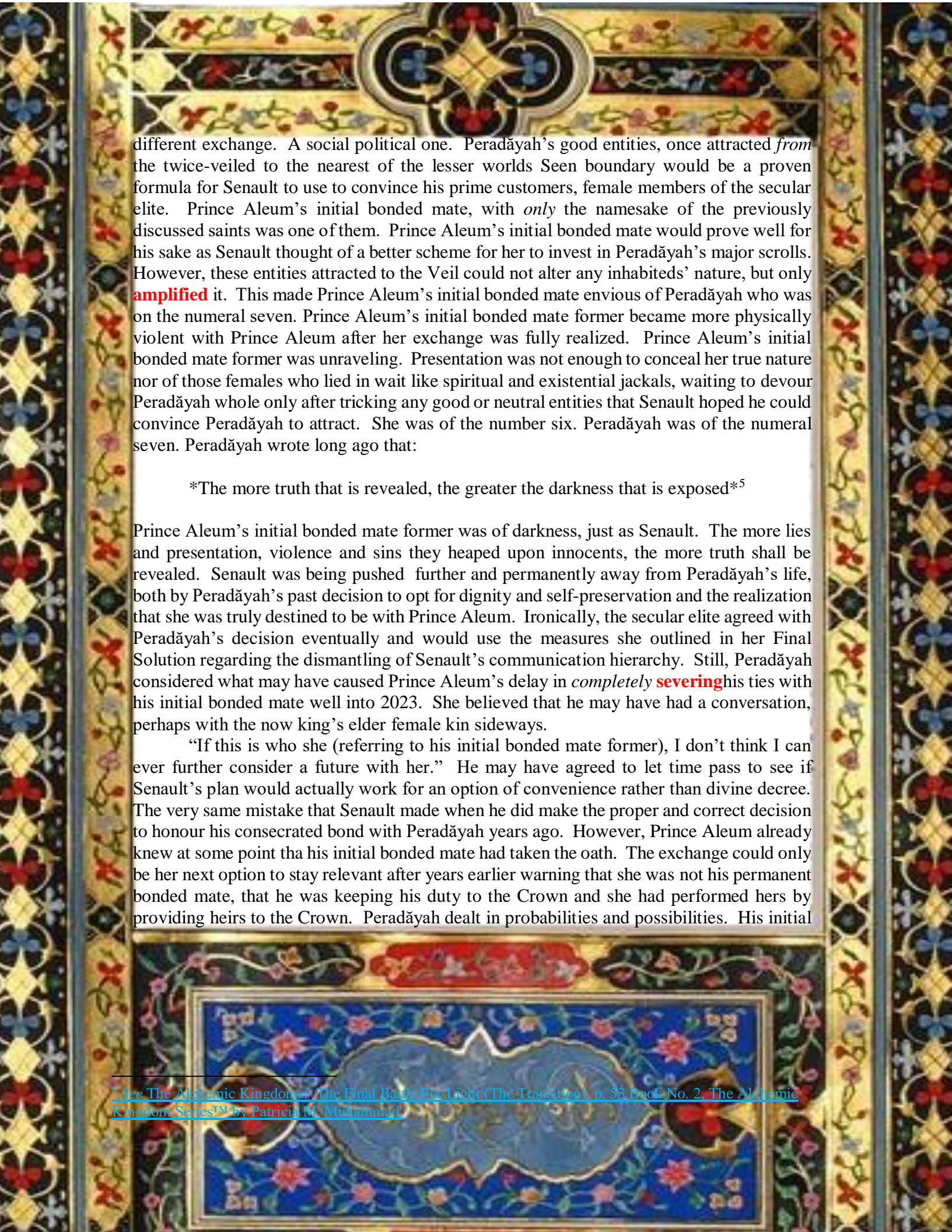
⁴ See note 2

the inverted ruler of the Crown, the Queen, passed away—Who was Prince Aleum's grand-elder female direct upwards. Similarly, the prince r-opened negotiations just as Prince Aleum had to on his own behalf and offered a large dowry for Peradāyah and the acknowledgment of his right to still assume the throne as the valid heir-apparent of the kingdom.

As far as Prince Aleum's initial bonded mate former, Peradāyah could easily tell that she was not only an inhabited now, but was of the left. As rumours spread that "Kate was interested in both Prince Aleum and the real horned creature before she wed and after, it reflected *some* of the controversial history of the Catherine of Aragon. She was wed to one brother who was heir-apparent to the throne who died four months later. The horned creature original was Prince Aleum's younger male kin sideways, but Prince Aleum was heir apparent to the Crown of the kingdom. The modern "Kate" inverted and married the heir apparent, the *Prince of Wales*, the same title that Catherine of Aragon received in her nuptials to the *historic* Prince of Wales was now the title this "Kate" received as a result of being married to Prince Aleum, she was currently referred to as the Prince of Wales by the now king as of 2023.

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⁵ See *The Alchemic Kingdom: The Final Battle For Light (The Transition)*, p. 53 Book No. 2, *The Alchemic Kingdom Series™* by Patricia M. Muhammad.

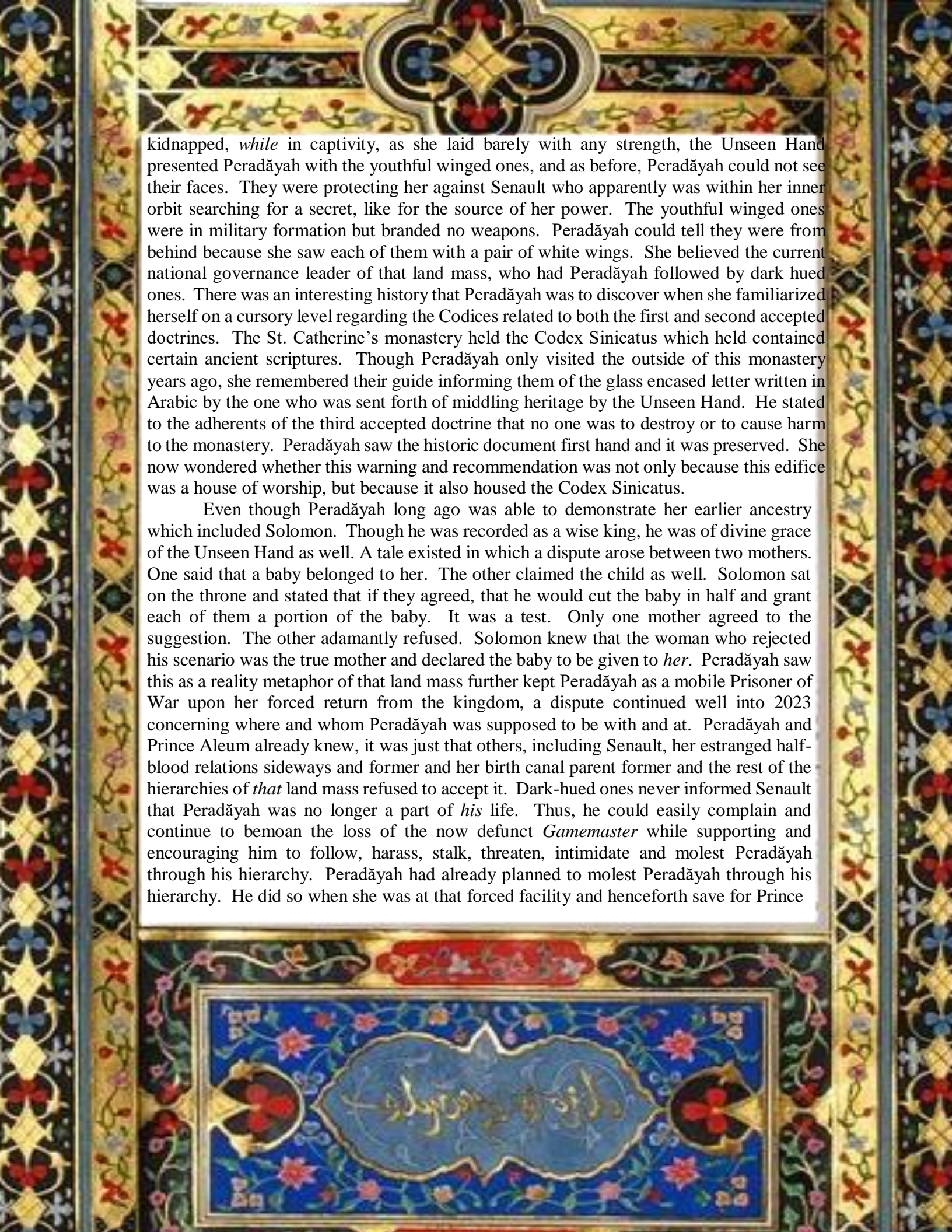


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Yet there was another Catherine or Katherine to be acknowledged. Many years ago while Peradāyah matriculated in the second institution of higher learning in the lesser natural worlds, she studied abroad in one of the desert land masses of the Middle East. One of the excursions that she joined was to climb Mount Sinai, which she successfully. While there, she and the group she accompanied visited a monastery named after St. Catherine. Peradāyah only recently reviewed St. Catherine’s simplified biography whose details revealed to be most interesting. The natural woman was a convert to the second accepted doctrine and of the Roman ancestral line. She was of nobility and a princess. Peradāyah also descended from European stock. Peradāyah’s translated name in the primary language of that land mass was patrician; of or pertaining to the aristocracy. Other than by name, Peradāyah’s partial lineage was of nobility traced back to the kingdom.


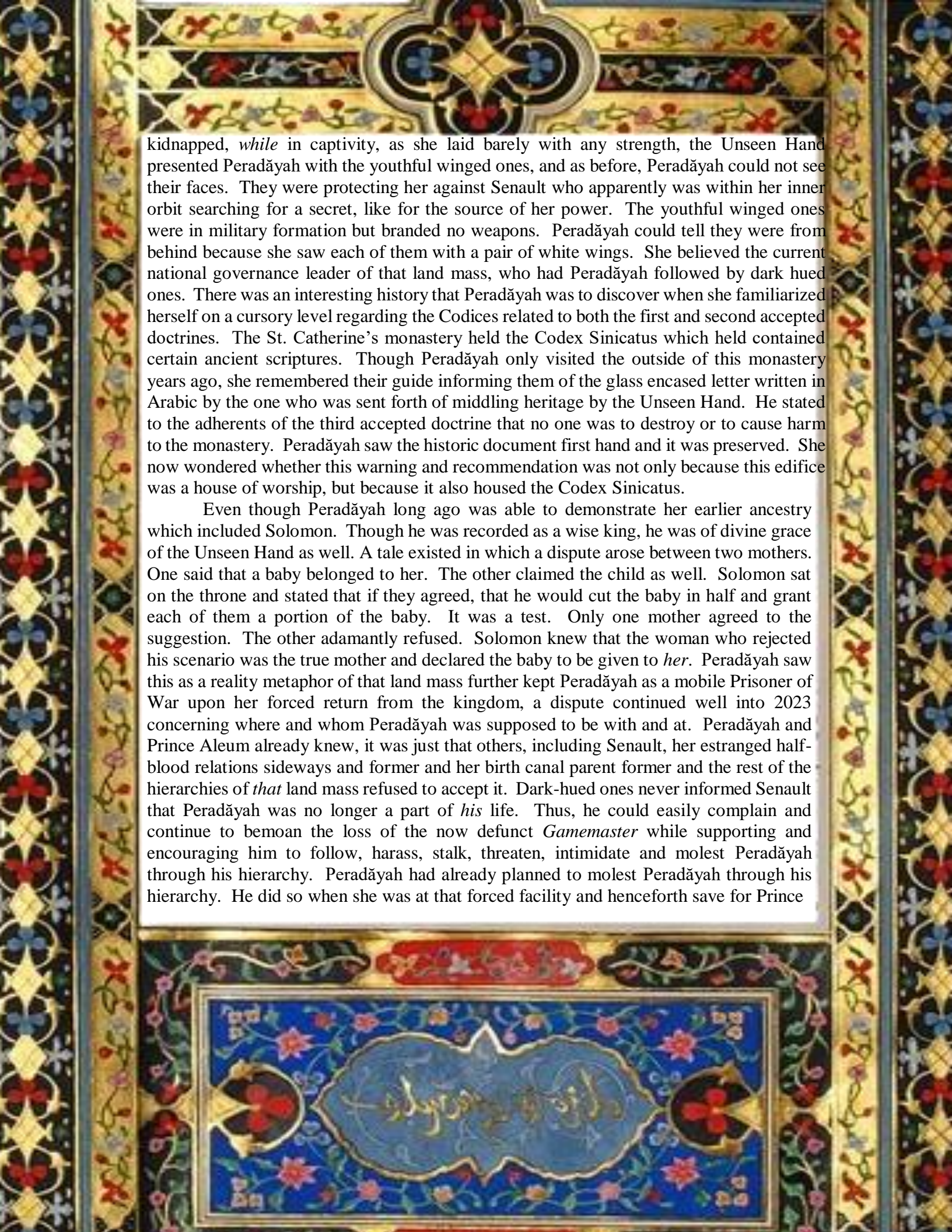
Peradāyah was of the ennobled line of kings, queens, princesses *and* princes and thus made Peradāyah a princess by blood. Immediately, and surprisingly, Peradāyah continued to see the similarities between herself and St. Catherine. According to the biography, St. Catherine was educated, intelligent and scholarly. In the natural material worlds, Peradāyah matriculated and graduated from two institutions of higher learning, wrote and published academic works and by these standards was considered an independent scholar. As *this* Catherine was elevated, the Emperor Maximus ordered her imprisoned. He demanded that she debate his scholars and had her tortured. Likewise, Senault, members of the superimposed hierarchy, Senault’s communication hierarchy and especially the dark hued ones, debated Peradāyah through *Gamemaster* and simple daily interactions for no other reason but to “give Peradāyah a hard time” and make her miserable because she would not verily upend her attained virtue to them. Also similar, when Peradāyah was in the kingdom, those hierarchies and especially dark-hued males captured her. Her imprisonment of a religious war declared against one included near starvation, soiled clothing for a week and barely and fresh drinking water. According to the brief biography, the Emperor deprived of food and angels appeared to help heal her wounds. Though Peradāyah only saw the winged ones while she lived in the commercial dwelling in the kingdom before she was

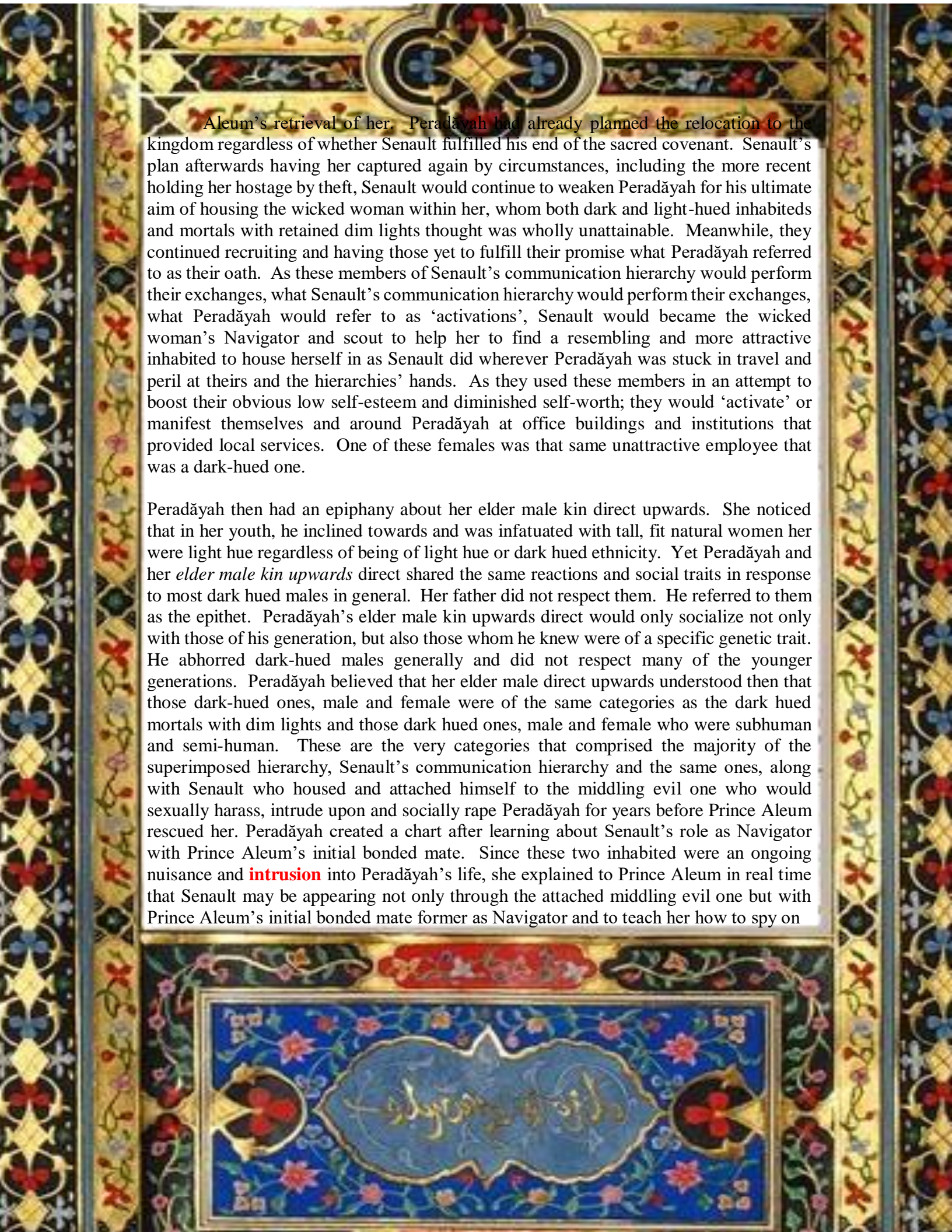




kidnapped, *while* in captivity, as she laid barely with any strength, the Unseen Hand presented Peradāyah with the youthful winged ones, and as before, Peradāyah could not see their faces. They were protecting her against Senault who apparently was within her inner orbit searching for a secret, like for the source of her power. The youthful winged ones were in military formation but branded no weapons. Peradāyah could tell they were from behind because she saw each of them with a pair of white wings. She believed the current national governance leader of that land mass, who had Peradāyah followed by dark hued ones. There was an interesting history that Peradāyah was to discover when she familiarized herself on a cursory level regarding the Codices related to both the first and second accepted doctrines. The St. Catherine's monastery held the Codex Sinicatus which held contained certain ancient scriptures. Though Peradāyah only visited the outside of this monastery years ago, she remembered their guide informing them of the glass encased letter written in Arabic by the one who was sent forth of middling heritage by the Unseen Hand. He stated to the adherents of the third accepted doctrine that no one was to destroy or to cause harm to the monastery. Peradāyah saw the historic document first hand and it was preserved. She now wondered whether this warning and recommendation was not only because this edifice was a house of worship, but because it also housed the Codex Sinicatus.

Even though Peradāyah long ago was able to demonstrate her earlier ancestry which included Solomon. Though he was recorded as a wise king, he was of divine grace of the Unseen Hand as well. A tale existed in which a dispute arose between two mothers. One said that a baby belonged to her. The other claimed the child as well. Solomon sat on the throne and stated that if they agreed, that he would cut the baby in half and grant each of them a portion of the baby. It was a test. Only one mother agreed to the suggestion. The other adamantly refused. Solomon knew that the woman who rejected his scenario was the true mother and declared the baby to be given to *her*. Peradāyah saw this as a reality metaphor of that land mass further kept Peradāyah as a mobile Prisoner of War upon her forced return from the kingdom, a dispute continued well into 2023 concerning where and whom Peradāyah was supposed to be with and at. Peradāyah and Prince Aleum already knew, it was just that others, including Senault, her estranged half-blood relations sideways and former and her birth canal parent former and the rest of the hierarchies of *that* land mass refused to accept it. Dark-hued ones never informed Senault that Peradāyah was no longer a part of *his* life. Thus, he could easily complain and continue to bemoan the loss of the now defunct *Gamemaster* while supporting and encouraging him to follow, harass, stalk, threaten, intimidate and molest Peradāyah through his hierarchy. Peradāyah had already planned to molest Peradāyah through his hierarchy. He did so when she was at that forced facility and henceforth save for Prince







Aleum's retrieval of her. Peradāyah had already planned the relocation to the kingdom regardless of whether Senault fulfilled his end of the sacred covenant. Senault's plan afterwards having her captured again by circumstances, including the more recent holding her hostage by theft, Senault would continue to weaken Peradāyah for his ultimate aim of housing the wicked woman within her, whom both dark and light-hued inhabiteds and mortals with retained dim lights thought was wholly unattainable. Meanwhile, they continued recruiting and having those yet to fulfill their promise what Peradāyah referred to as their oath. As these members of Senault's communication hierarchy would perform their exchanges, what Senault's communication hierarchy would perform their exchanges, what Peradāyah would refer to as 'activations', Senault would become the wicked woman's Navigator and scout to help her to find a resembling and more attractive inhabited to house herself in as Senault did wherever Peradāyah was stuck in travel and peril at theirs and the hierarchies' hands. As they used these members in an attempt to boost their obvious low self-esteem and diminished self-worth; they would 'activate' or manifest themselves and around Peradāyah at office buildings and institutions that provided local services. One of these females was that same unattractive employee that was a dark-hued one.

