

E1a1, A Very Small Haplogroup, Revised

The purpose of this paper is to focus on the possibilities for the presence of *E1a1 in the British Isles*. However, this does not mean that our Jewish cousins, both Ashkenazi and Sephardic, are to be ignored. To the contrary! Since Jewish E1a1 has been found in the Isles (I saw evidence of it there through Ancestry.com), there is likely a convergence of history that is important to all, not just those who migrated from the Isles to the U. S.

To say that E1a1 is a minor haplogroup is an understatement. We are so minor that we are hardly noticed statistically. However, as I tell my wife, this means we are special. While specialness is obviously a matter of personal observation, we are unquestionably minute compared to the rest of the population.

In an accumulation of y-dna data found on the Wikipedia site called “Y-DNA haplogroups by populations of Sub-Saharan Africa,” which, in fact, contains information from all around Africa, there are 76 groups considered. Yet, E1a, including its subgroups, only comprises 1% of all these populations. If we focus on just those groups in which E1a is found, which totals 14, then E1a comprises 7% of the total samples.

In the past E1a1 has seemed to have its greatest numerical concentration in Mali. But even there it is dwarfed by the rest of E1a. When put to a ratio, using numbers from studies by Arredi, Bosch, and Underhill, E1a1 appears 3 out of 22 times when any E1a haplogroup is found. This suggests that, perhaps, E1a1’s presence is but 14% of the E1a haplogroup.¹ However, if we employ the large study of Africans that the researcher, “Argiedude,” put together in which there were only 2 likely E1a1 samples out of 34 E1a men, E1a1 may be even smaller.²

Looking at E1a numbers on the African website, you would think E1a1 would be most prevalent among the *Dogon people of Mali*, where E1a is 45% of 55 Dogon samples.³ However, that is not the case. (See “E1a1, Its Jewish, Genetic, and Paternal Ties, Revised”) Nevertheless, the Dogon, being heavily laden with E1a, likely played an important role in E1a1 distribution.

It was not easy for E1a1 to leave Africa if it did, indeed, develop in Africa and not the Middle East, and become part of populations around the world. True, its size has limited its possibilities, but so have the Mediterranean Sea and the Strait of Gibraltar. In the Iberian Peninsula and in the Balearic Islands alongside the peninsula, it can barely be found. The 2008 study headed by Susan Adams showed only 2 likely E1a1 men out of 1140 samples for a rate of .2%. But, lest anyone think we are the only haplogroup having trouble crossing the Strait, the same is true for Africa’s major haplogroup, the old E3a (now labeled E1b1a1). In the 1140 samples, there were only 4 samples for a .4% rate.⁴

It appears that the first significant movement of E1a1 *occurred because of the movement of Hebrews*. The migrations of this group to and from the Levant not only carried goods, but people. Somewhere along the line, E1a1, like other haplogroups, became established amongst

them and was carried forward. The larger point for those exploring E1a1 is that this haplogroup has been, from the very beginning, a haplogroup associated with Judaism and Jewish movements.

Our Jewish Connection

Several studies seem to verify the connection of E1a1 with the Jews. There is Nebel's study of Middle Eastern populations published in 2001, for example, that looked at Jewish groups in Israel. Among 78 Sephardic Jews and 99 Kurdish Jews that were tested, there were 2 E1a1 men for a percentage of 1%. Both the men were from Iraq. The Sephardics were paternally unrelated and the Kurds were paternally unrelated back to the great-grandfather level.⁵

Then, there is the Behar study of the Ashkenazis in both the Eastern and Western European countries in which 1 E1a1 was found among 50 French Ashkenazis tested. The significance of this number and group is highlighted because it was the French Ashkenazis who migrated to Britain after the Norman Invasion and remained there until the English Expulsion in 1290. Behar's study involved 442 Ashkenazi samples from several populations rendering E1a1 at the rate of .2%.⁶

Obviously, the percentage of E1a1 among Jews is not high at all, as indicated in the Hammer study which showed the E1a haplogroup among Jews and Middle Eastern non-Jews somewhere in the range of 0.3-1.5%.⁷

If E1a1 made its way out of Africa or the Middle East by way of Hebrew migration, then, presumably, it left at least 2,000-3,000 years ago, if not earlier. I say this because, although it is a small haplogroup among Ashkenazis and Sephardics, *it is a fixture in both groups!*⁸ Its presence in Iraq could even represent an ancient migration. However, since we know the Muslims were deporting North African slaves to the Middle East during the Middle Ages, it is impossible to tell whether the samples there today are late arrivals or part of an ancient remnant.

