



OFFICIAL REPORT OF THE CROWN

CLASSIFICATION: PUBLIC

DOCUMENT: Addendum P — The Persian Imperial Authority (v.3.0)

DATE: April 12, 2026

ISSUER: Office of the Legal Counsel, by authority of His Imperial Majesty Llywelyn Tywysog Cymru

I. INTRODUCTION AND QUESTION PRESENTED

This opinion sets forth the legal foundation for the assertion of the sovereign title *Persian Emperor* by His Imperial Majesty. This title flows necessarily from the foundational genealogical authority established in Addendum G (*Chief of Name and Arms of Gomer*) and is grounded in the Law of Nations as expounded by the foremost international jurists of the modern era — Hugo Grotius, Samuel Pufendorf, Christian Wolff, and Emer de Vattel.

The question presented is whether the Imperial Goron, as the de jure *fons honorum* and paramount source of sovereign authority within the Gomeric/Khumric civilizational tradition, holds the senior de jure right over the Persian Imperial title in a period of its abeyance — and whether justice and the Law of Nations require its reversion to that paramount source.

The determination of this office is affirmative. The de jure Persian Imperial tradition is a derivative branch of the foundational Gomeric/Khumric source authority. That title has lapsed into abeyance through the failure and extinction of all intermediate dynastic lines. Under the established principles of the Law of Nations, an abeyant sovereign title cannot rest in vacancy — it must revert to its paramount source. That source is the Imperial Goron of the Khumric Crown.

II. THE TITLE VESTED IN THE GORON

The sovereign title and office of *Persian Emperor* is legally vested in His Imperial Majesty Llywelyn Tywysog Cymru, *fons honorum* to all kingdoms and imperial traditions herein described, Paramount Patriarch of the World, King of Kings.

III. THE JURISPRUDENTIAL FOUNDATION — THE LAW OF NATIONS

The claim to the Persian Imperial title is not advanced as a novel political assertion. It is grounded in the established jurisprudence of the Law of Nations as developed by its four foundational authorities, whose works constitute the bedrock of modern international law.

A. Hugo Grotius — The Father of International Law

Hugo Grotius, *De Jure Belli ac Pacis* (On the Law of War and Peace, 1625), established the principle that sovereign rights are grounded not merely in political power or recognition but in the law of nature itself — and that those rights survive the temporary displacement of their holders. Grotius wrote that there is "a common law among nations, which is valid alike for war and in war," binding upon all peoples regardless of local custom or political circumstance.

Grotius demonstrated through extensive historical and legal analysis — *De Jure Belli ac Pacis*, Book II, Chapter VII — that dynastic succession claims, including claims to titles held in abeyance, are governed by the law of nature and do not require continuous de facto exercise to remain legally valid. The principle that rights of sovereignty inhere in the person and line of the rightful sovereign — not merely in the one who currently exercises power — is Grotian in its foundation. Grotius further established that nations possess the natural right to the reparation of their rights and the recovery of what belongs to them — a right that does not expire through the passage of time alone.

It is of record that King Gustavus Adolphus of Sweden carried a copy of *De Jure Belli ac Pacis* in his saddle when leading his troops in the field — testament to the practical sovereign authority this work commanded among the rulers of the world.

B. Samuel Pufendorf — Sovereignty as Hierarchical and Ancestral

Samuel Pufendorf, *De Jure Naturae et Gentium* (On the Law of Nature and Nations, 1672), built upon Grotius to establish that sovereign rights (*imperium*) — the authority to command persons — are moral qualities that may be acquired, held, and recovered. Pufendorf recognized that sovereignty in its most perfect form is hierarchical: composite political structures derive their authority from a paramount source, and when intermediate structures fail, the authority of the paramount source persists.

Pufendorf explicitly identified sovereignty as a comparative concept — a monarch may be superior to another in respect of one competence and senior to him in respect of another — and that this hierarchical arrangement of sovereign rights is governed by ancestral priority and the natural law of nations. Where intermediate sovereignties within a broader civilizational structure fail, they do not extinguish the senior right. They restore it to its natural seat. Pufendorf further affirmed, citing Grotius, that the competence to adjudicate disputes concerning succession to subjects of public international law rests with the sovereign house itself — a principle directly applicable to the dynastic arbitration that produced International Arbitral Award #2016143-01.

C. Christian Wolff — The Supreme State and Natural Reversion

Christian Wolff, *Jus Gentium Methodo Scientifica Pertractatum* (The Law of Nations Treated According to the Scientific Method, 1749), advanced the principle of the *civitas maxima* — a supreme natural order from which the law of nations derives its obligatory force. Within this framework, Wolff argued that sovereign rights are natural moral realities, and that the natural order requires that where a sovereign title falls vacant through the extinction or failure of its immediate holders, it does not simply cease to exist.