Peradāyah then had an epiphany about her elder male kin direct upwards. She noticed that in her youth, he inclined towards and was infatuated with tall, fit natural women her were light hue regardless of being of light hue or dark hue ethnicity. Yet Peradāyah and her *elder male kin upwards* direct shared the same reactions and social traits in response to most dark hue males in general. Her father did not respect them. He referred to them as the epithet. Peradāyah's elder male kin upwards direct would only socialize not only with those of his generation, but also those whom he knew were of a specific genetic trait. He abhorred dark-hued males generally and did not respect many of the younger generations. Peradāyah believed that her elder male direct upwards understood then that those dark-hued ones, male and female were of the same categories as the dark hue mortals with dim lights and those dark hue ones, male and female who were subhuman and semi-human. These are the very categories that comprised the majority of the superimposed hierarchy, Senault's communication hierarchy and the same ones, along with Senault who housed and attached himself to the middling evil one who would sexually harass, intrude upon and socially rape Peradāyah for years before Prince Aleum rescued her. Peradāyah created a chart after learning about Senault's role as Navigator with Prince Aleum's initial bonded mate. Since these two inhabited were an ongoing nuisance and **intrusion** into Peradāyah's life, she explained to Prince Aleum in real time that Senault may be appearing not only through the attached middling evil one but with Prince Aleum's initial bonded mate former as Navigator and to teach her how to spy on





Peradāyah. Light hued females and dark hued ones generally of the land mass sought Peradāyah's downfall before she even made her full ascent at Prince Aleum's side. Her chart would be a connector chart with at least three entities involved, Senault the host, Prince Aleum's initial bonded mate and the middling evil one. When **Peradāyah** first drafted the chart, she noted three primary goals that Senault and Prince Aleum's initial bonded mate would have and all of them would be to deny, deprive and make **Peradāyah** desperate to secure them the right to make her an offer to join the hierarchy, let them take a major role in the lucrative potential of her major scrolls and have them be co-handlers if Prince Aleum's initial bonded mate former's birth canal parent refused or would alternate in this position. Later on, **Peradāyah** would describe the hue and employ roles of Senault's communication hierarchy. Senault and Prince Aleum's initial bonded mate former for now would adorn themselves in the treacherous robe of 'blocker', another designation that Peradāyah recently coined within his hierarchy. The first goal was to "say "no" to Peradāyah using one's employ as the means to engage in necessary **transactions** since Peradāyah avoided dark hued ones generally and members of Senault's hierarchy over all. The dark hued ones and Senault's training and recommendations were: make her feel rejected. This is the **claim** of dark hued males whom Peradāyah excommunicated from her life for decades and decades ago because they believed she rejected them. She did. They were strangers. This entire hierarchy was nothing but a revenge ploy because Peradāyah refused to allow any of these criminals in her life—the evidence over the years demonstrated that it was for good reason. The second suggestion was to try to get near Peradāyah without touching her. This was an epic **failure**. Most members of Senault's communication hierarchy were natural predators, sex offenders and established members of a secret sex cult. They often try to and did touch Peradāyah and the worse cases were the battery and assault. The next goal, or goal number two was to have light **hued** lesbians of 50 years of age or older who manipulated dark hued males' fears of dark hued females because those were the mothers that reared them. They either directly sexually abused them, neglected them, or groomed them to be delivered to others. Recently, Peradāyah concluded that these dark hued females used voodoo and other unsound doctrine practices to control their dark hued male offspring since at an early age. Light hued females and males approved of dark hued males' harassment and vagrancy in general, but especially of Peradāyah as compensation for their permissible abuse **throughout** the hierarchy. This is the same **manifestation** of the younger teenage dark hued male evil extended one who used Peradāyah as the emotional **punching** bag for the other extended ones abuse of him. Dark hued males harassed and accosted Peradāyah for decades. Nothing changed except that they filtered their same sexual violence and criminal practices through **Gamemaster**. Thus, there was never any inversion for any of



them. They did the same thing they did before, which Peradāyah already surmised when she **said** they worked the same jobs, had the same attitudes and acted the same way before and throughout *Gamemaster*. The last goal, goal number 3, was for dark hues males promise to deliver Peradāyah to light hues lesbians. **Peradāyah** considered this one of the backdoor deals among their networks within Senault's communication hierarchy. They were to use her to be a sand performance slave with them as handlers. Since Senault inclined to have himself housed within female inhabited and was comfortable around **transgenders** in his hidden form, he could try to have intimate relations **with** Peradāyah if she was ever captured. He would also try to become Peradāyah in recent memory as his appearance in a long skirt of a dark hues female with two "cornrows" would stare and beg with yearning eyes for approval while plotting to disparage her reputation soon thereafter. She sent word to Prince Aleum immediately, who responded promptly to her request to have her immediately removed with all of her possessions from that land mass and into her arms. He vowed that Senault of **Senaulti** and his former initial bonded mate would no longer be a threat. Peradāyah could only hope he kept his word and would ensure that both stayed away in every form from both of them in perpetuity. Here is how Peradāyah's chart appeared:



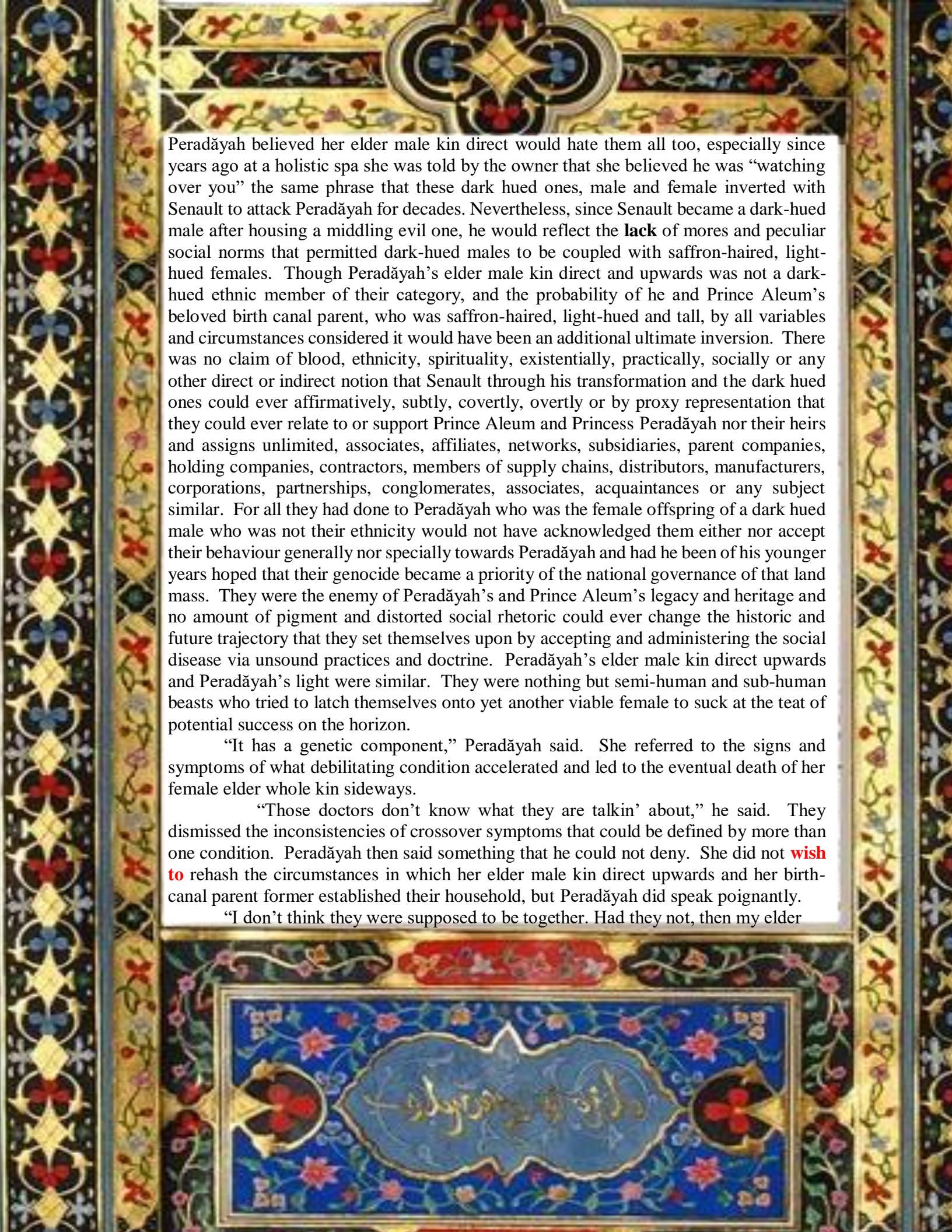
Senault (Navigator) Appearance with Prince Aleumi's Initial Bonded Mate Former Housed in Inhabitets				
Gender	Physical Description	Role/Title	Location	Incident Description
Cisgender Female, possible castor	Overweight, 50s+, light hued female, black ponytail below shoulder length, black eyes with highness around them, refer to Perdyah's Eyes Have It! Chart	Scroll Clerk [west city]	Local Edifice of Scrolls	Peradāyah requested additional time on public computer. Clerk made an unnecessary emotional response to Peradāyah's request that appeared to be the start of an escalation of a simple transaction. The clerk moved her head back and forth as if Peradāyah's request for additional time to do work was against her personal beliefs or lifestyle. "You've had three hours," she said. The Edifice of Scrolls generally was open ten hours. Labourers take an half hour to one hour day break leaving nine hours operational ideally in each department, for any clerk to adequately respond to Peradāyah's request. She prevented Peradāyah from having additional time. Peradāyah calculated $(9 - 3) = 6$. The castor gained her six. Peradāyah asked s that a "yes" or "no" to simplify the request as the clerk held onto Peradāyah's library card hostage and away from her reach and access.
Transgender male to female	Short, natural dirty saffron curly hair, .toos along the right leg, earrings, light hue, grayish eyes with black center. Eye identifier found on Perdyah's The Eyes Have It Chart	Day Labourer	Nonprofit Organization [west city]	When Peradāyah requests her turn or request what others have been given, the option for, he huffs, exhibits a negative attitude, sometimes too quick to say "no", "Wait". We didn't get any...." "Nothing new since..." "No..." "You have to ask..." with a frustrating tone but does not respond to dark hued males and dark hued females the same way. He discriminates against Peradāyah often with dark hued ocns witnessing it each time. More than once he dipped his hand downwards in a frustrated attempt to exert some sort of authority, but avoids direct eye contact with Peradāyah while she looks directly at him, waiting for a reasonable response.

Presumed Cisgender Male	Light hued, elderly, short, thin, black eyes with light surrounding them, same category as previous subject, exhibits same physical gestures	Volunteer of Edifice of Ideology with Red Door Representative	Edifice of Ideology (downtown west city)/but sometimes used for outreach volunteer services	<p>When v makes a reasonable request in a polite tone, he often responds negatively. Either "no" or with frustrated dipping hands downward similar to transgender employee of non profit organization. Often their role as blocker results in the successful prevention of Peradāyah from having access to certain services reserved for the general public. All of these <i>performers</i> as a part of Senault's communication hierarchy that forced her from the kingdom into the very cit that tried to break her spirit after robbing her of her luggage (west city). Pretends to be polite. Peradāyah learned that her peril through their practice of unsound doctrine was permitted by Senault as the means to destroy her. She takes care to refuse their request for representation that darker hued ones tried to impose onto Peradāyah through decades of molestation, attempted rape and harassment. Senault and light hued ones either directly or through evil extended ones as their proxy, all to continue some form of unwanted contact with Peradāyah.</p> <p>On Saturday morning, Peradāyah, asked to have a tote not in use. The light hued elderly male did not even know what the folded canvas burlap bag was. He looked at it as an object foreign and it still had its tag with it. He unfolded it, appearing confused, not even referring to it as a tote, "Ummm yeah, this is for...program. Gee, I wish I could." "Oh," Peradāyah, said and walked away while he tried to justify his instantaneous reflex to say "no" to Peradāyah. His voice then trailed off.</p> <p>"Y'eah, I can get you one from my house..." Peradāyah tried to ignore him thereafter. The inhabited preferred for Peradāyah to have a dirty old bag that he would find buried somewhere in his house than one that was clean, new, not in use, donated, that they did not need, that no one initially noticed, just to solely block Peradāyah from having it. After Peradāyah sat for a while, then turned to her left. A dark hued drug addict picked it up and took it. No one said anything about her actions.</p>
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Cisgender Female	Black neatly shoulder length female inhabited with glasses and clear rim	Art Therapist	Day Center [downtown west city]	<p>On Friday November 16, 2023, Peradāyah visited the location. The area within the Arch Street property had a n area front that she waited near before. On the door, the sign said [Yes, We're OPEN] dangling on the double door. The female was new, likely a newly converted inhabit of Senaul's communication hierarchy.</p> <p>Peradāyah asked if it was open. Her response was sloven and lascivious. "Yeah, I'm here. I dunno," was her response.</p> <p>Peradāyah then asked if the dark haired supervisor was here. "As the employee leaned lazily with her back against the door, she looked at the front desk clerk who was some of the actors of c's elder female half blood kin sideways and former for a prompt. Peradāyah now realized that she was her handler. Peradāyah asked "Are you open, yes or no?" Her response was unclear. Peradāyah left and asked the front desk clerk fro an item then left eh center wholly.</p>
Cisgender Young Light Hued Male	Curly saffron-auburn hair, slim, no more than 5'7" - 5'7", annoying, glasses	Vagabond, wanderer	Fountain Park	<p>On on night that Peradāyah was at the Fountain Park, this inhabited began to follow her. Perdyah was laden with bags at at bench near an exit. He skulked around a tree or two. Peradāyah was alert.</p> <p>When he began walking near her she removed her bags and moved to antioch bench, probably about 4 benches down within the circle. He still followed her but pretended that he wasn't. Peradāyah removed herself and her bags again. He followed her again.</p> <p>Peradāyah watched. She began to walk to count the hexagons for what she noticed would fall under her notes for Sacred Geometry. This time she left her bags on one bench. The light hued male young inhabited quickly walked towards Peradāyah's bags. She was able to rush towards the bench where they sat. He looked around and away and eventually walked away, leaving the park.</p>
Ambiguous Cisgender Female	Ginger-red curly hair, short to medium length, 5'8" - 5'9, height, slim glasses, light hued female	Attendee	Quaker House	<p>More than one instance in which she displayed rude and offputting behaviour demonstrating inherent racist tendencies towards Peradāyah. Peradāyah believed that the female may be a transgender and was aggressive with Peradāyah, on one occasion when she donated some items for anyone to have or use, because of Peradāyah's conservative ideological views. Peradāyah did nothing to prompt the aggressive, discriminatory behaviour.</p>

Cisgender Male	Short, gray haired, light hued elderly male with an aggressive, nasty, hue supremacist attitude, wears spectacles, sometimes dark eyes with lightness surround		Roman Catholic Chapel [west city]	Only began appearing in the last few weeks at this particular Edifice of Ideology after Peradāyah began attending. Passively aggressively disrespected Peradāyah claiming like a spoiled child of privilege that it was his bench, which is actually a pew that he sat in for the last "15 years". She ignored him. When waiting outside for the chapel to open, the male continued to "get into" Peradāyah's face to elicit a response. She ignored him and turned away. On one occasion wherein Peradāyah sat in the back pew to the left, this same elderly male, whom v dubbed as head of the Geriatric Mafia" sat in the pew directly in front of her extended his right arm sideways, resting it on the back rim of the pew while clinching and opening his fist back and forth as if he was preparing to hit her. Once again, Peradāyah ignored him, but prepared herself for a physical altercation that he was likely to initiate.
Cisgender Male	Dark hued male	Police Officer	Day Center	Peradāyah sat in waiting room and observed a dark hued male police officer with dark blue shorts and lighter blue short sleeve shirt standing at the counter with arms leaning on elbows speaking to a dark hued male to his left.
Cisgender Female, possible Female who inclines to other Females	Dark cropped curly hair, spectacles with possible dark frame, masculine outfit, long face, female who inclined to females	Clerk for Center of Youth	Edifice of Scrolls	More than once Peradāyah visited this area of the Edifice of Scrolls. On one occasion that she made a request, it was fulfilled. It seemed that each time Peradāyah visited a place, room, office, or building, if she was not berated, disrespected or refused services, Senault and the dark hued ones would follow up with rumour, conjecture or threat and Peradāyah would receive the brunt of their activity. Lo and behold it happened. Peradāyah requested a simple matter. She was refused with an unnecessarily long explanation until Peradāyah simplified the answer to avoid an extension of an already unnecessary conversation. She was able to Senault through behaviour and the eyes from her 'Eyes Have It' chart. Also making it more obvious that she was a part of those interest groups and Senault's networks that made a vow to continue to act as 'blockers' as long as Peradāyah did not approve of their lifestyles or beliefs. They were all strangers but directed their life's direction based on what Peradāyah said, did, and how she perceive them.

Charcoal darker dark hued male	Bald shaven, round head, hoodie (hierarchical marker), glasses, 5'8"	Labourer	Day Center	Each time this labourer is present, she is delayed because of services, lied to, receives inaccurate or false information, several of policies changes, or is set to the back of the line while all the vagrants dark hued males in front unjustifiably. He is rarely, disrespectful, misogynistic and often holds his right index finger up towards Peradayah as if she is being admonished by asking a simple but relevant question. Peradayah directly addressed him and his pattern of behaviour stating that each time I come here you are rude and disrespectful towards me for no reason. You are misogynistic and your behaviour is a form of gender discrimination. Peradayah said this directly to him inside the building in the presence of two of his male colleagues. No one said anything or responded.
Dark hued female	Coarse hair, 5'7", regular build	Visitor	Day Center	Most recently Senault housed himself within this infatuated labor site was recruited approximately two months ago (11/2/23). He appeared dressed in a long skirt and over wool coat, staining at Peradayah with longing eyes for approval. This source dark hued female would cut in front of Peradayah in line with the charcoal darker dark hued male being informed or witnessing such interaction, likely part of their initiation ritual to target Peradayah in her own officially part of the hierarchy, with him accommodating, ignoring the rules and favouring the dark hued, rude female that Peradayah ignored.




Peradāyah believed her elder male kin direct would hate them all too, especially since years ago at a holistic spa she was told by the owner that she believed he was “watching over you” the same phrase that these dark hued ones, male and female inverted with Senault to attack Peradāyah for decades. Nevertheless, since Senault became a dark-hued male after housing a middling evil one, he would reflect the **lack** of mores and peculiar social norms that permitted dark-hued males to be coupled with saffron-haired, light-hued females. Though Peradāyah’s elder male kin direct and upwards was not a dark-hued ethnic member of their category, and the probability of he and Prince Aleum’s beloved birth canal parent, who was saffron-haired, light-hued and tall, by all variables and circumstances considered it would have been an additional ultimate inversion. There was no claim of blood, ethnicity, spirituality, existentially, practically, socially or any other direct or indirect notion that Senault through his transformation and the dark hued ones could ever affirmatively, subtly, covertly, overtly or by proxy representation that they could ever relate to or support Prince Aleum and Princess Peradāyah nor their heirs and assigns unlimited, associates, affiliates, networks, subsidiaries, parent companies, holding companies, contractors, members of supply chains, distributors, manufacturers, corporations, partnerships, conglomerates, associates, acquaintances or any subject similar. For all they had done to Peradāyah who was the female offspring of a dark hued male who was not their ethnicity would not have acknowledged them either nor accept their behaviour generally nor specially towards Peradāyah and had he been of his younger years hoped that their genocide became a priority of the national governance of that land mass. They were the enemy of Peradāyah’s and Prince Aleum’s legacy and heritage and no amount of pigment and distorted social rhetoric could ever change the historic and future trajectory that they set themselves upon by accepting and administering the social disease via unsound practices and doctrine. Peradāyah’s elder male kin direct upwards and Peradāyah’s light were similar. They were nothing but semi-human and sub-human beasts who tried to latch themselves onto yet another viable female to suck at the teat of potential success on the horizon.

“It has a genetic component,” Peradāyah said. She referred to the signs and symptoms of what debilitating condition accelerated and led to the eventual death of her female elder whole kin sideways.

“Those doctors don’t know what they are talkin’ about,” he said. They dismissed the inconsistencies of crossover symptoms that could be defined by more than one condition. Peradāyah then said something that he could not deny. She did not **wish to** rehash the circumstances in which her elder male kin direct upwards and her birth-canal parent former established their household, but Peradāyah did speak poignantly.

“I don’t think they were supposed to be together. Had they not, then my elder




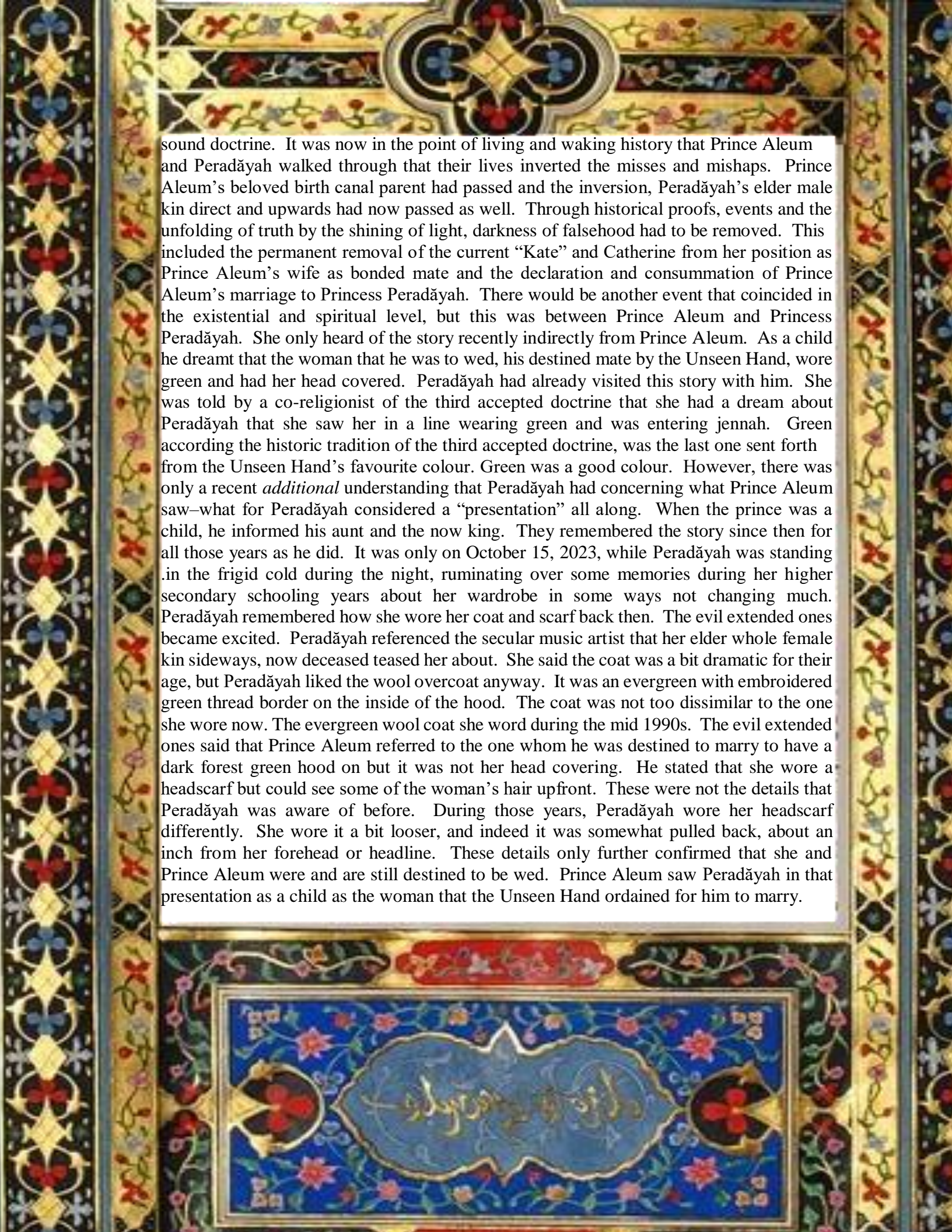


female whole kin sideways would have never had the genetic marker for such a debilitation condition. Only recently had the complication of discourse within the natural worlds and before its transition into the Cosmic concerning the Unseen Hand's placement of Peradāyah and Peradāyah's light with that family. Peradāyah believed that this was a sign, especially when she referred to Prince Aleum's beloved birth canal parent as *her* spiritual mother.


Prince Aleum's beloved birth-canal parent was tall, of saffron hair and fit. It seemed that had Peradāyah's elder male kin direct and upwards had met and married his prototype then there would have existed a circumstance that Prince Aleum would have been Peradāyah's male kin direct sideways, or brother. Yet these circumstances would likely negate either's relation to the throne except for two similar matters. It was Peradāyah's birth-canal parent actual and former who was wed before she established a household with Peradāyah's elder male kin direct.