E1a1's presence among Ashkenazis in Europe, though, suggests something more solid. **E1a1 there may harken back to ancient times**, since Jews have been settled in Vienne and Gallia Celtica, modern France today, since the year 6 A. D.⁹ Also, there is one sample of E1a1 in the U. K. that is quite distant from others, including mine, which allows for the possibility that E1a1 may have entered the Isles quite early.

With E1a1's Jewish connection we see not only the possibility of an exit from Africa or the Middle East, but also how it could actually wind up in many European venues. Could slavery have accomplished this? It's very doubtful! While slavery could be a vehicle for migration, it would not explain E1a1's implantation in Jewish groups all over the world.

Impressment of Semites and Africans

Slavery, though, certainly enters the picture for those of us with an E1a1 English background. Because when Rome invaded the Isles in 55-54 B. C., she began bringing in soldiers and workers from other parts of the Empire, many as slaves, from places that are today named Syria, Hungary, Germany, Spain, Switzerland, Romania, North Africa, and Iraq! Needless to say, in this group were not only Europeans, but Africans and many Semites. From a text that was recovered, we learn that Rome imported no fewer than 500 bowmen from the town of Hama in Syria, their apparent purpose being to serve on Hadrian's Wall, built between 122 and 136 A. D., and maybe, to provide meat for the garrison that worked there.¹⁰

Who were these Syrian archers? They were an auxiliary unit known as I Hamiorum Sagittariorum who served at South Shields. Being from Hama, they may either have been descendants of the Aramaeans who had moved there from southeast Turkey, or Itureans who were known to be expert archers. According to Josephus, the Itureans had converted to Judaism. In any case, both were considered Semitic.

Also, there were "the boatmen of the Tigris" who arrived at Arbeia (now South Shields) around 320 A. D.¹¹ Originally thought to be Syrian, these boatmen are now thought to have been from Mesopotamia, or what is present-day Iraq. And, as history has recorded, the old Mesopotamia was the location of Babylon, one of the places to which Jews had been exiled. Clearly, in ancient Britain we see not only a great influx of populations under Roman control, but particular groups which could possibly plant E1a1; though from the time of Julius Caesar, Jews were not required to serve in the military.

It is important to look into the records of ancient Britain and note, particularly, those of African origin who were serving there during the Roman period. This we can do because of the research of Anthony Birley who identified a good many North Africans by name. He mentions equestrian officers such as Gargilius Martialis and Aemilius Salvianus from what is, today, Algeria, and Aemilius Crispinus from modern-day Tunisia.¹² He lists the centurion, Octavius Honoratus, whose ancient home is now a part of Tunisia,¹³ as well as the legionnaire, Cossutius Saturninus, from contemporary Algeria. Saturninus even has a tombstone at Birdoswald on Hadrian's Wall.¹⁴

In addition to those North Africans whose names are known to us, there are those who are nameless and will remain so, such as the auxiliary specialty force of horsemen known as *Numerus Maurorum*,¹⁵ which was also called *Numerus Maurorum Aurelianorum*, honoring Emperor Marcus Aurelius. This force of Moors from Mauretania, riding without bridles, was organized quite early and served at ancient Aballava (today's Burgh-by-Sands) from the third century to the fourth.¹⁶ Apparently, the force had previously engaged in conflicts in Germania (Germany) and Dacia (Danube), since inscriptions mention Moors involved in these battles.¹⁷ In fact, a detachment of a Moorish force is pictured as part of a sculpted scene on Trajan's Column

in Rome, erected about 113 A. D. Even a bronze figurine of a dreadlocked horseman can be found in the British Museum. (See Appendix for Pictures, which also includes the tombstone of Victor the Moor)

According to Birley, the parts of the empire outside Italy were frequently represented in the governorships of Rome. Of the governors who served in Britain, for example, only 14 of 38 seem to be Italian.¹⁸ Some were even from North Africa, such as Lollius Urbicus, Antistius Adventus, and Alfenus Senecio,¹⁹ who all were natives to towns that are now in modern-day Algeria and Tunisia. Interestingly, their African presence, and that of those they brought with them, is duly noted in an Eboracum (present-day York) dedication to “African, Italian, and Gallic Mother-Goddesses.”²⁰