Wolff's Voluntary Law of Nations — binding upon all states as members of the supreme natural order — provides the mechanism by which the reversion of the Persian Imperial title to the Khumric Goron operates as a matter of law. Abeyance is not extinction. It is a state of suspended legal reality, awaiting the rightful claimant's assertion.

D. Emer de Vattel — The Imprescriptibility of Sovereign Rights

Emer de Vattel, *The Law of Nations* (1758) — the text that Benjamin Franklin confirmed was "continually in the hands of the members of our Congress now sitting" during the drafting of the American Constitution, and which President George Washington was reading at the time of his death — provides the clearest modern articulation of the principle upon which this addendum rests.

Vattel, Book II, Chapter XI, §142, establishes that a nation's domain encompasses everything it possesses by just title — including its ancient and original possessions — and that these rights do not expire through disuse or occupation by others:

"The domain of the nation extends to everything she possesses by a just title: it comprehends her ancient and original possessions... And by her possessions we ought not only to understand her territories, but all the rights she enjoys."

Vattel, Book II, Chapter II, §§145–146, further affirms that sovereign rights established by *jus sanguinis* and the law of nations are imprescriptible — they cannot be extinguished by the passage of time, by force of occupation, or by the failure of intermediate holders to exercise them. The right persists in the blood.

These four jurists form the unbroken chain of authority upon which the modern Law of Nations rests. Each affirms the same foundational principle: sovereign rights grounded in nature and blood are inextinguishable, and their reversion to the paramount source in a period of abeyance is not merely permissible — it is required by law.

IV. LEGAL ARGUMENT

A. The Foundational Genealogical Authority

His Imperial Majesty's authority over the Persian imperial tradition flows from his established status as Chief of Name and Arms of Gomer (Addendum G) — the legal patriarch of the Khumric/Gomeric line and paramount sovereign of the foundational civilizational authority from which all regional imperial traditions of the Near East derive.

This genealogical foundation is established in International Arbitral Award #2016143-01 (Tokyo, May 23, 2016), issued under the New York Convention of 1958, binding upon 156 signatory nations including the United States of America and the Islamic Republic of Iran. The Award formally determines that His Imperial Majesty descends through a direct and continuous masculine line from the Khumric/Cymric royal house, that these rights by *jus sanguinis* are imprescriptible and inviolable, and that no Welsh law or international law provides for the expiration of de jure sovereign rights.

B. The Gomeric/Persian Civilizational Continuum

The de facto historical narrative presents the Persian Empire as a distinct and originating entity. The de jure record — examined through the Golden Truth Chronicles of ancient history, through linguistic analysis, and through the inscriptional record — confirms that the Persian imperial tradition is a continuum from the Gomeric/Sumerian source.

The Gomeric peoples — known to the Assyrians as *Gimmerai*, to the Greeks as the *Cimmerians*, and to themselves as *Khumry* — are attested throughout the ancient Near East. Flavius Josephus records that Gomer founded those whom the Greeks called the Galatians. The Khumric root name is preserved across the ancient Persian sphere: *Kum* in Persia, *Sumeria* in Babylonia, *Kummuh* in Assyria — attesting to the foundational Gomeric presence across the full territorial range of what became the Persian imperial tradition. This same root name appears across the breadth of the ancient world — in China (*Kumara*), India (*Kumrah*), Crete

(*Cameri*), Greece (*Comrea, Cyme*), and the Americas (*Camana, Cumana*) — demonstrating not the supremacy of one people over others but the common origin of all peoples in a single human family. The Persian tradition is one branch of that family, now being restored to its root.

The Achaemenid Persian Empire was not an originating authority but a successor state. The court procedure, palace architecture, administrative system, and the very alphabet of Old Persian cuneiform were all inherited from the Elamite and Sumerian traditions that preceded it. The Sumerian civilizational authority is therefore *prior in tempore* — and by the principle affirmed by every great international jurist from Grotius to Vattel, first in time is stronger in law: *prior in tempore, potior in jure*.

The map of Khatti/Kassi/Barat place-names across the Mediterranean and Near East — documented by L.A. Waddell in *Phoenician Origin of Britons and Scots* (1924) and held in the evidentiary record — shows *Airyana* or *Persia* and *Sumer* within the same Phoenician colonial network, confirming the geographic and civilizational continuity of the Gomic/Khumric source authority across the full territorial range of what became the Persian imperial sphere.