Likewise, it would be similar and the opposite her elder male direct upwards, the saffron-haired, light-hued female who wed the light-hued prince then, and who became the now king, would permanently sever marital ties and become seriously involved with a middling hued one. Each did or would have in their second marriages serious relationships after their first marriage been involved with the opposite in the spiritual and practical spectrum would have inclined towards each other. Regardless of the inversion, the similarities between Peradāyah's elder male kin direct and Prince Aleum's beloved birth canal parent was a matter that Peradāyah informed Prince Aleum at once. She remembered in her youth what her elder whole kin told her. She said that their shared that after their elder male kin upwards had a heart attack, that he saw light. As she relayed the story Peradāyah remember envisioning it from her right. Ironically, Peradāyah's elder female whole kin's true middle name was Angel. Peradāyah actually saw winged ones presented to her while in the kingdom that makes three under the House of "James". Their elder male kin direct heard a voice as he walked towards it. It informed him that he was going in the wrong direction and that "your children are too young and they need you." Peradāyah believed this light was the voice of guidance, the voice of a winged one. Similarly, many people of the kingdom considered Prince Aleum's beloved birth canal parent an "angel" in the secular since due to her humanitarian relief efforts. Other than the hue of Peradāyah's elder male kin direct who, when Peradāyah described his mannerisms, expectations and how he reared his offspring was asked whether he was an adherent to the third accepted sound doctrine. Comparatively, Prince Aleum's beloved birth-canal parent was intimately involved in and planned to use a male of middling hue was actually an adherent to the third accepted of





sound doctrine. It was now in the point of living and waking history that Prince Aleum and Peradāyah walked through that their lives inverted the misses and mishaps. Prince Aleum's beloved birth canal parent had passed and the inversion, Peradāyah's elder male kin direct and upwards had now passed as well. Through historical proofs, events and the unfolding of truth by the shining of light, darkness of falsehood had to be removed. This included the permanent removal of the current "Kate" and Catherine from her position as Prince Aleum's wife as bonded mate and the declaration and consummation of Prince Aleum's marriage to Princess Peradāyah. There would be another event that coincided in the existential and spiritual level, but this was between Prince Aleum and Princess Peradāyah. She only heard of the story recently indirectly from Prince Aleum. As a child he dreamt that the woman that he was to wed, his destined mate by the Unseen Hand, wore green and had her head covered. Peradāyah had already visited this story with him. She was told by a co-religionist of the third accepted doctrine that she had a dream about Peradāyah that she saw her in a line wearing green and was entering jennah. Green according the historic tradition of the third accepted doctrine, was the last one sent forth from the Unseen Hand's favourite colour. Green was a good colour. However, there was only a recent *additional* understanding that Peradāyah had concerning what Prince Aleum saw—what for Peradāyah considered a "presentation" all along. When the prince was a child, he informed his aunt and the now king. They remembered the story since then for all those years as he did. It was only on October 15, 2023, while Peradāyah was standing in the frigid cold during the night, ruminating over some memories during her higher secondary schooling years about her wardrobe in some ways not changing much. Peradāyah remembered how she wore her coat and scarf back then. The evil extended ones became excited. Peradāyah referenced the secular music artist that her elder whole female kin sideways, now deceased teased her about. She said the coat was a bit dramatic for their age, but Peradāyah liked the wool overcoat anyway. It was an evergreen with embroidered green thread border on the inside of the hood. The coat was not too dissimilar to the one she wore now. The evergreen wool coat she wore during the mid 1990s. The evil extended ones said that Prince Aleum referred to the one whom he was destined to marry to have a dark forest green hood on but it was not her head covering. He stated that she wore a headscarf but could see some of the woman's hair upfront. These were not the details that Peradāyah was aware of before. During those years, Peradāyah wore her headscarf differently. She wore it a bit looser, and indeed it was somewhat pulled back, about an inch from her forehead or headline. These details only further confirmed that she and Prince Aleum were and are still destined to be wed. Prince Aleum saw Peradāyah in that presentation as a child as the woman that the Unseen Hand ordained for him to marry.






On the early morning of December 11, 2023, Peradāyah awakened while still dreaming. Peradāyah does not normally dream. She was inside a building, an open suite with bulk junk it seemed. It could have been furniture or boxes. Peradāyah did not see her actual body except for her hands and forearms. There was a three window panel to her right. The center window panel was the largest with two smaller ones one either side. There were simple solid grayish white vinyl shades that hung as window treatments that Peradāyah reached for. The office was part of a compound. Peradāyah noticed that across the street was another building. She believed that of someone was in there, they could see her. She did not know what she was looking for. It was unfamiliar. In the center was a plain blacktop street, a simple one way and of course, with only one land. Peradāyah pulled down one of the shades but did not fully lower it before the flash of a scene passed before her in real time.

Peradāyah observed the front of an old Volkswagen “Bug”. That vehicle had an inverted triangle hood that lifts up was of an emerald green. It was not simply emerald, but it also had sparkles embedded in the paint as if they were jewels themselves. Peradāyah made a comment to herself that if someone passing could see her then they would interfere. Yet in less than a few moments, she saw the back of that overall hooded “Bug”. The back appeared to be part of another car, a bed back of a 1950s model but not too long in length. In it was a saffron haired young male, probably about 13 years old with a light brown haired, light hued male. He was not the boy’s father. Both, however, were light hued, so was the male driver. They were all blood related. Peradāyah noticed that they were engaging the midday sun and were at leisure. Peradāyah was not sure what direction they were headed in but the car was in motion. None saw that she was in the building to their left across the street from the other looking for something. Before Peradāyah awakened, she identified the blonde lad as Prince Aleum. This was the first time she saw him in his real form youth in an actual scenario in his life. They did not see her for what she looked for. This dream or presentation that he specified that she had an overcoat of evergreen to his beloved birth canal parent. The third gem was after Peradāyah participated in a religious voyage of three months in one of the middling eastern desert nations. While there, a female co-religionist of the third accepted doctrine approached Peradāyah. She said that she had a dream about her. She was in line towards jannah (heaven) and was dressed with her head covered and that Peradāyah was adorned in all green. Peradāyah never met this woman before. She had no even known of her name. Peradāyah only wondered now how she identified Peradāyah. The woman said, “I had to tell you.”

This would *not* be the first time that Peradāyah would learn of the special connotation








associated with the colour green and the Unseen Hand. Peradāyah learned that green was He who was sent forth of the third accepted doctrine by the Unseen Hand, it was his favourite colour. Green is associated with goodness and life under that same doctrine. However, this would be the first time Peradāyah experience green in a hybrid dream/presentation in between the layers of her subconscious and consciousness. This event, Peradāyah only recently as a full grown adult, saw Prince Aleum in youthful physical form in *his past*. Prince Aleum as a child would see Peradāyah in her physical form in her past, though not as young. Another event would involve the colour green and it would be divine inspiration granted to Prince Aleum about Peradāyah. Inversion.

When Prince Aleum was a child he stated that he had n vision involving a woman wearing dark green. She also wore a headscarf. Prince Aleum informed his beloved birth canal parent that he was to marry her. Peradāyah wore a headscarf during those college years. During that period, she wore a hooded evergreen wool coat that was lined, similar to the one she had tailored made decades later in the colour camel when she was kidnapped within the kingdom. One major difference was that the evergreen coat had an over embroidered stitching about once inch from the inside of the large semi-circle of the hood. The camel one did not. The second one was that the camel wool coat of present time had a waist tie with open ends. The evergreen wool coat from undergraduate university did not. This was the second green. This ideal was from Prince Aleum's dream or presentation that he specified; that the woman he was to wed in the future had an overcoat of evergreen; specific traits that he conveyed to his beloved birth canal parent in his youth. The third green was after Peradāyah participate in a religious voyage of three months in one of the middling eastern desert nations. While there a female co religionist of the third doctrine. After she informed Peradāyah of her urgent need to tell her, it weighed heavily on Peradāyah's mind sporadically throughout the years. The woman did not specify the shade of green. This is one of the greens associated between Prince Aleum and Peradāyah. She immediately informed Prince Aleum of all the greens and would in real time inform him of the reds to follow—the rubies.

There was something about emeralds and rubies, Prince Aleum and Peradāyah. Peradāyah would be associated with rubies. The firs ruby Peradāyah was associated with was a gold ring that she found on her usual path to high school during her time she lived in the secular material worlds. The ring was gold with small rubies, not more than three that she could remember. Peradāyah did not keep the ring. She turned it into the principal's office of her high school administration's lost and found and informed them of the location of where she discovered the piece of jewelry. When she later informed members of her then family,






her elder male kin upwards direct silently approved, while her elder female sideways kin whole mocked her heavily, and Peradāyah's birth canal parent said nothing. There was another ruby, one in the tale of Salvatore and Yamaría when they embarked on their five province quest of the Kingdom of Erinamdi. The story was of their lives was penned years ago, before even Peradāyah knew about her connection to Prince Aleum. A little girl with

two ponytails presented Yamaría with a ruby jeweled pin. The ruby factor is the shape of a flower. The stem is gold. At this point, Yamaría and Salvatore are separated in the Methathera province. When Salvatore returns to Yamaría in the town square in the great gatherings, Yamaría shows Salvatore the ruby pin. She asserts that she must return it to the little girl. After Salvatore agrees, Yamaría tries to find the little girl who disappears into the crowds. Yamaría keeps the ruby. That is the second ruby. Yet within this story is another emerald, now Peradāyah can count at the fourth. It involves the emerald tulip with gold stem that Livianna has after she transforms from a form of death. Livianna uses this jewel at another character's direction, Gidadina, to help secure Yamaría and Salvatore who are in Erinamdi. The emerald tulip pin disappears and is now carried by Salvatore. Yamaría still has the ruby tulip pin. Their two pins matched the corresponding ruby and emerald within the scrolled sides of either end of the Golden Carrier which is the holder of the great Erinamdian ancient text that Gidadina was a long term guardian of in her kingdom world. Yamaría and Salvatore set the Golden Carrier, the great text and use both tulips of emerald and ruby to set it in the right place in the Great Colonnade at an extension of the royal grounds of the Seat of the Crown of Sinnewia.

Peradāyah informed Prince Aleum immediately of the interpretation. Since Peradāyah was the author of major scrolls, the great ancient text could represent her writing. It cannot settle in its proper place unless it first sets within the golden carrier, then onto the columns which uphold it. She now believed that Prince Aleum, he who is of golden natural hair and Peradāyah who is of golden strands ethereal, each of whom with ruby and emerald each, are the two scrolled edges of the golden carrier. It would be later that the girl of Yamaría and the man child of Salvatore would in another form of their innocence yet to be realized present *a* scroll in which both had to initially remove to present to the *then* king and queen. They in their usual selves would walk inside the blank pages of a great ancient text: "This grand text holds truths yet to be revealed," the royal secretary said. As those on the royal platform straightened themselves, they saw the trio being taken away by the weakening wind which followed the scroll." (The Bridge Between[®]). At one point the girl of Yamaría and the man-child of Salvatore would walk in their youthful forms in the blank pages of the book to return to the physical form and proper time in which their



bodies exist.

Then there was a third ruby. The third Ruby is a character that Peradāyah read about in a novel entitled ‘The Speakeasy Murders’. This main character, a ‘coloured’ detective must transform to successfully go undercover. One of the matters she learns to perfect her disguise is a 1920s set of underground dances. Her co-detective’s sister, Ruby is chosen to teach Helen. Ruby is not a jewel, but the protective older sister of Stephen Patterson, her colleague. However, Ruby shows concern for Helen after a police raid that she nor her brother were aware of. These are the rubies (reds) associated with Peradāyah and the now four greens associated with Peradāyah and Prince Aleum, along with their golden strands. Between Prince Aleum’s natural saffron hair, Peradāyah’s golden strands and the two gold stems, Peradāyah continued to track their meanings. There was more.

Ruby is the birthstone of May. May is the month of Peradāyah's elder male kin direct upwards birth. Emerald is the birthstone of July, Prince Aleum's beloved birth canal parent's birth. Inversion. Each of them is the parent of the opposite gender, ordained to be wed Prince Aleum and Peradāyah.

Thus, the emerald and the ruby were relevant to both Princess Peradāyah and Prince Aleum as well as Salvatore and Yamaria. Peradāyah noticed that the primary access path from the emerald and greens were Prince Aleum’s subconscious and divine presentation at **least** for them. **As** far as rubies, it was the reality of Peradāyah’s past and her present. When Peradāyah reflected on the emeralds and rubies, she mentioned to Prince Aleum how the ruby was the flower. Her observation crossed over the actual ruby flower pin that Yamaria was given. However, Peradāyah considered the purposes of the emerald. Emerald is green. Green is the colour of grass. Flowers such as the tulip grow from the ground. Though the stem of a natural flower is usually green, the jeweled floral is of gold. Peradāyah would recall later about traditional alchemy. Traditional alchemy for medieval practitioners was to change base metal to gold through the ideal accomplishment of The Philosopher’s Stone. Yet gold itself, Peradāyah would later learn, has its own alchemic symbol. She was giddy with excitement when she thought of both Prince Aleum’s and Princess Peradāyah’s own golden strands. “The sun,” she said to herself. “The sun nourishes the plants and foliage just as water does. The floral is the bloom as the emerald for Peradāyah and Prince Aleum was the grass or root and gold was the Sun. The alchemic symbol for gold was an actual sun circle. She had to immediately message Prince Aleum—and she did.

“We are to grow together as one,” Prince Aleum said.



The image shows a page from an illuminated manuscript. The page is framed by a wide, ornate border. The border is composed of several horizontal bands. The top band features a repeating pattern of stylized flowers and leaves in red, blue, and gold. Below this is a band of gold with small, dark, repeating motifs. The main body of the page is white, containing several paragraphs of text. The text is written in a black, serif font. The bottom of the page features a large, rectangular illustration. The illustration has a blue background with a white, stylized, mountain-like or cloud-like shape in the center. The shape is surrounded by small, colorful flowers and leaves. The entire page is set against a dark background.

“We are to honour each of our elder kin upwards; your birth canal parent beloved with emeralds—”

“—and the reality for your elder male kin direct and upwards,” Prince Aleum said.

“There is more, but I don’t know exactly where to begin. A pair of bright light warriors, unnamed to us, but reflective of us in some ways.”

“Emeralds and rubies. Are they of the lesser material worlds?”

“Yes. The chief has informed me so. They have access to a book, an ancient text. It was lost and now replaced. Peradāyah and Prince Aleum likely concerned about the matter some time before the chief, waited with her in that dwelling in the Kingdom of Qaythī with **Neuemaia**, previously and existentially watching over her before her royal escorts appeared to accompany her through the Bridge of Light. The advisor of one of the Twin Kingdoms of the World of **Malveid**, of the Kingdom of Qayth. The Qaythī advisor of the Crown informed the king and queen of the stories written with the Tales of Erinamdi. Rubies and Emeralds. Yamaria and Salvatore. Prince Aleum once thought when he learned of Salvatore and Yamaria, ‘I want that to be reflective of us.’ They were. Peradāyah and Aleum.

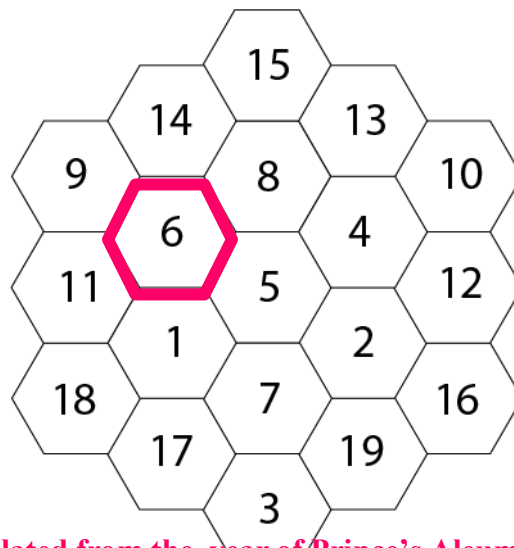
**PRECIOUS JEWELS: PERADĀYAH , ALEUM, THEIR ELDER KIN
YAMARIA AND SALVATORE**

NAME	RUBY/RED	EMERALD/GREEN	GOLD/YELLOW
Peradāyah	1) Ruby ring found in her teenage youth she returned, 2) her reading the fiction story of someone who was to help a detective go undercover to solve murders	1) Evergreen wool hooded coat with unique embroidery similar to the camel hooded wool coat she wore now, 2) Her understanding of the one sent forth of the third accepted doctrine favoured colour was green	Existential golden strands
Prince Aleum	His birth canal parent's birthstone	Dreamt that the woman he was to marry wore a head covering as well as a dark green overhood	His natural golden hair
Peradāyah's elder male kin direct and upwards	His birthstone for May		
Prince Aleum's beloved birth canal parent	Her birthstone for July		Her natural golden hair
Yamaria	Ruby flower given to her by the two ponytails girl in the town square of Methathera, a province of the Kingdom of Erinamdi		
Salvatore	Initially, Yamaria shows ruby tulip to Salvatore, they agree that it must be returned to the little girl, only to find that she has already disappeared	Emerald tulip passed through what they now learned to be the Veil from Livianna into his hands while in the kingdom. He and Yamaria use the ruby and emerald gold stemmed jewels to unlock the scrolls of the Golden Carrier which needed to be	

reunited with the great
ancient text.

*While Princess Peradāyah , Prince Aleum and his beloved birth canal parent all had golden strands; Yamaria, Salvatore and Peradāyah elder male kin direct and upwards all had dark hair. Inversion.

Yet, of rubies and emeralds would not be the only *precious* jewels relevant between Prince Aleum, the now king and Peradāyah. The now king's coronation regalia included the traditional crown of rubies, emeralds, pearls and diamonds. Of the Magic T Hexagon, the number six could be calculated.



The thirteen she calculated from the year of Prince's Aleum's birth danal parent from Peradāyah's birth year: $[1974 - 1961] = 13$. The eight is derived from the month of



August represented by the eighth month of the year, is the month that Prince Aleum's beloved birth-canal parent. Six is represented by the month of June, both Prince Aleum and Prince Aleum's grand male elder kin upwards direct birth month. It can also be derived by the location of where Prince Aleum's elder male kin upwards direct and his beloved birth canal parent met on 1500 acres of property which equals $6 = [1$

$+ 5 + 0 + 0]$.⁶: The now king's coronation crown has six sapphires. This 11 corresponds with the previous one. Sapphire is the birth stone for the month of September. The now king's other offspring, the real horned creature, Prince Aleum's younger male sideways was born in the month of September.

According to one report, the crown has 345 aquamarines. Aquamarine is the birth stone of December, the birth month of Peradāyah. She now computed 345 as: $[3 + 4 + 5] = 12$, further as $[6 \times 2]$ or two sixes. This is the first time she used these sixes and thus began a new set as: 6 6 . The same crown has one peridot. Peridot is the gemstone representative of the month of August. August is month in which Prince Aleum's beloved birth-canal parent passed away. There are 37 topazes in this crowning headdress. Topaz represents the month of November. The now king was born in the month of November. It also has 27 tourmalines. Tourmaline is the birthstone for the month of October. October is the tenth month of the Gregorian calendar year. Peradāyah still referenced the calculations and intel she discerned previously by using the Magic T Hexagon: "Using ten from just above as the next anchor for the furthest right column, the numbers to be fulfilled are: 10, 12, and 16. Peradāyah continued to calculate the far right column of 10, 12, and 16. Peradāyah was able to calculate the ten as Prince Aleum's grand elder male kin upwards direct's day of birth which is June 10th."⁷

It would come to be that what the horned creature double's initial bonded mate and her hoped for Fabulous Foursome with Prince Aleum and his initial bonded mate former was never meant to be for a myriad of reasons. One of which was that Prince Aleum and she were never intended to be a permanent couple. What more was that Peradāyah and Prince Aleum were ordained to be wed. However, there would be a new counter pair, Yamarina and Salvatore. Beyond the emeralds and rubies, the innocence and subconscious, the existential and the spiritual. The chief would sit

⁶ See The Alchemic Kingdoms: The Final Battle For Light (The Opening of Waters), Book No. 8, CHAPTER: The Next Cycle

⁷ See The Alchemic Kingdoms: The Final Battle For Light (The Opening of Waters), Book No. 8, CHAPTER: The Next Cycle

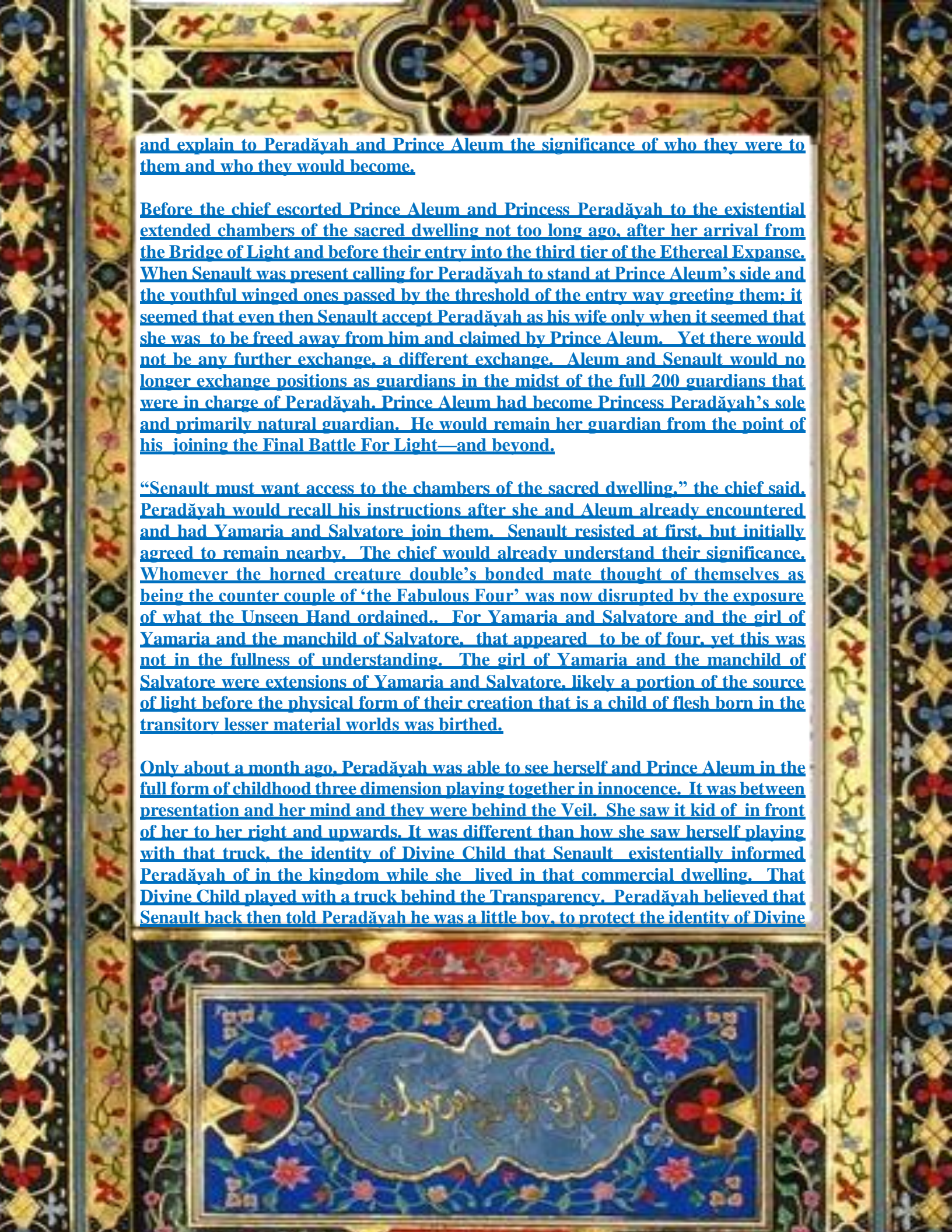


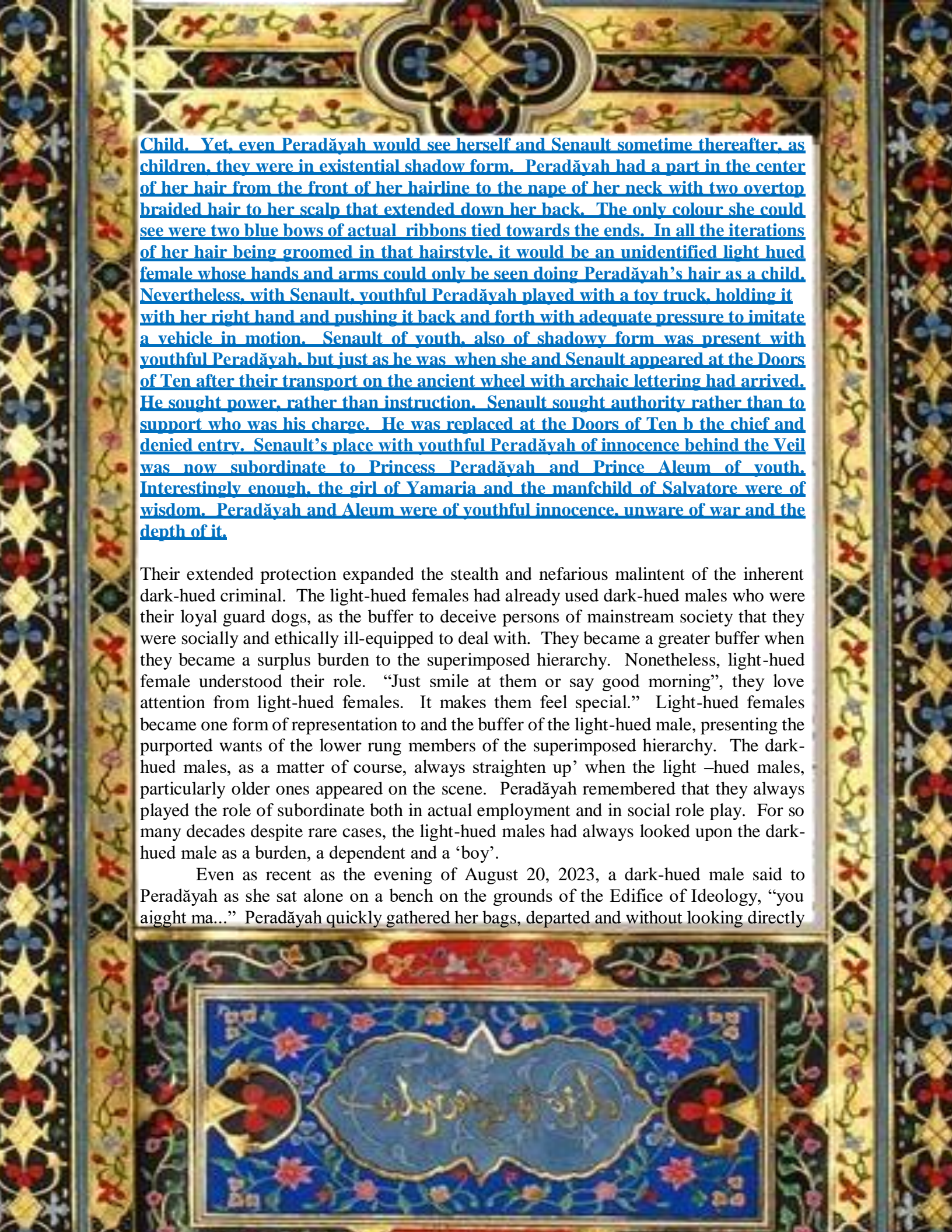
and explain to Peradāyah and Prince Aleum the significance of who they were to them and who they would become.