Until recently, while there was considerable epigraphical evidence for foreign influence in ancient Britain (evidence residing in random texts and inscriptions, and even North African red-slipped ware), there was no hard forensic evidence. However, with the work of archaeologist, Dr. Stephany Leach, and colleagues of the Department of Archaeology of the University of Reading, there is now skeletal evidence taken from 5 Romano-British cemeteries which provides a picture of the immigrants who lived in the 5 communities, one of them being ancient Eboracum.

In their paper, “Migration and Diversity in Roman Britain: A Multidisciplinary Approach to the Identification of Immigrants in Roman York, England,” Dr. Leach and her colleagues point to evidence that is clearly associated with foreign immigrants. As the researchers examined the skeletons in old Eboracum cemeteries, it became clear that a portion of the population was not only African, but, specifically, North African. They also remind us that “contact with sub-Saharan Africa was limited in antiquity,” so “African migrants (in Britain) would have mainly originated from northern Africa (modern Egypt, Morocco, Algeria, Tunisia, and Libya).”²¹

From the skeletal remains exhumed from cemeteries used from the 2nd century through the 4th, “potential immigrants were identified using ancestral traits which involved measuring skulls and comparing them to modern forensic reference populations.”²² Care was taken to ascertain the better places for burial of the upper class as opposed to that for those of lesser standing. The ritual placement of the bodies was also considered. The result was the discovery of a rich, young, North African woman who was obviously a part of the community’s elite.

The Yorkshire Museum posted the following concerning the find:

“The ancestry assessment suggests a mixture of 'black' and 'white' ancestral traits, and the isotope signature indicates that she (the North African woman) may have come from somewhere slightly warmer than the UK. Taken together with the evidence of an unusual burial rite and grave goods, the evidence all points to a high status incomer to Roman York. It seems likely that she is of North African descent, and may have migrated to York from somewhere warmer, possibly the Mediterranean.”²³

What does this say about the Roman population in Britain during this period? It says that race did not necessarily lead to enslavement or poverty. And it says that there were people living there who likely migrated from the Mediterranean area, where North Africa was the southernmost part of the Roman Empire. Not only did incomers sometimes bring their wives and children with them, which the Romans allowed in the late 2nd century, but according to Birley's research, following their discharge from Roman service, many must not have returned home, but, rather, retired and died in Britain.²⁴

As impacting as the discovery of a well-to-do North African female is, there are other exhumations that demand our attention. For example, in the Trentholme Drive and The Railway cemeteries the percentages of skeletons believed to be of African descent were 11 and 12 percent, respectively.²⁵ When two of them, skeletons 159 and 702 from the Trentholme Drive cemetery, were measured and assessed, the result was that the two seemed to have some features that could be associated with the Dogon people, the group in Mali having the highest percentage of E1a of any group in Africa.²⁶

Now understand that neither of the two skeletons was adjudged to be Dogon, but, rather, to possess some features that allowed researchers to place them next to that reference population. The Dogon were the third nearest population to each of the two skeletons.²⁷ However, the male skeleton, 702, is considered to have a *Mahalanobis Distance* value that renders his reference population material insignificant.²⁸ So, we are left with the female skeleton, 159, which is found to be nearest to African-Americans of the 19th and 20th centuries. After those reference populations, though, her values indicate a very strong connection to the Dogon. We can only imagine that if she, a mixed female, were buried at Trentholme Drive, surely there were others there to whom she was related. Perhaps, an E1a or E1a1 male! Perhaps, one whose ancestor had arrived in Eboracum even before 140 A. D., the date when locals began to use the cemetery!²⁹

The diverse population in the Yorkshire area should not come as a surprise. Under Emperor Septimus Severus, who was born in present-day Libya, Eboracum (York) was headquarters of the Roman Empire for 3 years beginning in 208 A. D. when Severus was invading Caledonia (Scotland). Furthermore, as a black emperor, whose pictures denote his African heritage, he would have had an entourage of Africans, as well as soldiers and administrators from all around North Africa, Italy, and the Middle East.