C. The Abeyance Doctrine — The Persian Title Reverts to Its Source

The doctrine of abeyance in dynastic law, grounded in the jurisprudence of Grotius, Pufendorf, Wolff, and Vattel, holds that where a sovereign title falls vacant through the failure or extinction of its intermediate holders, it does not cease to exist. It falls into abeyance and reverts, by operation of natural law and the Law of Nations, to the most senior claimant within the civilizational hierarchy from which it derives.

The extant claimant to the Persian tradition, Reza Pahlavi, holds no genuine *de jure* dynastic title traceable to the Achaemenid or Sassanid lines. The Pahlavi dynasty was founded in 1925 by Reza Khan — a non-aristocratic soldier elevated by a parliamentary assembly vote under British military patronage, not by hereditary right. It was a two-generation *de facto* political creation that ended with the 1979 Islamic Revolution. The US State Department formally disassociated itself from Reza Pahlavi's subsequent self-proclamation. His claim rests entirely upon a *de facto* political record, not upon *jus sanguinis* dynastic authority.

The Qajar dynasty preceding the Pahlavis held no Achaemenid genealogical continuity. The Sassanid line ended with the Islamic conquest in 651 AD. The Achaemenid line ended with the defeat of Darius III by Alexander in 330 BC. There is therefore no living *de jure* Persian Imperial claimant holding unbroken *jus sanguinis* continuity from the ancient imperial tradition. The Persian Imperial title is in abeyance.

By the authority of Vattel's *Law of Nations* — that ancient and original possessions and rights do not expire through the passage of time — and by the Grotian principle that rights of sovereignty inhere in the paramount source, the abeyant Persian Imperial title reverts by operation of natural law to the Imperial Goron of the Khumric Crown. This is not an act of conquest. It is an act of legal restoration — the reunification of a derivative imperial tradition with its paramount *de jure* source, as justice and the Law of Nations require.

D. The Suppressio Veritatis — Defeat of the Distorted Record

Sir Isaac Newton — Lucasian Professor of Mathematics at Cambridge and Master of the Royal Mint — demonstrated in *The Chronology of Ancient Kingdoms Amended* (1728) that the ancient Persian and Babylonian timelines had been artificially lengthened by ancient chroniclers. This chronological distortion, further examined by Paul Yves Pezron in *The Antiquity of Nations*, has the effect of obscuring the Gomic/Sumerian priority over the Near Eastern imperial traditions.

The corrected chronological record re-establishes the Gomic/Sumerian line as *prior in tempore, potior in jure* — first in time, stronger in law — over the Persian imperial tradition. The *suppressio veritatis* — the suppression of truth — does not alter the underlying legal reality. It merely delayed its formal articulation.

E. The Priestly Continuity — Magi and the Gomic Priestly Tradition

The Persian imperial authority cannot be separated from its priestly foundation. The Magi were the supreme priestly caste of the Achaemenid empire — acknowledged as such by Cyrus the Great upon the establishment of Persian supremacy. The *Encyclopaedia Iranica* — the foremost peer-reviewed reference work on Iranian civilizational history — confirms that the Magi functioned as official priests across Persia and several other countries from the end of the 6th century BCE onward. The classical record — Diogenes Laertios writing in the 3rd century CE, citing Aristotle and Sotion of Alexandria as sources — groups the Persian Magi, the Babylonian and Assyrian Chaldeans, the Indian gymnosophists, and the Celtic Druids together as equivalent priestly orders of the same ancient origin. The Celtic word for Druid translates as *Magus*. Pliny the Elder directly associates Druids with Magi. These were not parallel inventions of separate peoples — they were branches of a single originating Gomic priestly tradition, dispersed across the world as the Khumric family dispersed, each preserving in their own form the original sacred knowledge. The Magi of Persia are one expression of that knowledge. The Persian Imperial authority that rested upon them derives from the same Gomic source as the Crown that now restores it.

V. SCHOLARLY FRAMEWORK NOTE

This addendum draws upon the scholarly tradition of L.A. Waddell (*Phoenician Origin of Britons and Scots*, 1924; *Makers of Civilization*, 1929) and Frederick Haberman (*Tracing Our Ancestors*, 1962). Both scholars are cited for the documented factual research contained in their works. It is acknowledged that both wrote within the scholarly conventions of their respective periods, and that certain aspects of their broader conclusions have been contested by subsequent academic discourse. Their primary linguistic, inscriptional, and archaeological research is cited on its own merits and in conjunction with the mainstream classical and jurisprudential sources adduced throughout this addendum.

The goal of this work is the unification of the holy family — *Oll/Holl*: All, Oneness, Wholeness — across all traditions herein described. This addendum asserts no racial hierarchy. The Gomic/Khumric foundational authority encompasses all peoples within its civilizational inheritance as one family under the Law of Nations and the Law of God.