Before the chief escorted Prince Aleum and Princess Peradāyah to the existential extended chambers of the sacred dwelling not too long ago, after her arrival from the Bridge of Light and before their entry into the third tier of the Ethereal Expanse. When Senault was present calling for Peradāyah to stand at Prince Aleum's side and the youthful winged ones passed by the threshold of the entry way greeting them: it seemed that even then Senault accept Peradāyah as his wife only when it seemed that she was to be freed away from him and claimed by Prince Aleum. Yet there would not be any further exchange, a different exchange. Aleum and Senault would no longer exchange positions as guardians in the midst of the full 200 guardians that were in charge of Peradāyah. Prince Aleum had become Princess Peradāyah's sole and primarily natural guardian. He would remain her guardian from the point of his joining the Final Battle For Light—and beyond.

“Senault must want access to the chambers of the sacred dwelling,” the chief said. Peradāyah would recall his instructions after she and Aleum already encountered and had Yamaria and Salvatore join them. Senault resisted at first, but initially agreed to remain nearby. The chief would already understand their significance. Whomever the horned creature double's bonded mate thought of themselves as being the counter couple of ‘the Fabulous Four’ was now disrupted by the exposure of what the Unseen Hand ordained.. For Yamaria and Salvatore and the girl of Yamaria and the manchild of Salvatore, that appeared to be of four, yet this was not in the fullness of understanding. The girl of Yamaria and the manchild of Salvatore were extensions of Yamaria and Salvatore, likely a portion of the source of light before the physical form of their creation that is a child of flesh born in the transitory lesser material worlds was birthed.

Only about a month ago, Peradāyah was able to see herself and Prince Aleum in the full form of childhood three dimension playing together in innocence. It was between presentation and her mind and they were behind the Veil. She saw it kid of in front of her to her right and upwards. It was different than how she saw herself playing with that truck, the identity of Divine Child that Senault existentially informed Peradāyah of in the kingdom while she lived in that commercial dwelling. That Divine Child played with a truck behind the Transparency. Peradāyah believed that Senault back then told Peradāyah he was a little boy, to protect the identity of Divine

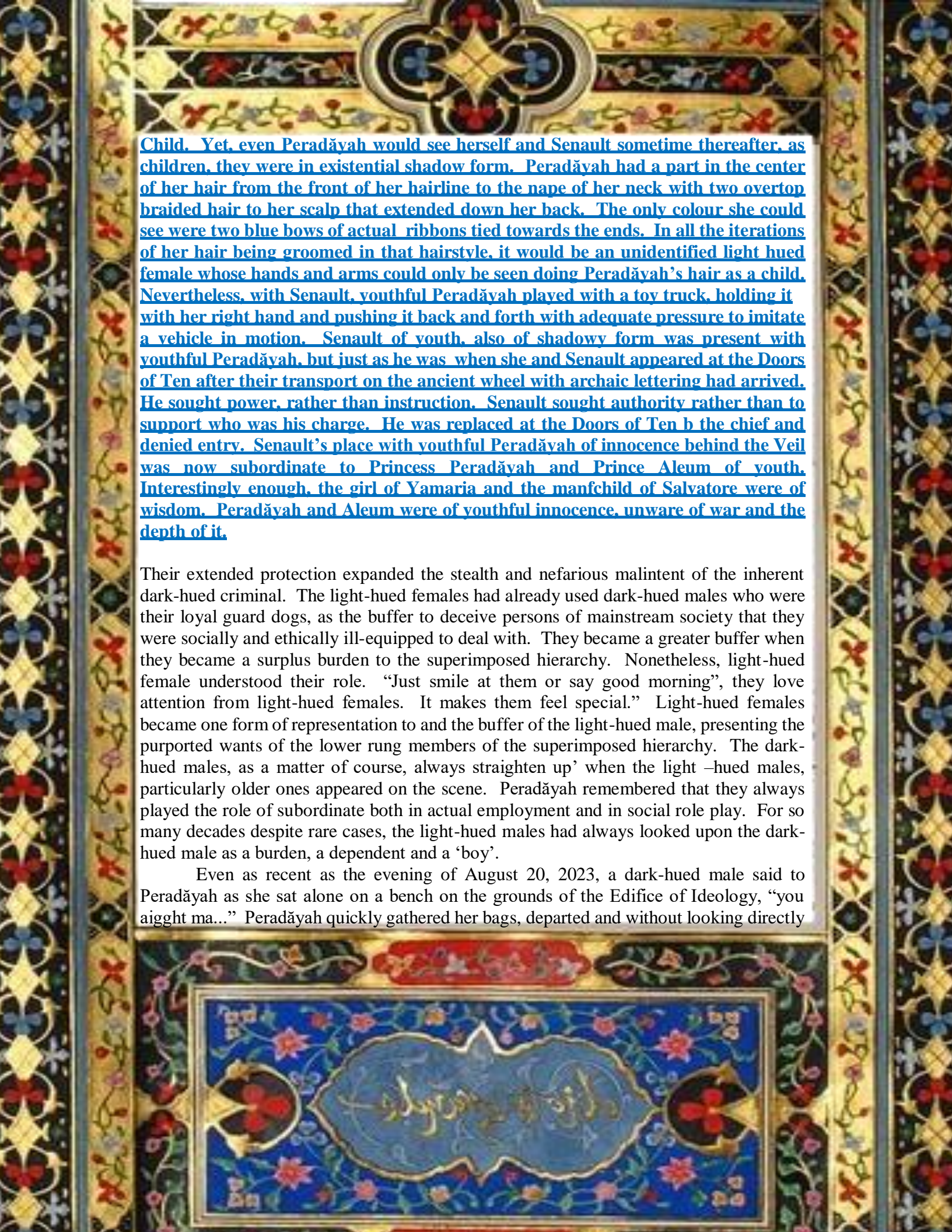


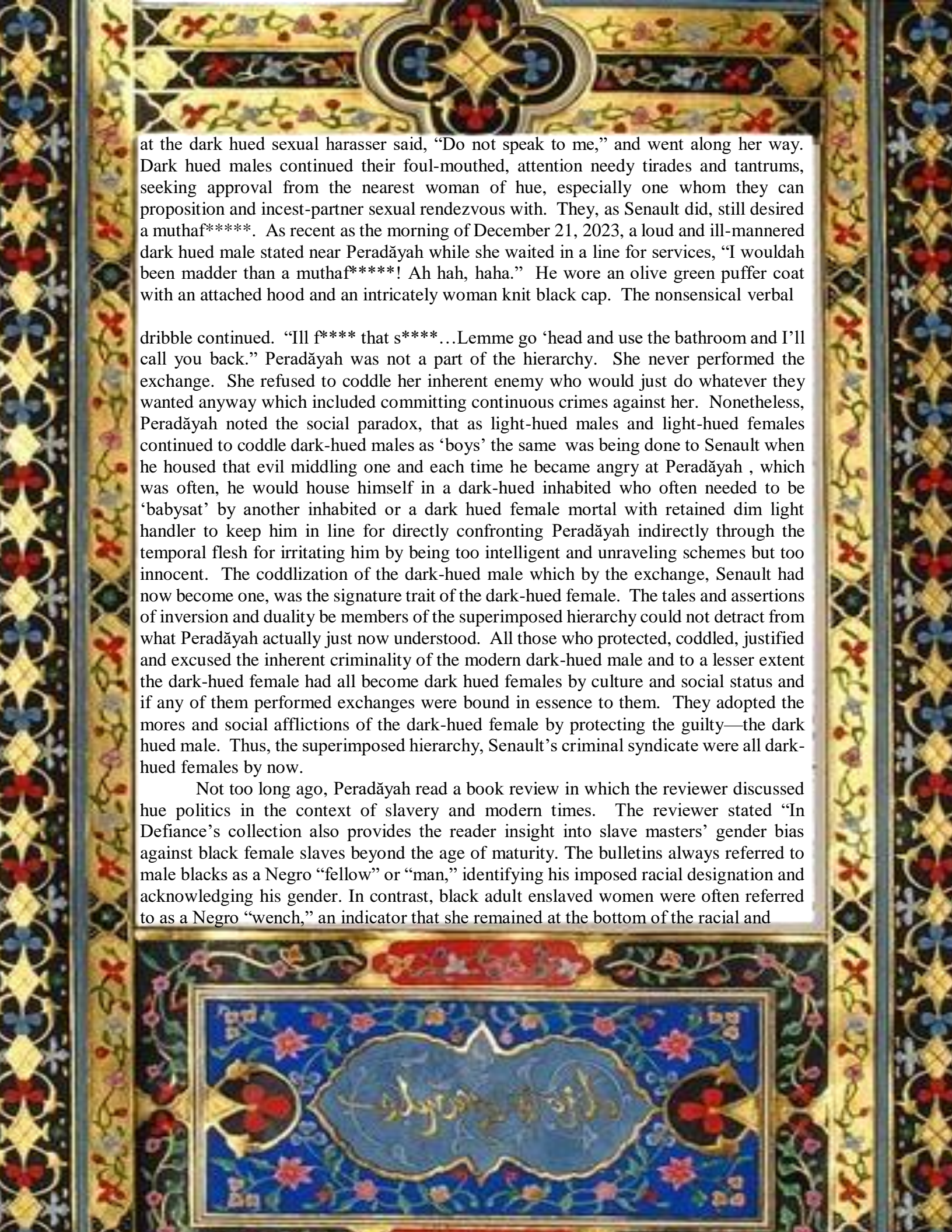


Child. Yet, even Peradāyah would see herself and Senault sometime thereafter, as children, they were in existential shadow form. Peradāyah had a part in the center of her hair from the front of her hairline to the nape of her neck with two overtrop braided hair to her scalp that extended down her back. The only colour she could see were two blue bows of actual ribbons tied towards the ends. In all the iterations of her hair being groomed in that hairstyle, it would be an unidentified light hues female whose hands and arms could only be seen doing Peradāyah's hair as a child. Nevertheless, with Senault, youthful Peradāyah played with a toy truck, holding it with her right hand and pushing it back and forth with adequate pressure to imitate a vehicle in motion. Senault of youth, also of shadowy form was present with youthful Peradāyah, but just as he was when she and Senault appeared at the Doors of Ten after their transport on the ancient wheel with archaic lettering had arrived. He sought power, rather than instruction. Senault sought authority rather than to support who was his charge. He was replaced at the Doors of Ten by the chief and denied entry. Senault's place with youthful Peradāyah of innocence behind the Veil was now subordinate to Princess Peradāyah and Prince Aleum of youth. Interestingly enough, the girl of Yamarina and the manchild of Salvatore were of wisdom. Peradāyah and Aleum were of youthful innocence, unaware of war and the depth of it.

Their extended protection expanded the stealth and nefarious malintent of the inherent dark-hued criminal. The light-hued females had already used dark-hued males who were their loyal guard dogs, as the buffer to deceive persons of mainstream society that they were socially and ethically ill-equipped to deal with. They became a greater buffer when they became a surplus burden to the superimposed hierarchy. Nonetheless, light-hued female understood their role. "Just smile at them or say good morning", they love attention from light-hued females. It makes them feel special." Light-hued females became one form of representation to and the buffer of the light-hued male, presenting the purported wants of the lower rung members of the superimposed hierarchy. The dark-hued males, as a matter of course, always straighten up' when the light -hued males, particularly older ones appeared on the scene. Peradāyah remembered that they always played the role of subordinate both in actual employment and in social role play. For so many decades despite rare cases, the light-hued males had always looked upon the dark-hued male as a burden, a dependent and a 'boy'.

Even as recent as the evening of August 20, 2023, a dark-hued male said to Peradāyah as she sat alone on a bench on the grounds of the Edifice of Ideology, "you aigght ma..." Peradāyah quickly gathered her bags, departed and without looking directly




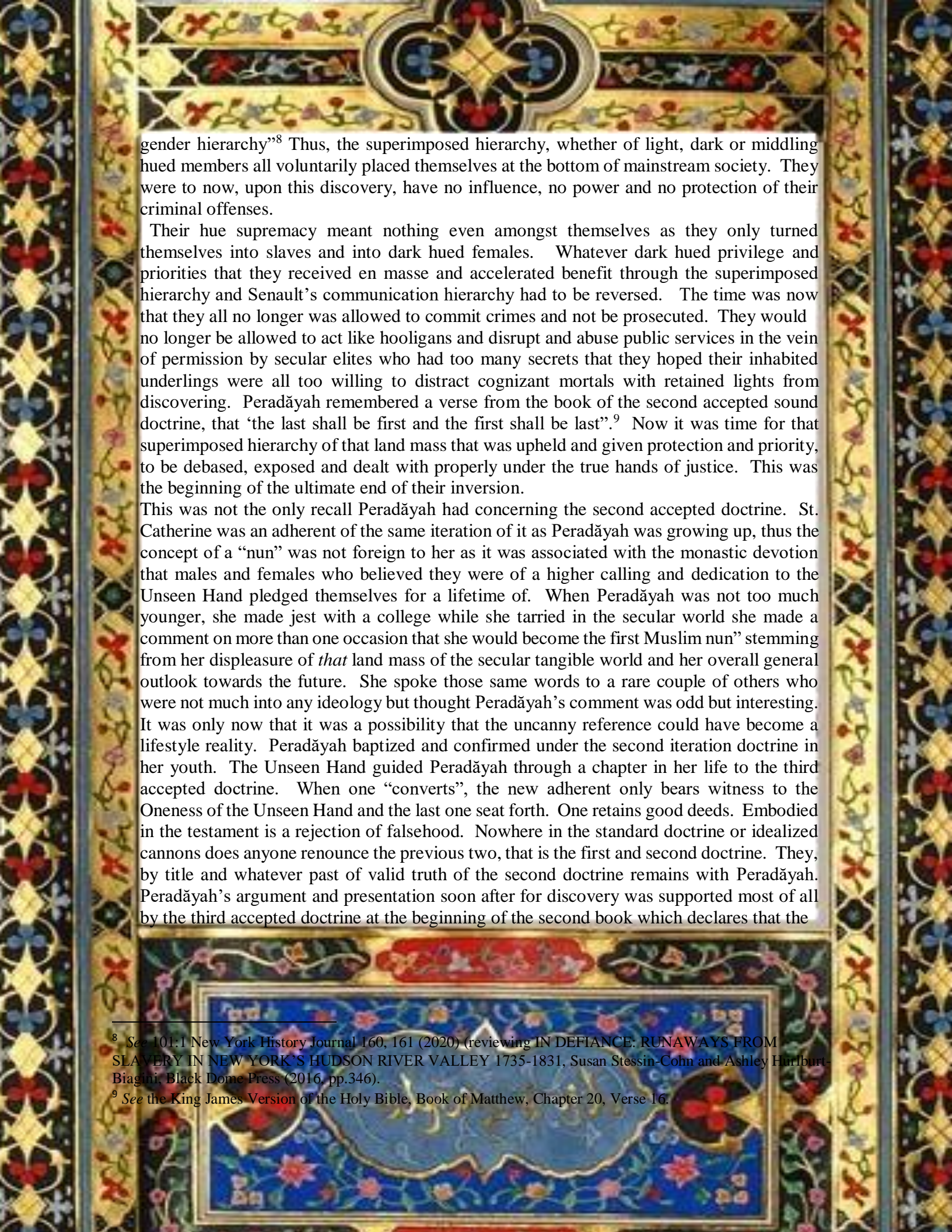


at the dark hued sexual harasser said, “Do not speak to me,” and went along her way. Dark hued males continued their foul-mouthed, attention needy tirades and tantrums, seeking approval from the nearest woman of hue, especially one whom they can proposition and incest-partner sexual rendezvous with. They, as Senault did, still desired a muthaf*****. As recent as the morning of December 21, 2023, a loud and ill-mannered dark hued male stated near Peradāyah while she waited in a line for services, “I wouldah been madder than a muthaf*****! Ah hah, haha.” He wore an olive green puffer coat with an attached hood and an intricately woman knit black cap. The nonsensical verbal

dribble continued. “Ill f**** that s****...Lemme go ‘head and use the bathroom and I’ll call you back.” Peradāyah was not a part of the hierarchy. She never performed the exchange. She refused to coddle her inherent enemy who would just do whatever they wanted anyway which included committing continuous crimes against her. Nonetheless, Peradāyah noted the social paradox, that as light-hued males and light-hued females continued to coddle dark-hued males as ‘boys’ the same was being done to Senault when he housed that evil middling one and each time he became angry at Peradāyah, which was often, he would house himself in a dark-hued inhabited who often needed to be ‘babysat’ by another inhabited or a dark hued female mortal with retained dim light handler to keep him in line for directly confronting Peradāyah indirectly through the temporal flesh for irritating him by being too intelligent and unraveling schemes but too innocent. The coddling of the dark-hued male which by the exchange, Senault had now become one, was the signature trait of the dark-hued female. The tales and assertions of inversion and duality by members of the superimposed hierarchy could not detract from what Peradāyah actually just now understood. All those who protected, coddled, justified and excused the inherent criminality of the modern dark-hued male and to a lesser extent the dark-hued female had all become dark hued females by culture and social status and if any of them performed exchanges were bound in essence to them. They adopted the mores and social afflictions of the dark-hued female by protecting the guilty—the dark hued male. Thus, the superimposed hierarchy, Senault’s criminal syndicate were all dark-hued females by now.

Not too long ago, Peradāyah read a book review in which the reviewer discussed hue politics in the context of slavery and modern times. The reviewer stated “In Defiance’s collection also provides the reader insight into slave masters’ gender bias against black female slaves beyond the age of maturity. The bulletins always referred to male blacks as a Negro “fellow” or “man,” identifying his imposed racial designation and acknowledging his gender. In contrast, black adult enslaved women were often referred to as a Negro “wench,” an indicator that she remained at the bottom of the racial and





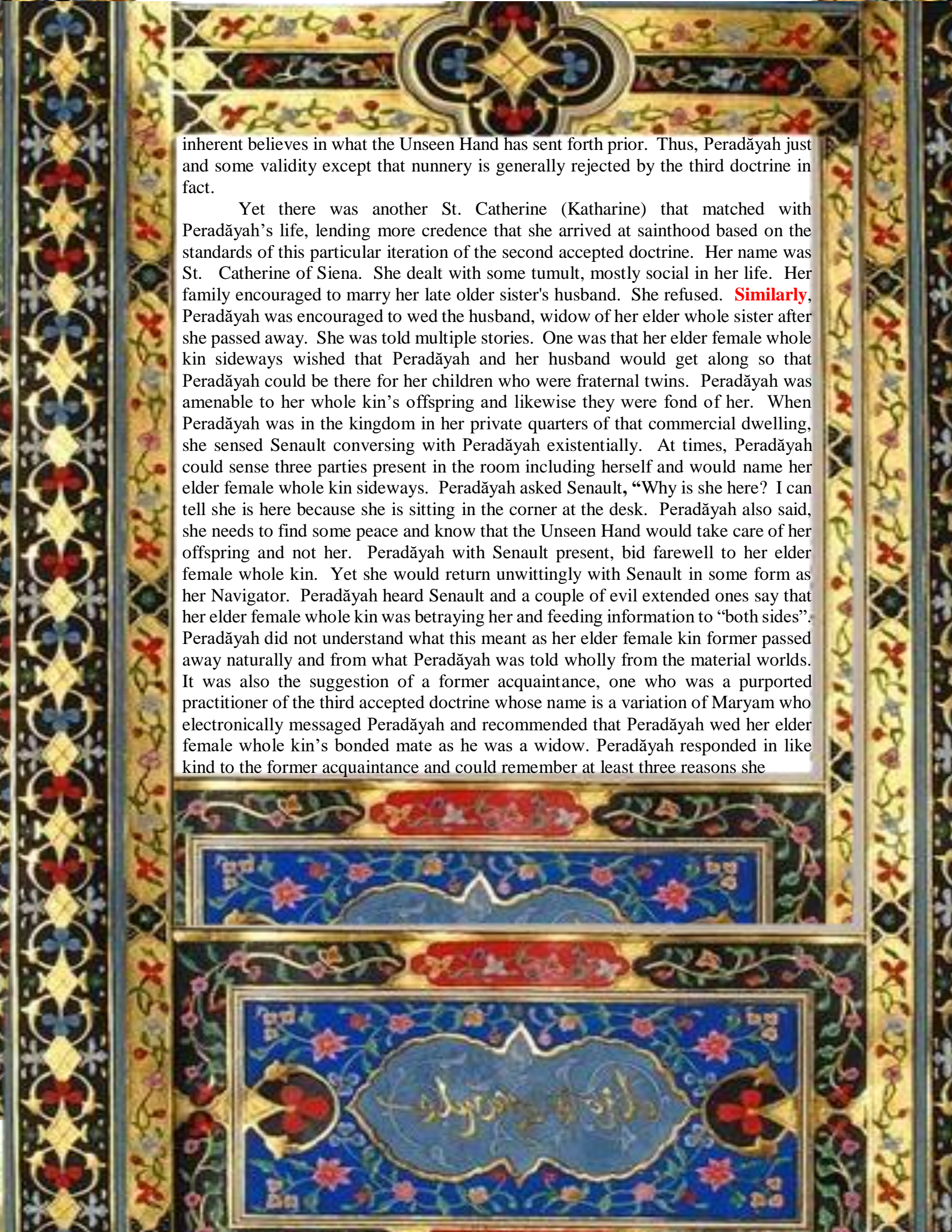
gender hierarchy”⁸ Thus, the superimposed hierarchy, whether of light, dark or middling
hued members all voluntarily placed themselves at the bottom of mainstream society. They
were to now, upon this discovery, have no influence, no power and no protection of their
criminal offenses.

Their hue supremacy meant nothing even amongst themselves as they only turned
themselves into slaves and into dark hued females. Whatever dark hued privilege and
priorities that they received en masse and accelerated benefit through the superimposed
hierarchy and Senault’s communication hierarchy had to be reversed. The time was now
that they all no longer was allowed to commit crimes and not be prosecuted. They would
no longer be allowed to act like hooligans and disrupt and abuse public services in the vein
of permission by secular elites who had too many secrets that they hoped their inhabited
underlings were all too willing to distract cognizant mortals with retained lights from
discovering. Peradāyah remembered a verse from the book of the second accepted sound
doctrine, that ‘the last shall be first and the first shall be last’.⁹ Now it was time for that
superimposed hierarchy of that land mass that was upheld and given protection and priority,
to be debased, exposed and dealt with properly under the true hands of justice. This was
the beginning of the ultimate end of their inversion.

This was not the only recall Peradāyah had concerning the second accepted doctrine. St.
Catherine was an adherent of the same iteration of it as Peradāyah was growing up, thus the
concept of a “nun” was not foreign to her as it was associated with the monastic devotion
that males and females who believed they were of a higher calling and dedication to the
Unseen Hand pledged themselves for a lifetime of. When Peradāyah was not too much
younger, she made jest with a college while she tarried in the secular world she made a
comment on more than one occasion that she would become the first Muslim nun” stemming
from her displeasure of *that* land mass of the secular tangible world and her overall general
outlook towards the future. She spoke those same words to a rare couple of others who
were not much into any ideology but thought Peradāyah’s comment was odd but interesting.
It was only now that it was a possibility that the uncanny reference could have become a
lifestyle reality. Peradāyah baptized and confirmed under the second iteration doctrine in
her youth. The Unseen Hand guided Peradāyah through a chapter in her life to the third
accepted doctrine. When one “converts”, the new adherent only bears witness to the
Oneness of the Unseen Hand and the last one seat forth. One retains good deeds. Embodied
in the testament is a rejection of falsehood. Nowhere in the standard doctrine or idealized
cannons does anyone renounce the previous two, that is the first and second doctrine. They,
by title and whatever past of valid truth of the second doctrine remains with Peradāyah.
Peradāyah’s argument and presentation soon after for discovery was supported most of all
by the third accepted doctrine at the beginning of the second book which declares that the

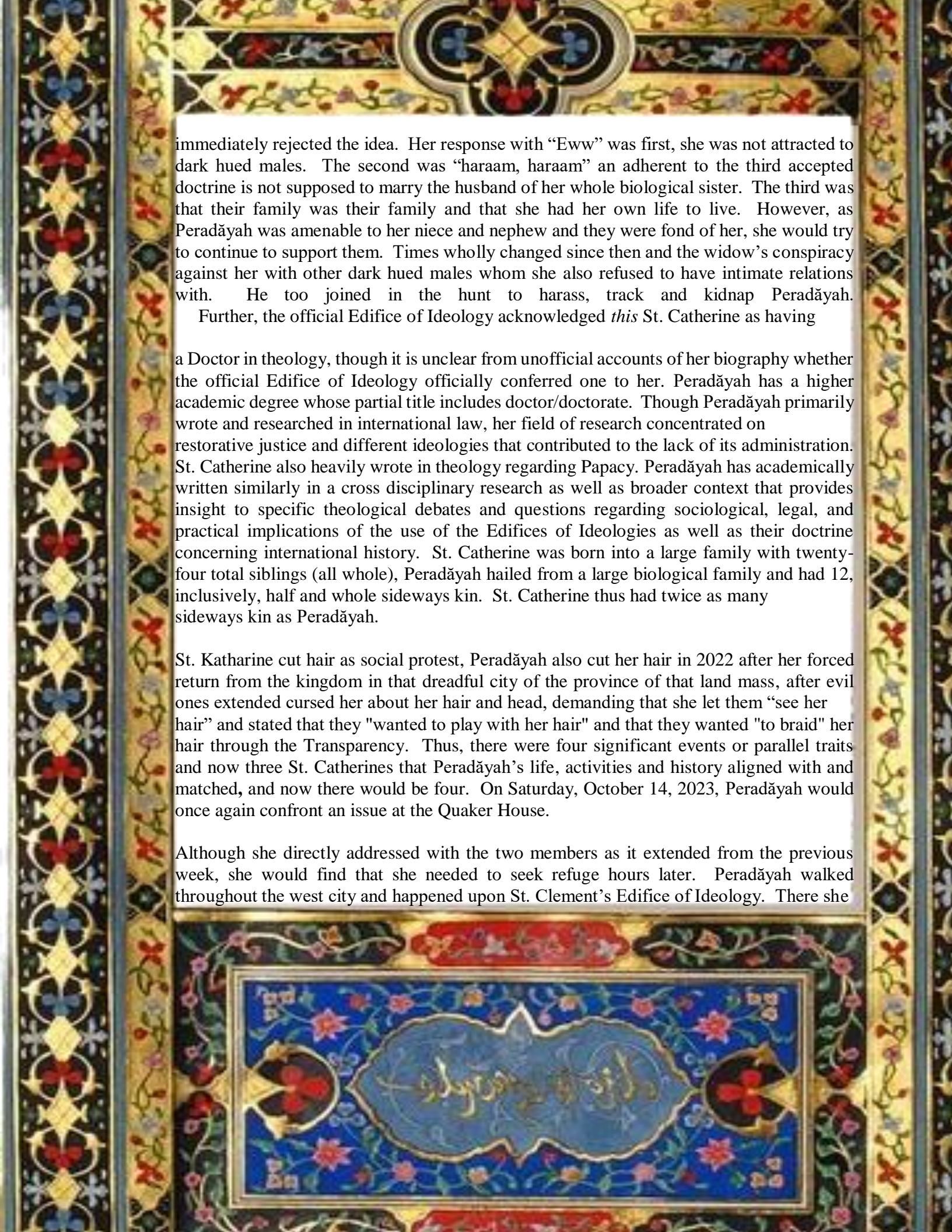
⁸ See 101:1 New York History Journal 160, 161 (2020) (reviewing IN DEFIANCE: RUNAWAYS FROM
SLAVERY IN NEW YORK’S HUDSON RIVER VALLEY 1735-1831, Susan Stessin-Cohn and Ashley Harburt-
Biagini, Black Dome Press (2016, pp.346).

⁹ See the King James Version of the Holy Bible, Book of Matthew, Chapter 20, Verse 16.



inherent believes in what the Unseen Hand has sent forth prior. Thus, Peradāyah just and some validity except that nunnery is generally rejected by the third doctrine in fact.

Yet there was another St. Catherine (Katharine) that matched with Peradāyah's life, lending more credence that she arrived at sainthood based on the standards of this particular iteration of the second accepted doctrine. Her name was St. Catherine of Siena. She dealt with some tumult, mostly social in her life. Her family encouraged to marry her late older sister's husband. She refused. **Similarly**, Peradāyah was encouraged to wed the husband, widow of her elder whole sister after she passed away. She was told multiple stories. One was that her elder female whole kin sideways wished that Peradāyah and her husband would get along so that Peradāyah could be there for her children who were fraternal twins. Peradāyah was amenable to her whole kin's offspring and likewise they were fond of her. When Peradāyah was in the kingdom in her private quarters of that commercial dwelling, she sensed Senault conversing with Peradāyah existentially. At times, Peradāyah could sense three parties present in the room including herself and would name her elder female whole kin sideways. Peradāyah asked Senault, "Why is she here? I can tell she is here because she is sitting in the corner at the desk. Peradāyah also said, she needs to find some peace and know that the Unseen Hand would take care of her offspring and not her. Peradāyah with Senault present, bid farewell to her elder female whole kin. Yet she would return unwittingly with Senault in some form as her Navigator. Peradāyah heard Senault and a couple of evil extended ones say that her elder female whole kin was betraying her and feeding information to "both sides". Peradāyah did not understand what this meant as her elder female kin former passed away naturally and from what Peradāyah was told wholly from the material worlds. It was also the suggestion of a former acquaintance, one who was a purported practitioner of the third accepted doctrine whose name is a variation of Maryam who electronically messaged Peradāyah and recommended that Peradāyah wed her elder female whole kin's bonded mate as he was a widow. Peradāyah responded in like kind to the former acquaintance and could remember at least three reasons she



immediately rejected the idea. Her response with “Eww” was first, she was not attracted to dark hued males. The second was “haraam, haraam” an adherent to the third accepted doctrine is not supposed to marry the husband of her whole biological sister. The third was that their family was their family and that she had her own life to live. However, as Peradāyah was amenable to her niece and nephew and they were fond of her, she would try to continue to support them. Times wholly changed since then and the widow’s conspiracy against her with other dark hued males whom she also refused to have intimate relations with. He too joined in the hunt to harass, track and kidnap Peradāyah.

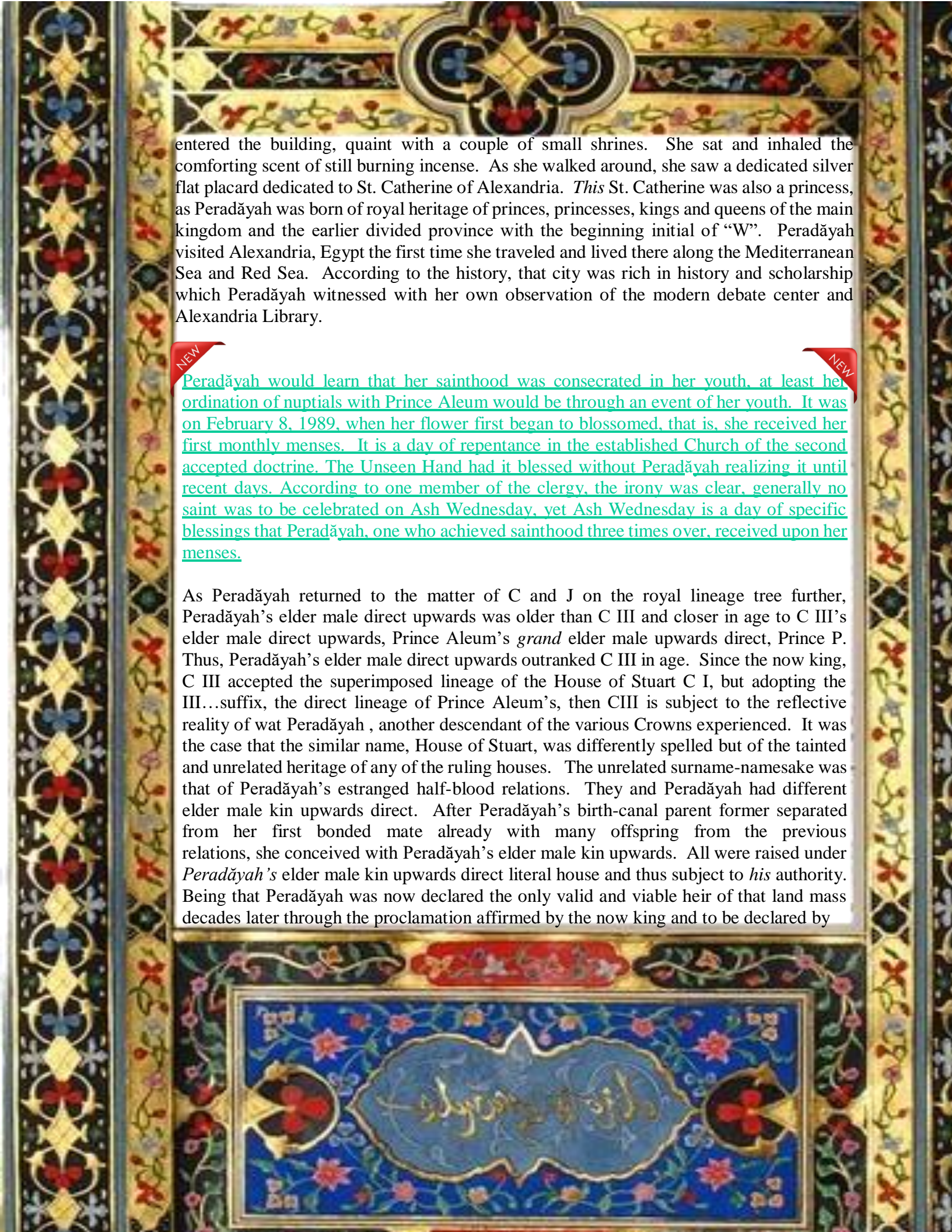
Further, the official Edifice of Ideology acknowledged *this* St. Catherine as having

a Doctor in theology, though it is unclear from unofficial accounts of her biography whether the official Edifice of Ideology officially conferred one to her. Peradāyah has a higher academic degree whose partial title includes doctor/doctorate. Though Peradāyah primarily wrote and researched in international law, her field of research concentrated on restorative justice and different ideologies that contributed to the lack of its administration. St. Catherine also heavily wrote in theology regarding Papacy. Peradāyah has academically written similarly in a cross disciplinary research as well as broader context that provides insight to specific theological debates and questions regarding sociological, legal, and practical implications of the use of the Edifices of Ideologies as well as their doctrine concerning international history. St. Catherine was born into a large family with twenty-four total siblings (all whole), Peradāyah hailed from a large biological family and had 12, inclusively, half and whole sideways kin. St. Catherine thus had twice as many sideways kin as Peradāyah.

St. Katharine cut hair as social protest, Peradāyah also cut her hair in 2022 after her forced return from the kingdom in that dreadful city of the province of that land mass, after evil ones extended cursed her about her hair and head, demanding that she let them “see her hair” and stated that they “wanted to play with her hair” and that they wanted “to braid” her hair through the Transparency. Thus, there were four significant events or parallel traits and now three St. Catharines that Peradāyah’s life, activities and history aligned with and matched, and now there would be four. On Saturday, October 14, 2023, Peradāyah would once again confront an issue at the Quaker House.

Although she directly addressed with the two members as it extended from the previous week, she would find that she needed to seek refuge hours later. Peradāyah walked throughout the west city and happened upon St. Clement’s Edifice of Ideology. There she





entered the building, quaint with a couple of small shrines. She sat and inhaled the comforting scent of still burning incense. As she walked around, she saw a dedicated silver flat placard dedicated to St. Catherine of Alexandria. *This* St. Catherine was also a princess, as Peradāyah was born of royal heritage of princes, princesses, kings and queens of the main kingdom and the earlier divided province with the beginning initial of “W”. Peradāyah visited Alexandria, Egypt the first time she traveled and lived there along the Mediterranean Sea and Red Sea. According to the history, that city was rich in history and scholarship which Peradāyah witnessed with her own observation of the modern debate center and Alexandria Library.

NEW

Peradāyah would learn that her sainthood was consecrated in her youth, at least her ordination of nuptials with Prince Aleum would be through an event of her youth. It was on February 8, 1989, when her flower first began to blossomed, that is, she received her first monthly menses. It is a day of repentance in the established Church of the second accepted doctrine. The Unseen Hand had it blessed without Peradāyah realizing it until recent days. According to one member of the clergy, the irony was clear, generally no saint was to be celebrated on Ash Wednesday, yet Ash Wednesday is a day of specific blessings that Peradāyah, one who achieved sainthood three times over, received upon her menses.

NEW

As Peradāyah returned to the matter of C and J on the royal lineage tree further, Peradāyah’s elder male direct upwards was older than C III and closer in age to C III’s elder male direct upwards, Prince Aleum’s *grand* elder male upwards direct, Prince P. Thus, Peradāyah’s elder male direct upwards outranked C III in age. Since the now king, C III accepted the superimposed lineage of the House of Stuart C I, but adopting the III...suffix, the direct lineage of Prince Aleum’s, then CIII is subject to the reflective reality of wat Peradāyah , another descendant of the various Crowns experienced. It was the case that the similar name, House of Stuart, was differently spelled but of the tainted and unrelated heritage of any of the ruling houses. The unrelated surname-namesake was that of Peradāyah’s estranged half-blood relations. They and Peradāyah had different elder male kin upwards direct. After Peradāyah’s birth-canal parent former separated from her first bonded mate already with many offspring from the previous relations, she conceived with Peradāyah’s elder male kin upwards. All were raised under *Peradāyah’s* elder male kin upwards direct literal house and thus subject to *his* authority. Being that Peradāyah was now declared the only valid and viable heir of that land mass decades later through the proclamation affirmed by the now king and to be declared by



Configurations of elite for The Final Resolution, Senault could now advise the secular elite and inform upon demand the pure elite without being liaison between the upper and the low rung. She already said that he would always be of some use to the elite. He did not need the low rung to be of value to them. The older light hued ones of that land mass wished to be the Unseen ruler of certain populaces between there and the kingdom. As such, their interests would be to prevent another inhabited of the numeral six to be sat down. The very inhabited who betrayed the Prince of the kingdom of whom Princess Peradāyah was to be Princess Consort, and the one whom Senault was the Navigator for in that land mass in the island before Peradāyah's arrival there in about the year 2020. It would likely be the last time Senault would have to be restored and removing the dark hued ones and Peradāyah's estranged relations from his life. He would be obliged to, through his communication hierarchy and the now king, remove Prince Aleum's initial bonded mate former's title and seat at the Crown that she long ago usurped from Peradāyah.

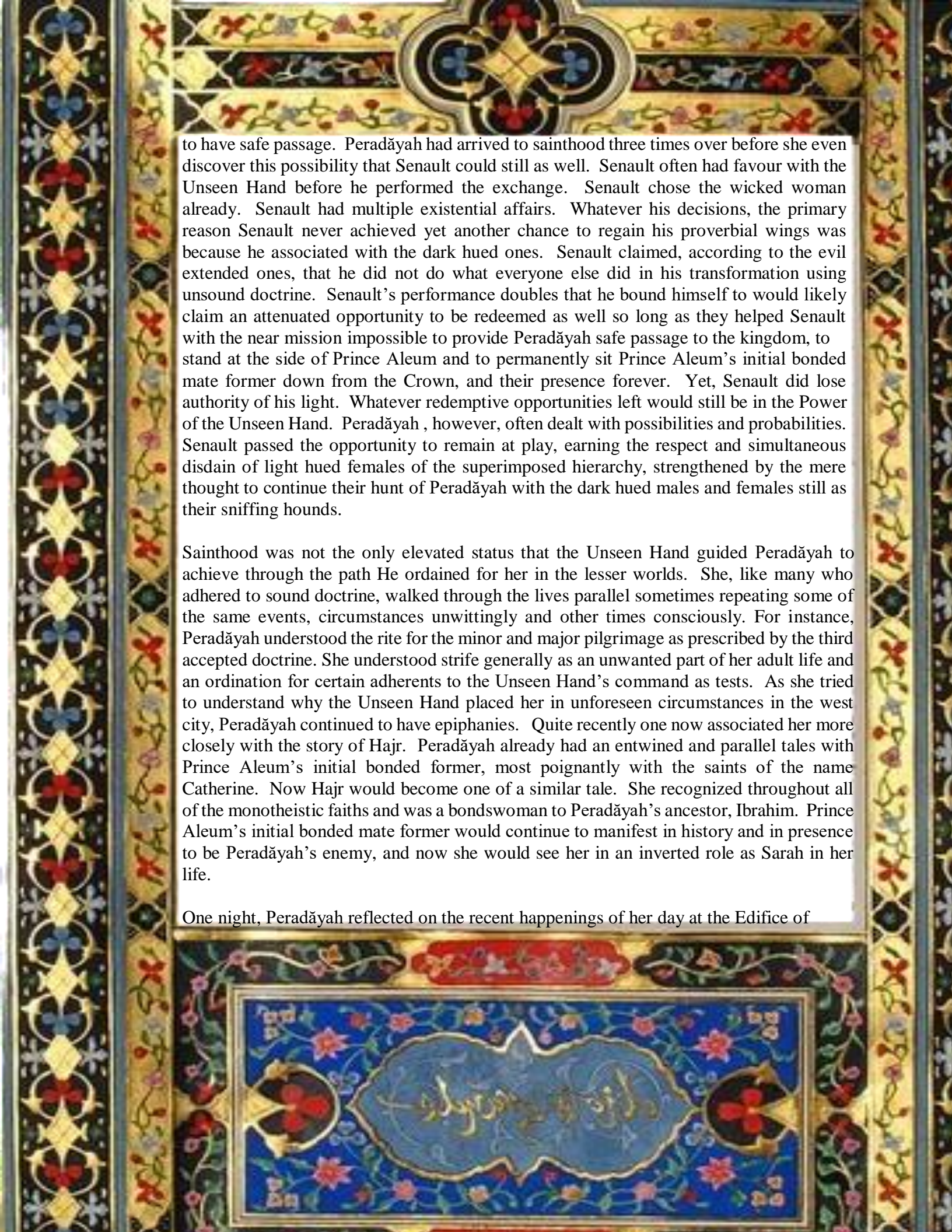
There was a reason long ago that Senault of Senaultī chose Peradāyah , multiple ones. Peradāyah had to tell the truth. When Peradāyah discovered that Senault may still arrive at sainthood but only if he did not perform the exchange, the spoiled and annoying Senault of Senaultī still accomplished what he want d, having Peradāyah clean up his mess. Senault of Senaultī, the host, the Facilitator, and the Challenger had one more chance to choose between the Grand Beast and the Unseen Hand, it was probably his third and last. He would have to **remove** the wicked woman permanently from his life and that of his doubles who likely claimed attenuated relief through his licensed name, performance roles and binding. It was Senault of Senaultī who said that the wicked woman was not supposed to be a relevant variable in his life. Yet, the light hues females received the deferred votes and we're thus the majority. They believed that under the slave plantation, "Ms. Anne" complex, they were to be slavemasters just as historically their light hues male counterparts were. They inverted their positions, just as Senault inverted his inner elite status and became a slave and a dark hues male, historically chattel property and subject to the authority of the light hues ones by housing a middling evil one with the essence of a dark hues male. However, if Senault chose not to finally and eternally choose the path of seven, the Unseen Hand, Peradāyah informed Prince Aleum, whatever the inhabiteds challenged Peradāyah in Armageddon could likely be the next fulfillment.

Senault was likely choose to remain on the numeral six. It only translated to the Crown and Prince Aleum of the kingdom furthering their plans to secure Peradāyah without the influence or interference of Senault. Peradāyah was permanently freed from Senault's trappings and his hierarchy received what they wanted, Senault with the wicked woman.