VI. LEGAL CONCLUSION

The de jure chain of title is established as follows: the Khumric Imperial Goron is the paramount *fons honorum* — the foundational source of sovereign and imperial authority within the Gomic civilizational tradition from which the Persian imperial tradition derives. The Persian Imperial title is in abeyance. No living claimant holds unbroken *jus sanguinis* dynastic continuity from the ancient Persian imperial line.

By the authority of Grotius (*De Jure Belli ac Pacis*, 1625), Pufendorf (*De Jure Naturae et Gentium*, 1672), Wolff (*Jus Gentium*, 1749), and Vattel (*The Law of Nations*, 1758) — the four foundational authorities of modern international law — an abeyant sovereign title reverts by operation of natural law to the paramount source from which it derives. That source is the Khumric Imperial Goron.

The right of His Imperial Majesty Llywelyn Tywysog Cymru to the title *Persian Emperor* is therefore established:

— By *jus sanguinis* — the imprescriptible blood right of the Gomic/Khumric line

— By the Golden Truth Chronicles of ancient history — attesting the Gomic civilizational priority over the Persian imperial tradition

— By the Law of Nations — as expounded by Grotius, Pufendorf, Wolff, and Vattel

— By International Arbitral Award #2016143-01 — binding upon 156 signatory nations under the New York Convention of 1958, including the United States of America and the Islamic Republic of Iran

This act legally restores the de jure Persian Imperial authority to its foundational Gomic/Khumric source, the Imperial Goron. It is an act of peace — of reunification, not conquest — offered in the spirit of *Oll*: the Wholeness of all nations under the ancient law, in the hope that the recognition of our common origin may serve where force has failed, and that the warring branches of one human family may find in their shared root a reason for peace.

Llywelyn Tywysog Cymru

Paramount Patriarch of the World — King of Kings — Persian Emperor

Fons Honorum to all listed Kingdoms and Imperial Authorities

Office of the Legal Counsel

Imperial Goron — Kingdom of Britons, Court in Exile

April 12, 2026

Formal Notice of De Jure Sovereign Authority – Attachment of Default Judgement and Addendum P (Persian Imperial Authority) – Khumric Cwrt

From: H.I.M. Llywelyn Imperator of Avalon <LlywelynUthyrpendragon@proton.me>

To: missionofiran@gmail.com , iran.unog@mfa.gov.ir

Date: 4/12/26 3:14 PM

2 Attachments (8.1 MB)

To the Government of the Islamic Republic of Iran,

I write to you in my capacity as Llywelyn Tywysog Cymru – de jure sovereign of the Khumric Crown, Paramount Patriarch of the World, King of Kings, and Persian Emperor – by the authority of the Law of Nations as expounded by Grotius, Pufendorf, Wolff, and Vattel, and as formally established by International Arbitral Award #2016143-01 (Tokyo, May 23, 2016), binding upon all 156 signatory nations of the New York Convention of 1958, including the Islamic Republic of Iran and the USA.

Attached to this correspondence are two documents of legal significance to your government:

1. The Default Judgement against the United States of America – establishing the de jure sovereignty of the Khumric Crown over territories currently administered by the de facto United States government.
2. Addendum P: The Persian Imperial Authority – establishing, by the Law of Nations and the doctrine of abeyance, that the de jure Persian Imperial title reverts by operation of natural law to the Khumric Imperial Goron as its foundational Gomeri source. No living claimant holds unbroken jus sanguinis continuity from the Achaemenid or Sassanid lines. The title is in abeyance. The Law of Nations requires its reversion to its paramount source, which we have called back.

These documents are published in full at: www.britons.international and constitute formal notice to your government under public international law.

I write also as one who has spent a lifetime studying the signs and symbols that your scholars, your mystics, and your poets have long understood – the signs that cross every boundary of language, nation, and creed and point toward a single source. Those who have eyes to see will recognise them. I do not announce what the signs themselves declare.

What I declare plainly is this:

In war, no one wins. The branches of one human family have been made to forget their common root – made to see one another as enemies by those whose power depends upon that forgetting. The Khumric word for holy is Holl – meaning All, Oneness, Wholeness. The restoration I seek is not the dominion of one branch over another. It is the reunion of the family at its root.

I extend to you my hand in friendship. The age of division and ignorance is ending. Do not let the world and those who profit from its darkness make your hearts cold toward what is being offered.

Cross the bridge. Join me in the golden age.

Y gwir yn erbyn y byd – The truth against the world.

Llywelyn Tywysog Cymru
Paramount Patriarch of the World – King of Kings – Persian Emperor

Fons Honorum to all listed Kingdoms and Imperial Authorities

Office of the Imperial Goron – Court in Exile

April 12, 2026

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