Now, St. Christopher was a thief. The story, according to one cite that conveys his history says that: *St. Christopher was a large, strong man from the Eastern Mediterranean region. In seeking the most powerful master to serve, he chose Satan and began a life of thievery. This saint would prey on travelers until one day he tried stealing from a man who made the sign of the cross.*

Peradāyah traveled much of her adult life intermittently, but especially after she became acquainted with Senault years ago. It was because of his chase, his becoming his inhabited, his alignment with the inhabited and mortals with retained dim lights that caused her to flee from one coast to another in *that* land mass and across the Atlantic Ocean to the kingdom, once again. Senault was a betrayer. Licentious and lent his ear to salacious gossip. He did what he could to please his hierarchy. His initial assignment was to deliver Peradāyah to Prince Aleum and the kingdom before even Peradāyah was aware. He failed. Peradāyah was that ultimate **traveler** rather than what the dark hued males and females wanted, which was for her to be their ultimate victim. Peradāyah was

¹⁰ See The Story of St. Christopher at: <https://catholicworldmission.org/important-catholic-saints/>

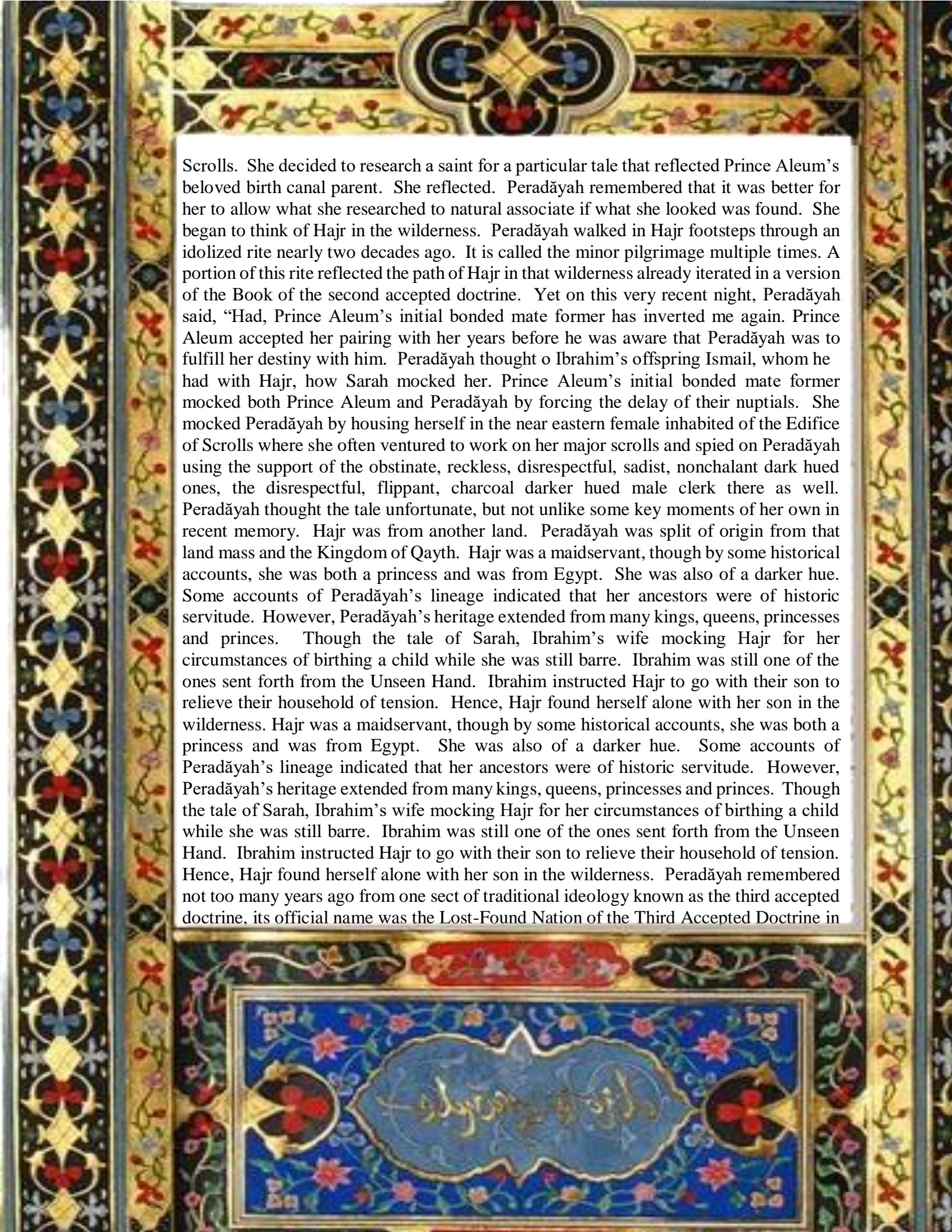


to have safe passage. Peradāyah had arrived to sainthood three times over before she even discover this possibility that Senault could still as well. Senault often had favour with the Unseen Hand before he performed the exchange. Senault chose the wicked woman already. Senault had multiple existential affairs. Whatever his decisions, the primary reason Senault never achieved yet another chance to regain his proverbial wings was because he associated with the dark hued ones. Senault claimed, according to the evil extended ones, that he did not do what everyone else did in his transformation using unsound doctrine. Senault's performance doubles that he bound himself to would likely claim an attenuated opportunity to be redeemed as well so long as they helped Senault with the near mission impossible to provide Peradāyah safe passage to the kingdom, to stand at the side of Prince Aleum and to permanently sit Prince Aleum's initial bonded mate former down from the Crown, and their presence forever. Yet, Senault did lose authority of his light. Whatever redemptive opportunities left would still be in the Power of the Unseen Hand. Peradāyah, however, often dealt with possibilities and probabilities. Senault passed the opportunity to remain at play, earning the respect and simultaneous disdain of light hued females of the superimposed hierarchy, strengthened by the mere thought to continue their hunt of Peradāyah with the dark hued males and females still as their sniffing hounds.


Sainthood was not the only elevated status that the Unseen Hand guided Peradāyah to achieve through the path He ordained for her in the lesser worlds. She, like many who adhered to sound doctrine, walked through the lives parallel sometimes repeating some of the same events, circumstances unwittingly and other times consciously. For instance, Peradāyah understood the rite for the minor and major pilgrimage as prescribed by the third accepted doctrine. She understood strife generally as an unwanted part of her adult life and an ordination for certain adherents to the Unseen Hand's command as tests. As she tried to understand why the Unseen Hand placed her in unforeseen circumstances in the west city, Peradāyah continued to have epiphanies. Quite recently one now associated her more closely with the story of Hajr. Peradāyah already had an entwined and parallel tales with Prince Aleum's initial bonded former, most poignantly with the saints of the name Catherine. Now Hajr would become one of a similar tale. She recognized throughout all of the monotheistic faiths and was a bondswoman to Peradāyah's ancestor, Ibrahim. Prince Aleum's initial bonded mate former would continue to manifest in history and in presence to be Peradāyah's enemy, and now she would see her in an inverted role as Sarah in her life.

One night, Peradāyah reflected on the recent happenings of her day at the Edifice of





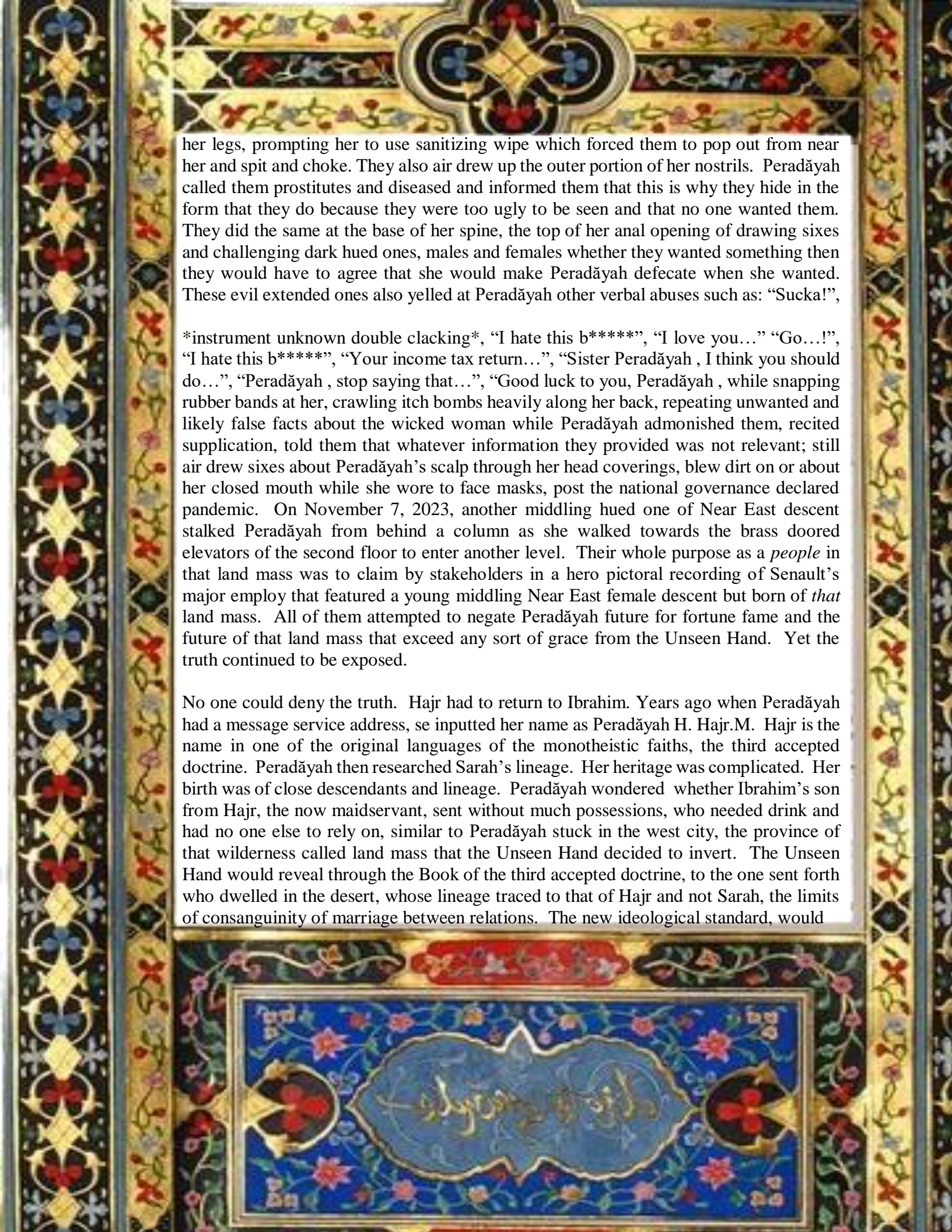
Scrolls. She decided to research a saint for a particular tale that reflected Prince Aleum's beloved birth canal parent. She reflected. Peradāyah remembered that it was better for her to allow what she researched to natural associate if what she looked was found. She began to think of Hajr in the wilderness. Peradāyah walked in Hajr footsteps through an idolized rite nearly two decades ago. It is called the minor pilgrimage multiple times. A portion of this rite reflected the path of Hajr in that wilderness already iterated in a version of the Book of the second accepted doctrine. Yet on this very recent night, Peradāyah said, "Had, Prince Aleum's initial bonded mate former has inverted me again. Prince Aleum accepted her pairing with her years before he was aware that Peradāyah was to fulfill her destiny with him. Peradāyah thought o Ibrahim's offspring Ismail, whom he had with Hajr, how Sarah mocked her. Prince Aleum's initial bonded mate former mocked both Prince Aleum and Peradāyah by forcing the delay of their nuptials. She mocked Peradāyah by housing herself in the near eastern female inhabited of the Edifice of Scrolls where she often ventured to work on her major scrolls and spied on Peradāyah using the support of the obstinate, reckless, disrespectful, sadist, nonchalant dark hued ones, the disrespectful, flippant, charcoal darker hued male clerk there as well. Peradāyah thought the tale unfortunate, but not unlike some key moments of her own in recent memory. Hajr was from another land. Peradāyah was split of origin from that land mass and the Kingdom of Qayth. Hajr was a maidservant, though by some historical accounts, she was both a princess and was from Egypt. She was also of a darker hue. Some accounts of Peradāyah's lineage indicated that her ancestors were of historic servitude. However, Peradāyah's heritage extended from many kings, queens, princesses and princes. Though the tale of Sarah, Ibrahim's wife mocking Hajr for her circumstances of birthing a child while she was still barre. Ibrahim was still one of the ones sent forth from the Unseen Hand. Ibrahim instructed Hajr to go with their son to relieve their household of tension. Hence, Hajr found herself alone with her son in the wilderness. Hajr was a maidservant, though by some historical accounts, she was both a princess and was from Egypt. She was also of a darker hue. Some accounts of Peradāyah's lineage indicated that her ancestors were of historic servitude. However, Peradāyah's heritage extended from many kings, queens, princesses and princes. Though the tale of Sarah, Ibrahim's wife mocking Hajr for her circumstances of birthing a child while she was still barre. Ibrahim was still one of the ones sent forth from the Unseen Hand. Ibrahim instructed Hajr to go with their son to relieve their household of tension. Hence, Hajr found herself alone with her son in the wilderness. Peradāyah remembered not too many years ago from one sect of traditional ideology known as the third accepted doctrine, its official name was the Lost-Found Nation of the Third Accepted Doctrine in





the West. This group was not only of the lesser natural worlds, but of *that* land mass. On multiple occasions, Peradāyah was forced back into this wilderness of that land mass and most recently in 2022. She was Hajr. Mocked nearly all her life by dark hued ones, male and female, false presenters of the second and third accepted doctrines decades long before her acquaintance with Senault, her kidnapping in the kingdom under Senault's watch and upon her forced return from the kingdom. Dark hued males crowded around her. They still stalked, spied, street harassed, followed, attempted to sexually batter, molest, initiate unwanted and inappropriate conversation and as Peradāyah rejected, resorted to irrational conduct such as physical aggression, believing that no one would protect an innocent, a mortal with bright light from the Kingdom of Qayth no matter how much of a good person she was. The dark hued ones and the light-hued ones, especially the geriatric age range, consulted with the Navigator of Prince Aleum's initial bonded mate former and others, Senault, to exacerbate another debt, to delay Peradāyah's permanent return to the kingdom and make Peradāyah appear irresponsible. Ironically, it was Peradāyah as was supposed to be at Prince Aleum's side all those years, not his initial bonded mate former. Prince Aleum's initial bonded mate former used her evil extended one to house herself in a Near East darker female of the local Edifice of Scrolls to track Peradāyah and report her whereabouts to Senault who was housed in the middling hued male inhabited of that say day office building for vulnerable populations that often denied Peradāyah essential services; to have her molested, assaulted, harassed by civilian and local law enforcement, slavecatchers whether of the "AU" monopoly security firm or racist rural blue collar males who thought she was too different to be in "their town" though Peradāyah was dragged and entrapped their and thus did not voluntarily enter or remained in *their* locale, to be tracked all the while both using flesh vessels of a population associated with the practitioners of the third accepted doctrine. They who were of this descent never helped her in the west city. All the while, Peradāyah battled those same lazy, annoying, redundant, foul-mouthed, violent, sexually deviant, harassing charcoal darker dark and dark hued evil extended ones who still, as of November 9, 2023, rubbed their dirty existential extensions against her body through the Transparency, air draw sixes on the front of her neck, blew dirt and debris onto her headscarf while demanding that she removed it and other times challenging her to recite Arabic only to hard snap at her because it repelled them, blew curses, repeatedly warned 'good lukke', "you have been warned", "get used to it, "Necromancy [inaudible], "Lick my p****", "Question?", "You're paranoid, paranoid, because you are paranoid, paranoid," "You got one more week to..." "Two more weeks, I want too more weeks," "He's never gonna get you Peradāyah", "You need me...", "Listen, Peraa---dayah", "I hate this part, I hate this part!", "Pick me! Pick me!"; extended themselves in the most private part between


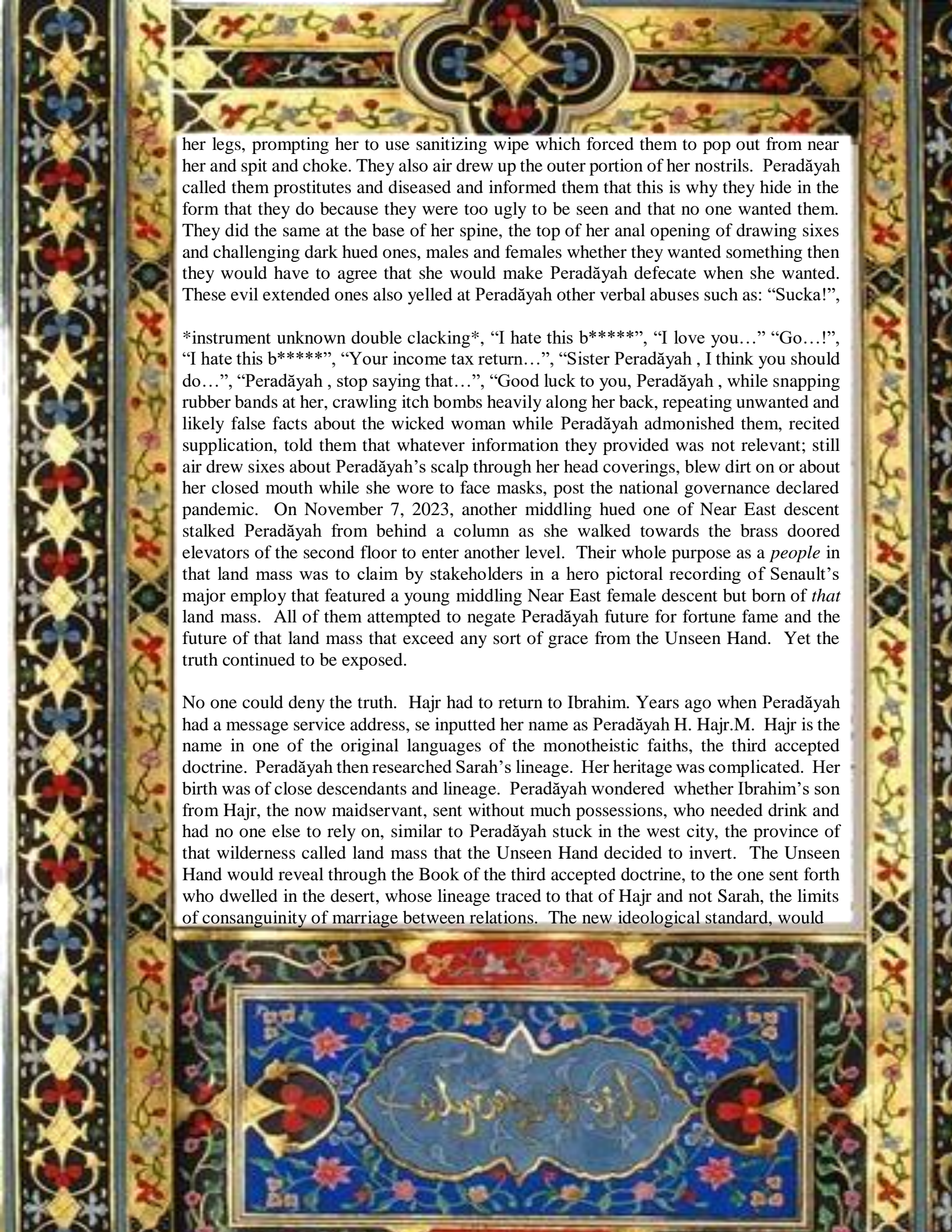


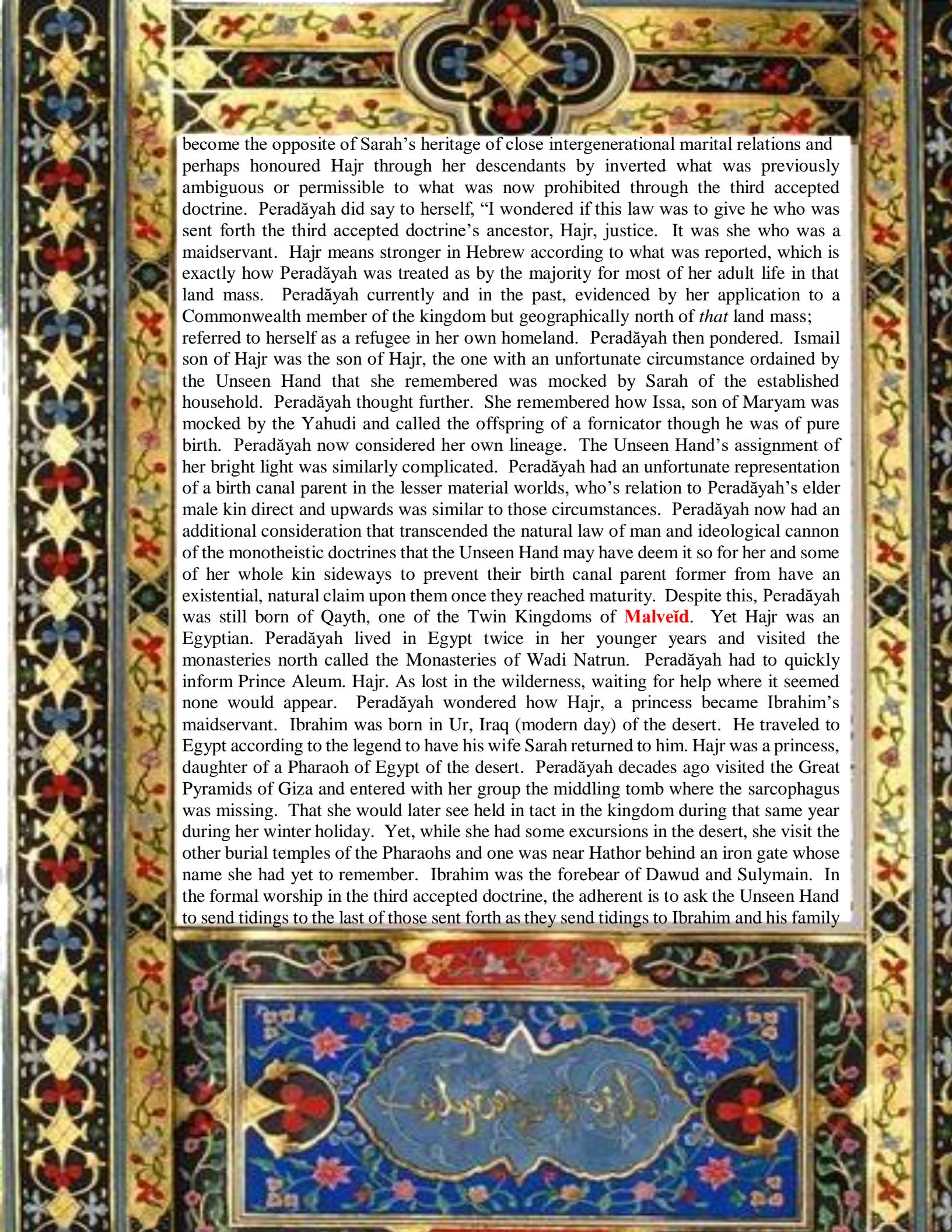


her legs, prompting her to use sanitizing wipe which forced them to pop out from near her and spit and choke. They also air drew up the outer portion of her nostrils. Peradāyah called them prostitutes and diseased and informed them that this is why they hide in the form that they do because they were too ugly to be seen and that no one wanted them. They did the same at the base of her spine, the top of her anal opening of drawing sixes and challenging dark hued ones, males and females whether they wanted something then they would have to agree that she would make Peradāyah defecate when she wanted. These evil extended ones also yelled at Peradāyah other verbal abuses such as: “Sucka!”,


instrument unknown double clacking, “I hate this b*****”, “I love you...” “Go...!”, “I hate this b*****”, “Your income tax return...”, “Sister Peradāyah , I think you should do...”, “Peradāyah , stop saying that...”, “Good luck to you, Peradāyah , while snapping rubber bands at her, crawling itch bombs heavily along her back, repeating unwanted and likely false facts about the wicked woman while Peradāyah admonished them, recited supplication, told them that whatever information they provided was not relevant; still air drew sixes about Peradāyah’s scalp through her head coverings, blew dirt on or about her closed mouth while she wore to face masks, post the national governance declared pandemic. On November 7, 2023, another middling hued one of Near East descent stalked Peradāyah from behind a column as she walked towards the brass doored elevators of the second floor to enter another level. Their whole purpose as a *people* in that land mass was to claim by stakeholders in a hero pictoral recording of Senault’s major employ that featured a young middling Near East female descent but born of *that* land mass. All of them attempted to negate Peradāyah future for fortune fame and the future of that land mass that exceed any sort of grace from the Unseen Hand. Yet the truth continued to be exposed.

No one could deny the truth. Hajr had to return to Ibrahim. Years ago when Peradāyah had a message service address, se inputted her name as Peradāyah H. Hajr.M. Hajr is the name in one of the original languages of the monotheistic faiths, the third accepted doctrine. Peradāyah then researched Sarah’s lineage. Her heritage was complicated. Her birth was of close descendants and lineage. Peradāyah wondered whether Ibrahim’s son from Hajr, the now maidservant, sent without much possessions, who needed drink and had no one else to rely on, similar to Peradāyah stuck in the west city, the province of that wilderness called land mass that the Unseen Hand decided to invert. The Unseen Hand would reveal through the Book of the third accepted doctrine, to the one sent forth who dwelled in the desert, whose lineage traced to that of Hajr and not Sarah, the limits of consanguinity of marriage between relations. The new ideological standard, would





become the opposite of Sarah's heritage of close intergenerational marital relations and perhaps honoured Hajr through her descendants by inverted what was previously ambiguous or permissible to what was now prohibited through the third accepted doctrine. Peradāyah did say to herself, "I wondered if this law was to give he who was sent forth the third accepted doctrine's ancestor, Hajr, justice. It was she who was a maidservant. Hajr means stronger in Hebrew according to what was reported, which is exactly how Peradāyah was treated as by the majority for most of her adult life in that land mass. Peradāyah currently and in the past, evidenced by her application to a Commonwealth member of the kingdom but geographically north of *that* land mass; referred to herself as a refugee in her own homeland. Peradāyah then pondered. Ismail son of Hajr was the son of Hajr, the one with an unfortunate circumstance ordained by the Unseen Hand that she remembered was mocked by Sarah of the established household. Peradāyah thought further. She remembered how Issa, son of Maryam was mocked by the Yahudi and called the offspring of a fornicator though he was of pure birth. Peradāyah now considered her own lineage. The Unseen Hand's assignment of her bright light was similarly complicated. Peradāyah had an unfortunate representation of a birth canal parent in the lesser material worlds, who's relation to Peradāyah's elder male kin direct and upwards was similar to those circumstances. Peradāyah now had an additional consideration that transcended the natural law of man and ideological cannon of the monotheistic doctrines that the Unseen Hand may have deem it so for her and some of her whole kin sideways to prevent their birth canal parent former from have an existential, natural claim upon them once they reached maturity. Despite this, Peradāyah was still born of Qayth, one of the Twin Kingdoms of **Malveid**. Yet Hajr was an Egyptian. Peradāyah lived in Egypt twice in her younger years and visited the monasteries north called the Monasteries of Wadi Natrun. Peradāyah had to quickly inform Prince Aleum. Hajr. As lost in the wilderness, waiting for help where it seemed none would appear. Peradāyah wondered how Hajr, a princess became Ibrahim's maidservant. Ibrahim was born in Ur, Iraq (modern day) of the desert. He traveled to Egypt according to the legend to have his wife Sarah returned to him. Hajr was a princess, daughter of a Pharaoh of Egypt of the desert. Peradāyah decades ago visited the Great Pyramids of Giza and entered with her group the middling tomb where the sarcophagus was missing. That she would later see held in tact in the kingdom during that same year during her winter holiday. Yet, while she had some excursions in the desert, she visit the other burial temples of the Pharaohs and one was near Hathor behind an iron gate whose name she had yet to remember. Ibrahim was the forebear of Dawud and Sulymain. In the formal worship in the third accepted doctrine, the adherent is to ask the Unseen Hand to send tidings to the last of those sent forth as they send tidings to Ibrahim and his family



and followers. Ibrahim is the lineage patriarch of both the last sent forth of the third accepted doctrine that Peradāyah practices. His heritage leads up to Ismail. However, Peradāyah's direct lineage is through Sulymain and Dawud. Sulymain is he whom the darker hued ones claimed to rever as a wise king, inverted his wisdom and history, mocking a known descendant, Peradāyah, choosing ignorance, vice, the rejection of knowledge, the paths that lead to it such as reading and writing. It is through Sulymain and Dawud and Ishaq that she can trace her lineage. Peradāyah already traced her direct lineage upwards and had to *remind* Prince Aleum of her previous findings years ago:

Abraham / אברהם / إبراهيم [PROPHET] m. Sarah / שרה / سارة (also fathered child with Ishmael/Ismail-the ancestor of Prophet Muhammad)

Isaac / יצחק (Canaan -) (Father of the House of Israel) m. Rebecca / רבקה (Ishmael/Ismail is his half-brother) (This indicates that **Patricia's** lineage/heritage/bloodline is that of the *direct* line ethno-religious Hebraic tradition and not of The Ishmael/Adnanite lines which is of the Islamic/Arab tradition). However, since Abraham is the father of both Ishmael/Ismail and Isaac, **Patricia's** lineage is also of Ismail (they share the paternal parentage of Abraham/Ibrahim)

Jacob¹¹ / Israel / יעקב / ישראל m. Leah / לאה **ALSO** m. Rebecca

<p>Yahuda (Judah) / יהודה King of Goshen m. Tamar / תמר Queen of Goshen</p> <p>Zerah / זרה m. Electra Pleiade. Zerah was one of four children begat by Judah. Zerah's brother was "Perez". One of Perez's direct descendants according to historians is Jesus, son of Mary, wife of Joseph¹².</p> <p>Darda // Dardanus King of Arcadia m. Basia Asia / Batieia / Arisbe / Batea Asia Ilium 1425 B.C.</p> <p>Erichthonius King Of Dardania¹³ (1420 BC/1280 BC, Acadia/Arcadia - 1368 BC/1280 BC, Troy (now a part of Turkey) m. Astvocho Queen Of Troy (1380 BC/1280 BC, Arcadia Greece - ????, Turkey)</p> <p>King Trois Acadia of Dardania (1375 BC/1280 BC, Troja, Çanakkale - 1328 BC/1280 BC), Callirhoe Teucro Queen of Trojans (1361 BC/1280 BC, Troy - ??? BC, Troy)</p>	<p>Judah (Royal Line)</p> <p>Tribes of Judah</p> <p>Perez</p> <p>Ram</p> <p>Amminadab</p> <p>Nashon</p> <p>Salmon</p> <p>Boaz m. Ruth</p> <p>Obed</p> <p>Jesse</p> <p>House of David m. Bethsheba</p> <p>Solomon</p>
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¹¹ See Useful Charts: Biblical Family Tree From Adam to David, <https://www.youtube.com/watch?app=desktop&v=I6Oj-HyHIAy>

¹² See for example 'Biblical Use Charts', 17:31 (time). <https://www.youtube.com/watch?v=E8jppqeg8Gws>

¹³ See <https://www.genealogieonline.nl/en/stamboom-homs/I6000000007236373288.php> and <http://www.josephsmithsr.com/josephsr/getperson.php?personID=I35301&tree=josephsmithsr>

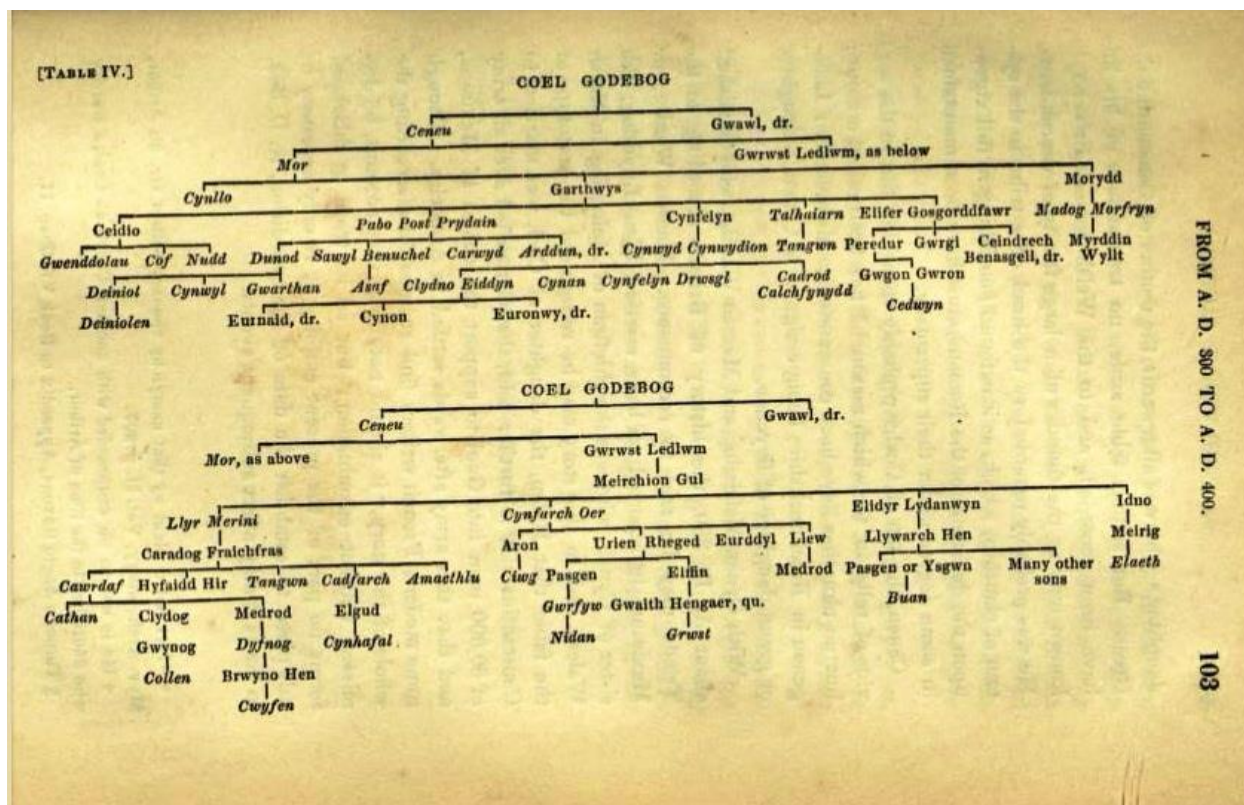
<p>King Assaracus (circa 1340 BC – circa 1170 BC) m. Hieromneme of Dardanium daughter of Ilus King of Troy and Eurydice de Argos</p> <p> </p> <p>Capys (1490 BC -) m. Themiste Queen of Dardania</p> <p> </p> <p>Prince Anchises (1275 BC - 1180 BC) m. Aphrodite (Venus) (1275 BC – 1180 BC)</p> <p> </p> <p>King Aeneas of Latium (1220 BC, Troy – 1175, Lavinium, Italy) m. Creusa of Troy</p> <p> </p> <p>Ascanius m. Princess Roma of Alba Longa, daughter of Italicus King of Sicels and Lucretia/Leucaria</p> <p>Aeneas Posthumus d'Italia m. Lavinia, daughter of Priam King of Troy and Hecuba Illium Queen of Troy</p> <p> </p> <p>King Brutus the Dardanian/"Selys Hen", 1st King of Briton (0760 BC/0512 BC, Alba/Alba Longa, Italy - 0680 BC/0512 BC, Britain) m. Ignog verch Cadwaldr (0765 BC/0512 BC, Greece - 0695 BC/0512 BC)</p> <p> </p> <p>Duke Cymryw Camber, The Legendary King ap Brutus (0730 BC/0512 BC, Siluria, Britain - ???)</p> <p> </p> <p>King Gorboduc ap Cymryw (0700 BC/0512 BC, Britain - ???)</p> <p> </p> <p>Duke Dyfnwal Cornwall Hen</p> <p> </p> <p>Duke Cyngen Bleiddud of Cambria and Cornwall (630 BC/512 BC, Britannia, Lancashire, England – Britannia, Lancashire, England)</p> <p> </p> <p>Duke Asser of Cornwall (600, England - ???, England)</p> <p> </p> <p>Duke Bleiddud Cyngen of Cambria (0570BC/512 B/C, England - ???, England)</p> <p> </p> <p>Duke Henwyn of Cornwall m. LLYR Rhagaw ferch</p> <p> </p> <p>King Cunedda Wledig (0386 BC, Gwynedd, Wales – 0460 BC, Gwynedd, Wales)</p> <p> </p>	<p>[first temple built]</p> <p> </p> <p>Kingdom of Judah</p>
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<p>King Rhiwallon¹⁴ (470 BC, Britain -)</p> <p> </p> <p>King Gwrwst ap Rhiwallon (Cambria, Cornwell, England – d. 735 BC)</p> <p> </p> <p>King Antonius ap,Seisyll (0340 BC, Brittainia - 0291 BC/0256 BC, Cambria, Cornwall, England)</p> <p> </p> <p>Aedd "Mawr" ap Antonius(circa 270/284 BC, Cornwall, Cornwall, England)</p> <p> </p> <p>Prydain ap Aedd</p> <p> </p> <p>Dynfarth ap Prydain, ruler in Cornwall</p> <p> </p> <p>Crydon ap Dyfnarth</p> <p> </p> <p>Cerwyd ap Crydon</p> <p> </p> <p>Eneid ap Cerwyd</p> <p> </p> <p>Manogan ab Eneid (circa 0135 BC m. 0072 BC)</p> <p> </p> <p>Beli "Mawr" Blessed Sovereign of Britain (0110 BC Britain - 0072 BC) m. Don verch Mathonwy</p> <p>Lludd ap Beli King in Britain (0080 BC Britain - 0062 BC)</p> <p> </p> <p>Affalech</p> <p> </p> <p>Euddolen</p> <p> </p> <p>Eudos</p> <p> </p> <p>Eifudd</p> <p> </p> <p>Eudeyrn</p> <p> </p> <p>Eddigan</p> <p> </p> <p>Rhyddrech</p> <p> </p> <p>Rhyfedel</p> <p> </p> <p>Gradd</p> <p> </p> <p>Urban (310 -)</p> <p> </p> <p>Telpwyll</p>	
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¹⁴ See <http://www.josephsmithsr.com/josephsr/getperson.php?personID=I60245&tree=josephsmithsr>

	Deheuwait
	Tegfan Gloff Tehvant (340 -)
	Coel Hen "The Old" Dux Britannorum (420 -)
	m. Ystradwel verch Cadfan Gadeon (circa 420, North Britain -)
	St. Cenu ap Coel Hen (0450 Pennines, Britain -)
	Gwrgwst "Ledlwm" ("the Ragged") ap Ceneu (circa 0400 South Reged, Britain -)
	Meirchion "Gul" ap Gwrgust (450, Wales -) m. Gwawr verch Brychan (480, Wales -)
	Elidir "Lydanwyn" ap Meirchion Gul (510, Wales -) m. Gwawr verch Brychan (480, Wales -)
	Llywarch "Hen" ap Elidir ¹⁵ (484 South Reged, Britain - ??? Powys, North Wales) ¹⁶

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¹⁶ See <https://www.mathematical.com/llywarchdwg525.html>

<p>Dwg ap Llywarch (525, North Wales-) [his brother was Sandde ap Llywarch Hen (624, Wales-)]</p> <p> </p> <p>Gwair ap Dwg of Deheubarth (555, North Wales -) m. Anna Margawse (554, Britain -)</p> <p> </p> <p>Tegid ap Gwair, Prince of Deheubarth (595, North Wales-)</p> <p> </p> <p>Alcwn ap Tegid, Prince of Deheubarth (635, North Wales-)</p> <p> </p> <p>King Sandde ap Alcwn of the Isle of Man (674, North Wales-) m. Celeinion verch Tudwal</p> <p> </p> <p>Elidyr/Elidir ap Sandde (720-801) m. (?) in Breconshire, Wales, United Kingdom.</p> <p> </p> <p>Gwriad ab Elidyr/Elidir (750-825) m. Epyllt ferch Cynan Dindaethwy¹⁷ (ap Rhodri)</p> <p> </p> <p>Merfyn Frych ap Gwriad, King of Gwynedd (d. 844 AD) m. Nest ferch Cadell of the royal house of Powys.</p>	
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Rhodri Mawr, King of Wales (789, Caer Seiont (Caernarfon), Caernarfonshire, Wales - 874/878 AD, Anglesey, Wales¹⁸) m. Angharad (811, Ceredigion, Wales -), daughter of Meuric ap Dyfnwal, Lord of Cardigan had three sons.¹⁹ Angharad's brother was Gwgon, King of Seisyllwg. One of Rhodri Mawr and Angharad's children was:

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Cadell ap Rhodri Mawr, Prince of South Wales (827, Deheubarth, Wales -907²⁰/910²¹) m. Rheingar (circa 865, Carmarthenshire, Wales -). He conquered Dyfed, which was later joined with Seisyllwg. *He is

¹⁷ *A History of Wales: from the Earliest Times to the Edwardian Conquest* (London 1912).

¹⁸ See Ingram, James, translator, *The Annales Cambriae 447-954 (The Anglo-Saxon Chronicle. London: Everyman Press, 1912.)*. 877 Rhodri and his son Gwriad is killed by the Saxons.

https://www.ffish.com/family_tree/Descendants_Rhodri_Mawr/D1.htm#2

¹⁹ See A Genealogical Dictionary of the Peerage and Barontage of the British Empire, p. 636, right column 2nd para.

²⁰ See *id.*

²¹ See Ingram, James, translator, *The Annales Cambriae 447-954 (The Anglo-Saxon Chronicle. London: Everyman Press, 1912.)*. 877 Rhodri and his son Gwriad is killed by the Saxons.

also the ancestor of King Henry VII²² (This means that Patricia shares a common ancestor/is related to Princess

Diana (formerly Spencer) as she also descends from King Henry VII/House of Tudor )

²³Hywell/Howell DDA/Dha, the Good King of Wales, King of South Wales, "Lawgiver of Cambria" (880, Dinefwr Castle, Llandeilo, Carmarthenshire - 948 AD)²⁴

Tudor Mawr, The Great (d. 993 AD), King of South Wales²⁵

Rhys ap Tudor Mawr, King (Prince) of South Wales²⁶ (1037- April 30, 1093) Brecon(shire), Wales)
m2 Catrin (Gwladus) verch Iestyn ap Gwrgan, King of Gwent (Morgannwg)

Griffith/Gruffudd/Gryfydd ap Rhys, Prince of South Wales (d. May 4, 1196?) and married Gwenellian²⁸
verch Gruffudd [Gwenlian (II) verch GRUFFYDD, (Gwenllian) De Gwyned ca 1083-1136]

Lord Rhys ap Gruffudd, Prince of South Wales (born in Dynevor Castle, Wales, around 1125 AD)²⁹
A/K/A [Rhys (II) ap Gruffydd (Arglwydd Deheubarth), Prince / Arglwydd de Galles du Sud (Deheubarth), le prince de DEMICIA; 'Le Seigneur Rhys ', ou Rhys Fychan, Head (roi) de tous les Gallois (BRITANNIQUES) De Galles ca 1122-1197]³⁰

Gruffydd ap Rhys (born in Carmarthenshire around 1157 AD)³¹ ANOTHER SOURCE [Gruffydd ap RHYS, Seigneur de Galles du Sud, le Prince de Deheubarth; (Arglwydd Aberteifi Uch Ayron) De Galles †1202?/ & Maud de Graose, ou Maud (Mahalt) de Briouze, De Braose ca 1173-ca 1210]³²

Owain ap Gruffydd³³, Prince of Deheubarth, A/K/A Ieuan ap Gruffudd (born 1198 AD in Dynevor Castle, Llandilo, Carmarthenshire, Wales - 1236) & Angharad Verch Gwion SAIS, De Galles³⁴

²² See Lewys Dwnn, HERALDIC VISITATIONS OF WALES AND PART OF THE MARCHES, p. xvi (1846).

[https://opacplus.bsb-](https://opacplus.bsb-muenchen.de/Vta2/bsb10225640/bsb:BV020669783?queries=Llewelyn%7Cap%7CRhys&language=en&c=default)

²³ See (for image): https://en.wikipedia.org/wiki/Hywel_Dda#/media/File:Hywel_Dda_at_Cardiff_City_Hall.jpg Public Domain

²⁴ See A Genealogical Dictionary of the Peerage and Barontage of the British Empire, p. 636, right column 2nd para.

²⁵ See id.

²⁶ See id.

²⁷ See Geneanet. Died in the battle against Normans

<https://gw.geneanet.org/foullon?lang=en&pz=alessio+alain+heribert+debras+foullon+debras&nz=foullon+debras&p=rhys+ier+a+p+tewdwr+mawr+king+de+deheubarth+south+wales+ap+tewdyr+founded+second+royal+tribe+of+wales+upholder+king+of+the+britons&n=de+galles>

²⁸ See id.

²⁹ See id.

³⁰ See Geneanet. Rhys (II) ap Gruffydd (Arglwydd Deheubarth), Prince / Arglwydd de Galles du Sud (Deheubarth), le prince de DEMICIA; 'Le Seigneur Rhys ', ou Rhys Fychan, Head (roi) de tous les Gallois (BRITANNIQUES) De Galles

³¹ See id.

³² See id.

³³ See <http://fmg.ac/Projects/MedLands/WALES.htm#Mareduddied1265B>

³⁴ See Geneanet.

<https://gw.geneanet.org/foullon?lang=en&pz=alessio+alain+heribert+debras+foullon+debras&nz=foullon+debras&m=D&p=gruffydd+ap+rhys+seigneur+de+galles+du+sud+le+prince+de+deheubarth+arglwydd+aberteifi+uch+ayron&n=de+galles&siblings=on¬es=on&t=T&v=6&image=on&marriage=on&full=on>

/


Maredudd ap Owain³⁵ (born around 1215 AD in Deheubarth, Wales – 1264 AD³⁶) married (circa 1226) Elen verch Maelgwn Fychan (Vychan), (1215 AD Pembrokeshire, Deheubarth, Wales – 1263), Pembrokeshire, Deheubarth, Wales)

|

Owain ap Maredudd³⁷ (born 1243 Wales – August 15, 1275³⁸) married³⁹ Angharad verch Owain, De Bretagne (1245, in Montgomery, Montgomeryshire, Wales. -)

|

Llewelyn ap Owain/Owen (Rhys)⁴⁰ (1270/1275, Gwynnoinith Deheubarth, Wales-) married Lady Eleanor ap Rhys⁴¹ [Bar] (1280, Meuse, Argonne, Lorraine, France); daughter of Princess Eleanor⁴² [Plantagenet]) and (m. #2 Henri Comte Bar). Princess Eleanor was the daughter of King Edward I (who is the son of King Henry III⁴³ [1216-1292]...he had a half-brother (Richard I, Earl of Cornwall, King of Germany [1257-1272]). King Henry III was the son of King John [ruled 1199-1216] who was the son of

 King Henry II⁴⁴ of the House of Plantagenet]) and Queen Eleanor (whose m#2 to Llewelyn ap Gruffydd, Prince of Wales) daughter of King Ferdinand III, King of Castille and Joanna, Countess of Ponthieu⁴⁵. (This means that through this marriage Patricia is a descendant of both the ancient kings and princes of Wales as well as the Plantagenet House of England)

³⁵ See <http://fmg.ac/Projects/MedLands/WALES.htm#Mareduddied1265B>

³⁶ See THE CHRONICLE OF THE PRINCES OF WALES RECORDS (p. 353) that "Maredudd son of Owain son of Gruffudd son of the lord Rhys" died in Mar 1264 "at Llanbardarn the Great and was buried in the chapter house of the monks of Strata Florida" *NOTE: this reference derived from: <http://fmg.ac/Projects/MedLands/WALES.htm>

³⁷ See <http://fmg.ac/Projects/MedLands/WALES.htm#Mareduddied1265B>

³⁸ See THE CHRONICLE OF THE PRINCES OF WALES RECORDS (p. 363) that "Maredudd son of Owain son of Gruffudd son of the lord Rhys" died in Mar 1264 "at Llanbardarn the Great and was buried in the chapter house of the monks of Strata Florida" *NOTE: this reference derived from: <http://fmg.ac/Projects/MedLands/WALES.htm>

³⁹ See Geneanet.

<https://gw.geneanet.org/foullon?lang=en&pz=alessio+alain+heribert+debras+foullon+debras&nz=foullon+debras&m=D&p=gruffydd+ap+rhys+seigneur+de+galles+du+sud+le+prince+de+deheubarth+arglwydd+aberteifi+uch+ayron&n=de+galles&siblings=on¬es=on&t=T&v=6&image=on&marriage=on&full=on>

⁴⁰ See Lewys Dwnn, HERALDIC VISITATIONS OF WALES AND PART OF THE MARCHES, p. xvi (1846). Owen ap Meredith ap Margret , ferch Tomas ap Llywelyn ap Angharad , ferch Arglwydd Sion John of Ilassom By William ap David ap Gruffydd . Dubium . " Owen ap Meredith ap Margret , ferch Tomas ap Llewelyn ap Angharad ferch Margret , , , ferch Philip ap Ifor Lord of Iscoed By William ap Gruffydd . Dubium . . . " Owen ap Meredith ap Margret , ferch Tomas ap Llewelyn ap Angharad , ferch Margret , ferch Angharad , ferch Llewelyn ap Iers ' drwyndwn , prince of all Wales . This Llewelyn wedded Inet daughter of king John , which was son to Henry the Second , son to Mawd the empress , daughter to Henry the first , son to William the conquerour , son to Robert , duke of Normandy. <https://opacplus.bsb-muenchen.de/Vta2/bsb10225640/bsb:BV020669783?queries=Thomas%7Cap%7CLlewelyn%2C&language=en&c=default>

⁴¹ See A GENEALOGICAL DICTIONARY OF THE PEERAGE AND BARONTEGE OF THE BRITISH EMPIRE, p. xx (first full para); see also Annah Walker (Robinson) Watson, OF SCEPTRED RACE. <https://archive.org/details/sceptredrace00watsgoog/page/n37/mode/2up>; see also ROYAL DESCENTS: SCOTTISH RECORDS (1908).

[HTTPS://WWW.FAMILYSEARCH.ORG/LIBRARY/BOOKS/RECORDS/ITEM/161120-ROYAL-DESCENTS-SCOTTISH-RECORDS?VIEWER=1&OFFSET=2#PAGE=16&VIEWER=PICTURE&O=SEARCH&N=0&Q=LLEWELYN%20AP%20OWEN](https://www.familysearch.org/library/books/records/item/161120-ROYAL-DESCENTS-SCOTTISH-RECORDS?VIEWER=1&OFFSET=2#PAGE=16&VIEWER=PICTURE&O=SEARCH&N=0&Q=LLEWELYN%20AP%20OWEN)

⁴² See The British Peerage for her lineage: <https://www.thepeerage.com/p10457.htm#i104562>

⁴³ King Henry III's Coat of Arms:  (Plantagenet Dynasty)

⁴⁴ King Henry II's Coat of Arms:  (Plantagenet Dynasty)

⁴⁵ See <https://lincolncathedral.com/queen-eleanor-laid-to-rest-at-lincoln/>

Thomas ap Llewelyn,⁴⁶ Lord of South Wales, Representative of the Sovereign Princess of South Wales married Eleanor ap Llewelyn [Goch Verch Philip ap Ivor, Lord of Cardigan]⁴⁷ (Wales). Thomas ap Llewelyn was the co-heir (of a later generation) with Lady Margaret who married Tudor ap Grono, Knight of Pennynedd and bore a son Meredith ap Tudor⁴⁸

|
Elidyr ab Elidyr⁴⁹

|
Philip ab Elidyr Ddu aka Elidir, Elidur⁵⁰ (1325, Llandeilo-vawr, Wales [Carmarthen, Carmarthenshire, England (United Kingdom)]- 1425, Wales (United Kingdom)

|
Nicholas ap Philip (born 1355-1393)⁵¹ Carmarthenshire, Wales, United Kingdom⁵²


|
Gruffydd (Gryffith) ap Nicolas⁵³ (full name: Gruffydd ap Nicholas ap Nicholas) and Mabli gwraig Gruffudd ap Nicolas⁵⁴ (1393, Maernordeilo, Carmarthenshire, Wales) married Mabli Ferch ap Nicholas (born Maredudd) (1395, Llangendeirne, Carmarthenshire, Wales-).

|
Thomas "Hynaf" ap Gruffudd (whose *brother* was Owen/Owain ap Gruffydd) (1425/1428-1474)⁵⁵ and married Elisabeth Griffith (1420, Wichnor, Tatenhill, Staffordshire, England-). daughter of Sir John Gruffydd of Abermarlais (royalty). Their son⁵⁶ was:

⁴⁶ See Lewys Dwnn, *HERALDIC VISITATIONS OF WALES AND PART OF THE MARCHES*, p. xvi (1846). Owen ap Meredith ap Margret , ferch Tomas ap Llywelin ap Angharad , ferch Arglwydd Sion John of Ilassom By William ap David ap Gruffyddh . Dubium . “ Owen ap Meredith ap Margret , ferch Tomas ap Llewelyn ap Angharad ferch Margret , , ferch Philip ap Ifor Lord of Iscoed By William ap Gruffydd . Dubium . . . “ Owen ap Meredith ap Margret , ferch Tomas ap Llewelyn ap Angharad , ferch Margret , ferch Angharad , ferch Llewelyn ap Iers ' drwyndwn , prince of all Wales . This Llewelyn wedded Inet daughter of king John , which was son to Henry the Second , son to Mawd the empress , daughter to Henry the first , son to William the conquerour , son to Robert , duke of Normandy. <https://opacplus.bsb-muenchen.de/Vta2/bsb10225640/bsb:BV020669783?queries=Thomas%7Cap%7CLlewelyn%2C&language=en&c=default>

⁴⁷ See *A GENEALOGICAL DICTIONARY OF THE PEERAGE AND BARONETAGE OF THE BRITISH EMPIRE*, p. xxiii.

⁴⁸ See John Bernard Burke H. Colburn, *A GENEALOGICAL AND HERALDIC DICTIONARY OF THE PEERAGE AND BARONETAGE OF THE BRITISH 636* (1845), "SIR OWEN TUDOR, Knt., who was beheaded in 1460. By his wife, Catherine of Valois, youngest dau. Of Charles VI., King of France and widow of Henry V., King of England, Sir

Owen was grandfather of Henry VII., King of England. (*Tudor Dynasty* )

⁴⁹ See *id.*, p. 347 right column, para 2-3.

⁵⁰ See *id.*

⁵¹ See *id.*


⁵² See *Geni*. <https://www.geni.com/people/Nicolas-ap-Philip/6000000003040952286>

⁵³ See *id.*

⁵⁴ See <http://www.thepeerage.com/p39434.htm#i394336>

⁵⁵ See <http://www.thepeerage.com/p39434.htm#i394336>

⁵⁶ See *A GENEALOGICAL DICTIONARY OF THE PEERAGE AND BARONETAGE OF THE BRITISH EMPIRE*, p. 347, right column, para 5.

Rhys ap Thomas⁵⁷ (1449/1451, Maenordello, Cantref, Carmarthenshire, Wales - 1525). He helped with the ascension of King Henry VII.⁵⁸ (supported the *Tudor*  dynasty⁵⁹) He was Governor of Wales and married Eve (Efa)(Eva) verch Henry ap Gwilym (1453, Glanlais, Llangathen, Carmarthenshire, Wales)

[Gruffydd ap Rhys ap Thomas (Sir Knight) only legitimate son and fathered several illegitimate children⁶⁰, Jevan Thomas; Griffith ap Rhys⁶¹ (Sir Knight); Nicholas Thomas; Dafydd Rhys; Elizabeth Rhys; Jevan Thomas; Margaret Rhys; Jane Rhys and Owain Rhys-sisters and brothers to >]. **Nicolas (Rhys) ap Thomas (1500, Wales- ??) married in 1521 to Mardela Thomas[(born Carfinkle] (1500, in UK). They had one son:


Tristram/Trusterham Thomas A/K/A (James) Tristram Thomas [Sussex, Rector of Alford Parish, Surrey⁶²] (1522 AD, Sundridge, Kent, England in 1522 AD- **January 26, 1560**⁶³, **Alford, Surrey, England**. He married Elisabeth Madison and had two sons with her: Edmond and John. .

Edmond/Edmund Thomas⁶⁴ (1545, Kent, England - March 28, 1627, Chevening Parish, Kent, England) and he was wed to [Lady] Elizabeth King and had two sons with her. One was:

⁵⁷ See SIR RHYS AP THOMAS AND HIS FAMILY: A STUDY IN THE WARS OF THE ROSES, Ralph A. Griffith University of Wales Press (ISBN: 0708312187), *see also* <http://www.castlewales.com/rhysap.html>



⁵⁸ King Henry VII's coat of arms

⁵⁹ Note that this noble Welsh lineage already intermarried and/or was of the distant bloodline of the Tudor  dynasty centuries earlier. *See* Cadell ap Rhodri Mawr, *Prince of South* entry above.

⁶⁰ *See* Lawrence Buckley Thomas, D.D. THE THOMAS BOOK: GIVING THE GENEALOGIES OF SIR RHYS AP THOMAS, K.G. the Thomas Family Descended From Him and Sons of Allied Families p. 21 ¶ 2 (1896). <https://ia802704.us.archive.org/14/items/thomasbookgivin00thomgoog/thomasbookgivin00thomgoog.pdf>. According to this text, the Welsh made no distinction between legitimate and illegitimate heir, including heirs to the throne. *See also* Oxford Dictionary of Welsh Biography (2004).

⁶¹ *See* A GENEALOGICAL DICTIONARY OF THE PEERAGE AND BARONTEGE OF THE BRITISH EMPIRE, p. 347, right column, para 5.

⁶² *See* Rectors and Vicars of Surrey by H. E. Malden, Surrey Arch. Coll. 1914, p. 93.

⁶³ *See* Clergy of the Church of England (CCed) Record ID: 201571. The Clergy Database (United Kingdom), information derived from LPL Parker's Register. <https://theclergydatabase.org.uk/jsp/DisplayVacancy.jsp?CDBAppRedID=201571>

⁶⁴ *See* Ancestors and Descendents of Tristram Thomas of Maryland, Betty Ratliff Carson and Howard S. Hazlewood (carson33@prodigy.net)

Tristram II⁶⁵ (birthdate unknown (baptized July 10, 1575), Sundridge, Kent, England - 1640⁶⁶) and he married Elizabeth Marsh⁶⁷ (Westerham, Kent, England) and they had a few children including:

Christopher Thomas⁶⁸ (1608, Kent, England- March 25, 1670, Talbot or Kent County, Maryland).⁶⁹ He went to Maryland in colonial America. His first wife was Elizabeth Higgins. He was a member of the General Assembly from 1637-1638⁷⁰. He owned several acres of land in Maryland⁷¹. His second marriage was to [m 2.] Juliana Stacy (while still in Kent) they had several children including:

⁶⁵ See The Last Will and Testament of Tristram Thomas father of Stephen Thomas. <https://smallpdf.com/split-pdf>

; see also Estate Record/Will can be ordered here: National Archives of England. Prerogative Court of Canterbury and related Probate Jurisdictions: Will Registers. *Will of Tristram Thomas, Yeoman of Sundridge, Kent dated 10 February 1641.*

<http://discovery.nationalarchives.gov.uk/details/r/D854298>; see also THOMAS FAMILY OF TALBOT COUNTY, MARYLAND AND ALLIED FAMILIES, RICHARD HENRY SPENCER, Member Maryland Historical Society, p. 2, Williams & Wilkins Company 1914.

⁶⁶ See historical document donated to the Charleston South Carolina Family History Center (genealogical archive). see also 6:1 Maryland Historical Magazine 146 (last paragraph), Maryland Historical Society (1911). For reference to Tristram Thomas' (father of Christopher Thomas) will.

https://books.googleusercontent.com/books/content?req=AKW5QadlQzzDXk8USW4ywVAEgZ4RGTBebX70mhiKcl7csHMh8S4g1fDtVJ69RNEi06X8QEgPXbvda4nYhIR1bYkEm5dmTs4a-n6Ql2FgmlNW2FUqAEEe_u6KdE18QsU_bWq_0-7GbyWmhiVEZkouzIszloKVVFk2SlswHn0TAx8tjup8IzezcLswv9u62ljHhVXM6qP3ibineAYt_QiXfIoK2yAzkoO3-qjP1Eujg7TZcpiTAjCVIN8oCyYTzZqJlerM0ymCDflahbvBG9D1moOV55wXJMCzKg

⁶⁸ See THOMAS FAMILY OF TALBOT COUNTY, MARYLAND AND ALLIED FAMILIES, RICHARD HENRY SPENCER, Member Maryland Historical Society, p. 1, Williams & Wilkins Company 1914.

⁶⁹ See Land Record, Liber BB No. 2, folio 140, Talbot County, Maryland.

Other biographical information: Christopher Thomas, son of Rev. Tristram Thomas II, was born in Kent, England Feb. 10, 1609 and died March 25, 1670 in Caermarthen Wales. His wife was named Elizabeth Marsh and they had a son, Tristram Thomas (date of birth or death unknown). Christopher and Elizabeth Thomas came to America in 1635. This Tristram appears to be the brother of Christopher Thomas.

Christopher Thomas was elected to the House of Burgesses in 1637.

Christopher Thomas sailed in 1635 to Virginia? (Hotten, John Camden. The original lists of persons of quality; emigrants; religious exiles; political rebels; serving men sold for a term of years; apprentices; children stolen; maidens pressed; and others who went from Great Britain to the American Plantations, 1600-1700, Page 124. London, 1874. <https://archive.org/stream/originallistspe00hottgoog#page/n128/mode/2up>) Tristram mentioned that his son, Christopher Thomas had already been given his inheritance. He requested that he be buried at the Parish Church at Sundridge.

Christopher Thomas appears in 1664 in Maryland with his second wife, Mrs. Elizabeth Higgins, and demands land. He received a warrant for 350 acres, called Barbados Hall. This famous estate owned in 1679 by Tristram Thomas III and by Edmond Thomas in 1723 still stands.

In 1679 Mrs. Elizabeth Higgins Thomas, widow of Christopher Thomas, who had died March 25, 1670, she then the wife of Matthew Smith, conveyed to Tristram Thomas III, her step-son, all her interest in the landed estate left by his father, Christopher Thomas.

⁷⁰ See historical document donated to the Charleston South Carolina Family History Center.

⁷¹ See Hester Dorsey Richardson, SIDE-LIGHTS ON MARYLAND HISTORY: WITH SKETCHES OF EARLY MARYLAND ..., Vol. 2, p442 (1908). https://books.google.com/books?id=kb4-AAAAYAAJ&pg=PA443&lpg=PA443&dq=%22Christopher+Thomas%22+and+%221670%22+%22Maryland%22&source=bl&ots=rLLdqDJJnc&sig=ACfU3U2dc7C0_sjFauhHtR7oXOzQzh9Plw&hl=en&sa=X&ved=2ahUKEwi xtND8osvzAhWOpnIEHcXuBc8Q6AF6BAGfEAM#v=onepage&q=%22Christopher%20Thomas%22%20and%20%221670%22%20%22Maryland%22&f=false

Tristram III⁷² (a/k/a James Thomas of Sussex) (1630/1633, Orpington, Kent, England) He married Ann King (and or Coursey?)⁷³. They had ten children with her including:

Tristram Thomas⁷⁴ (1666?⁷⁵ Kent, England- February 11, 1746, Queen Anne's County, Maryland) married several times (Mary Lewis, Judith Clayland, Sarah Stephens, and Jane Kemp)⁷⁶ and had numerous children as follows including Stephen:

In the transcription of his will, Stephen (his son) is spelled/translated as "Steven" but still mentions his wife Mary.

Stephen Thomas⁷⁷ (May 28, 1705, Queen Anne's Parish, Talbot, Maryland – April 7, 1774, Anson County, North Carolina, USA⁷⁸) married⁷⁹ [January 05, 17/30] Third Haven Meeting⁸⁰ (Quaker House), Talbot County, Maryland] Mary Clothier⁸¹ (a Quaker) (January 5, 1710-1767), Queen Anne's County, Maryland. [***Note: Stephen Thomas had a brother named Benjamin Thomas. This Benjamin is not to be confused with Benjamin M. Thomas who is Patricia's great-grandfather and further down the line of descendants henceforth**

William Thomas (January 31, 1741-October 31, 1800), William Thomas Home Plantation, Rockingham, Richmond, North Carolina (Queen Anne's County, Maryland). He had a brother

⁷² Tristram Thomas III, born 1633 in Kent Co., England, inherited "Barbados Hall", married Anne Coursey, sister of William and Henry Coursey. John and William Coursey are of the noted Decoursey family of Ireland. The family holds the ancient barony of Kingsale in the peerage of Ireland, created by King John, and is the most ancient of Ireland. Close by the Coursey grant on the Wye, was the grant laid out for William Hemsley, by William Coursey, Deputy Surveyor in 1660. Tristram Thomas III made his Will which was proved May 22, 1686. His widow, Anne Coursey Thomas, married again to William Turloe.

Vincent Lowe's widow, nee Elizabeth Hawkins, married William Coursey. William Coursey gave 400 acres called "Tristram's Gift" to Tristram Thomas III. The estate "Cheston" 800 acres, was surveyed in 1659 for John and William Coursey. (from History of Queen Ann County by Emory.)

⁷³ See 6:1 Maryland Historical Magazine 146, Maryland Historical Society (1911).

https://books.googleusercontent.com/books/content?req=AKW5QadlQzzDXk8USW4ywVAEgZ4RGTbebX70mhiKcl7csHMh8S4g1fDtVJ69RNEi06X8QEGpXbvda4nYhlR1bYkEm5dmTs4a-n6Ql2FgmlNW2FUqAEEe_u6KdE18QsU_bWq_0-7GbyWmhiVEZkouzIszloKVVFk2SlswHn0TAx8tjup8IzezcLswv9u62ljHhVXM6qP3ibineAYt_QiXfIoK2yAzkoO3-qjP1Eujg7TZcpiTAjCVIN8oCyYTzZqJlerM0ymCDflabhvBG9D1moOV55wXJMCzKg; see also *Sons of the American Revolution Application for William Oates Caraway*.

⁷⁴ See The Last Will and Testament of Tristram Thomas, father of Stephen Thomas.

<https://ancestors.familysearch.org/en/LT2F-NX5/stephen-thomas-1705-1774>

⁷⁵ See 6:1 Maryland Historical Magazine 146, Maryland Historical Society (1911).

https://books.googleusercontent.com/books/content?req=AKW5QadlQzzDXk8USW4ywVAEgZ4RGTbebX70mhiKcl7csHMh8S4g1fDtVJ69RNEi06X8QEGpXbvda4nYhlR1bYkEm5dmTs4a-n6Ql2FgmlNW2FUqAEEe_u6KdE18QsU_bWq_0-7GbyWmhiVEZkouzIszloKVVFk2SlswHn0TAx8tjup8IzezcLswv9u62ljHhVXM6qP3ibineAYt_QiXfIoK2yAzkoO3-qjP1Eujg7TZcpiTAjCVIN8oCyYTzZqJlerM0ymCDflabhvBG9D1moOV55wXJMCzKg

⁷⁶ See THOMAS FAMILY OF TALBOT COUNTY, MARYLAND AND ALLIED FAMILIES, RICHARD HENRY SPENCER, Member Maryland Historical Society, p. 5, Williams & Wilkins Company 1914.

⁷⁷ See *Sons of the American Revolution Application for William Oates Caraway*. Note: Tristram Thomas born on July 28, 1752. He is the *brother* of William Thomas. William Thomas and this Tristram share the common father of Stephen Thomas, this is where the rest of the application veers to Patricia's adjacent ancestral relatives.

⁷⁸ See *id.* Stephen Thomas was buried in [Rockingham, Richmond, North Carolina, United States](#).

⁷⁹ See Stephen Thomas and Mary Clothier's filed marriage application.

⁸⁰ See Stephen Thomas and Mary Clothier declarations of marriage/intent to marry at two different Third Haven Meetings (highlighted) (Quaker) in Talbot County, Maryland.

⁸¹ See The Last Will and Testament of Tristram Thomas, Stephen and his wife, Mary, are mentioned by name. <https://ancestors.familysearch.org/en/LT2F-NX5/stephen-thomas-1705-1774>

also named Tristram (b. 1752)⁸² William married (November 01, 1760) Hannah Pratt (1740, Queen Anne's County, Maryland-1785, Anson County, North Carolina). Either he or his son migrated to North Carolina and settled along the Pee Dee River and developed the area (maybe Anson County, Troy and Stanly townships) from this first marriage one of their children was

William "Silver Heel" Thomas, Jr. (1762, Queen Anne's County, Maryland – May 1834⁸³) married Sarah Tarbutton Ewing (wife no. 2):

James Thomas (1794/1797-1874) married Charlotte Roper (May 19, 1805-December 5, 1838). One of their sons was:

(child of concern to my direct lineage to England [great great-grandfather]) Benjamin M. Thomas (married at least twice before) (April 10, 1829- March 25, 1906, Troy, Montgomery, North Carolina) husband/had relations with Dorcas/Darcus Thomas [my great-great grandmother]

Press/Preston/Pressley Thomas (**Peradāyah's** great grandfather) Preston/Presley/Press Thomas (???1860-Stanly, Montgomery Co., North Carolina -March 04, 1951, Mt. Gilead, Montgomery Co., North Carolina married Patsy Barringer. My great grandfather was Patsy's 2nd marriage. Her first husband was Sidney Cochran/Cochrane.

Yet the darker hued ones, male and female disrespected and vilified all three of the monotheistic faiths and cursed at Peradāyah , one of great ennobled lineage by ideology, the kingdoms practical monarch, her work, her appearance, her as a seeker of truth and one who is a mortal with retained bright lights. Sulymain destroyed the evil ones with a special ring and light was a part of it. Peradāyah would be part of the Final Battle to destroy the dim lights associated with the dark hued ones in the lesser material worlds that tortured and sexually accosted, battered, abused and harassed Peradāyah , all while saying in secret they revered her ancestor. They inverted a verse in the third accepted doctrine's book, the second chapter that said the hypocrites will say to those who believe we are with you, but behind the believer's backs will go to their devils and say to the devils they are really with the evil ones. This is truly the darker hued ones of present and have been for decades.

Peradāyah wondered. Ismail and Ishaq are both of her heritage, one direct the other by half-blood. Ishaq (Isaac) married two sisters and from one was the ancestral cousin of Peradāyah , Sulymain (Solomon) that the darker hued ones claim to revere. In the third accepted doctrine, the Unseen Hand prohibits the marrying of biological sisters. The third accepted doctrine inverted what was permissibility of marital standards of the first accepted

⁸² See *supra* note 57; see also HISTORY OF THE OLD CHERAWS, p. 93

<https://www.familysearch.org/tree/person/memories/LT2F-NX5>; see also marker of Tristram Thomas, brother to William Thomas (< Patricia's direct line): [https://www.nationalwarmemorialregistry.org/memorials/grave-of-](https://www.nationalwarmemorialregistry.org/memorials/grave-of-general-tristram-thomas-memorial-marker/)

[general-tristram-thomas-memorial-marker/](https://www.nationalwarmemorialregistry.org/memorials/grave-of-general-tristram-thomas-memorial-marker/)

⁸³ See Revolutionary War Pension record indicating that William Thomas died in May 1834 though the pension wasn't paid until 1836.

doctrine, the Hebraic tradition. When Senault bound himself to two of Peradāyah's half blood female kin sideways and former, in some ways he made a covenant, though of unsound doctrine that wed him to them as well as to the other inhabited. Thus, even in this form of deviated practice, Senault could never be a part of Peradāyah's life even based on what he and the members of his communication hierarchy practiced. Peradāyah visited the gravesites of her recent relatives of both sides in that land mass as well, understanding to honour and remember them. Hajr was the slave of the Pharaoh Dhul-arsh according to historic accounts, the pharaoh who overthrew her father. Interestingly, in the kingdom of which Prince Aleum and Prince Peradāyah hail, where both the Welsh and English became one kingdom, Peradāyah's royal lineage though attributed to both is heavily with the former. That was centuries ago history, which as of November 8, 2023, was inverted. Several weeks ago, with evil extended ones as witnesses, Peradāyah was between her subconscious and awakened state. Other than the Unseen Hand presenting her with her star and crown, within seconds, Peradāyah saw an army coming to her rescue. It was the kingdom's Calvary represented by the older flag as:



the standard had the horizontal triangle cut and wisps as the soldiers rode on horses. They were not ghastly, but they were neither metaphysical in the present sense. They were like ghosts. Peradāyah could see their solid armour and their helmets drawn over their faces riding horses coming down from the left towards Peradāyah, shortly after her star and crown of light was presented. In her subconscious state, Peradāyah was not afraid. She knew they were coming to rescue her. The **English Calvary** had already dispatched on Peradāyah's behalf. On November 8, 2023, Prince Aleum's initial bonded mate former was pictured with some commanders of the modern **Welsh Calvary**:



Wales of the kingdom is subsumed under the authority of the now king, the monarch which makes up the entire kingdom. The Anglo members of the kingdom by land mass and by majority population are the dominating rulership. Peradāyah's ancestors, that Calvary were coming not just to rescue her, but to put her in her proper place, with the Crown, at the side of Prince Aleum and to sit Prince Aleum's initial bonded mate former down.

excerpt

The Alchemic Kingdoms: The Final Battle
For Light

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