Severus died in Eboracum in 211, and was succeeded by his sons, Caracalla and Geta. Later, in 305, Constantius I, became emperor, and like Severus, headquartered for a time in Eboracum, dying there in 306. Afterwards, his son, Constantine the Great, who had served under his father in Britain, became emperor.

So, there was plenty of elite and not-so-elite migratory traffic in and out of Eboracum during this period. Perhaps it is true, as stated by the York, England internet site, *The Press*, that the city was truly multicultural in the early centuries of our common era.³⁰

Though it could be disputed, the African presence in Eboracum may have had some staying power. This is suggested by the 1980 published results of an Anglo-Saxon cemetery excavation in North Elmham in Norfolk County in which archaeologists found a skeleton appearing to be that of an African girl who was probably interred around 1000 A. D.³¹ According to Dr. C. M. Hills, an archaeologist at the University of Cambridge who has seen the published pictures, “The photos look quite convincing, but I am not an osteologist.” Of course, the question is: Was this a remnant of the first African incomers, or one that arrived later?

In 2009, Drs. Turi King and Mark Jobling of the University of Leicester conducted a surname study in England involving 1678 samples. In their samples they only found 3 men in the E1a haplogroup.³² However, judging from the available STR evidence, the 3 lines are not just in the E1a haplogroup, they are likely E1a1. While the study is biased and not designed to discover the percentage of various haplogroups, it helps us understand why there are so few E1a haplogroup families in England. Because, in dealing with surnames and the continuity of parentage within those surnames, the study also considers the fluctuation of population within Britain!

Specifically, the King/Jobling study refers to the **huge population decline in Britain** because of epidemic disease between 1300 and 1510. The population is estimated to have dropped from 5.15 million to 2.3 million.³³ With such a drop, families, surnames, and haplogroups would have been impacted. Assuming E1a1 had been present in ancient Britain, we can imagine the hit it would have taken. And we can easily understand why, if it had been present, it would barely surface there today, if at all.

Enslavement of Africans

Following the occupation of Britain by the Romans, Africans in any appreciable number probably did not enter the Isles again until Guineans were brought in as slaves in 1544.³⁴ At first, they were few in number, brought in to work as interpreters. But, as Queen Elizabeth I developed an interest in trade with the Muslims of North Africa, both sub-Saharan and North Africans increased in number. The sub-Saharans were usually slaves. The Muslim North Africans were usually free.³⁵

Eventually, Elizabeth I considered the influx of Africans socially disruptive and made an effort in 1601 to expel them. However, by then, they were a part of English households and society, working mainly as servants.³⁶ According to the BBC News Magazine, during the time of Elizabeth, whether sub-Saharan or North African, most enjoyed freedom. There were even marriages that took place between them and the English. “In 1599, for example, in St. Olave Hart Street, John Cathman married Constantia, ‘a black woman and servant.’ A bit later, James Curren, ‘a moore Christian,’ married Margaret Person, a maid.”³⁷

By 1700 there were 15,000 Africans, both sub-Saharans and North Africans, living in Britain.³⁸ Apparently, though, they assimilated well because, according to the BBC News, the “majority of

the one million people who define themselves as ‘black’ or ‘black British’ (today) trace their origins to immigration from the Caribbean or Africa from the middle of the 20th Century onwards.”³⁹

In trying to digest the figures and dates of African migration to Britain, forced or unforced, it is important to note that several E1a1 families were moving to the American colonies in the 1700s, where some would become part of the American Revolution, signing on and being identified as white English men. Does this mean that these lines could not have turned white in the short span of 200 years? No! It does not! Only by finding others with whom these lines share y-dna, testing them, and dating their lines, can we learn the answer.

African migration to England from 1544-1700 was obviously quite different from African migration to the U. S., the main difference being that those in England were from both North Africa and West Africa. Those of African origin who wound up in the U. S. were almost exclusively from West Africa with many having had a stopover in the West Indies before making it to the U. S.⁴⁰

According to Hammer’s study of the U. S. population in which 651 African-American samples were examined, only 5.1% of that number have the possibility of being E1a, E1a1, E1a2, E1a3, E1a4, or E2.⁴¹ Using Semino’s study ratios, 47% of that 5.1% should be E2, which means that the rest, or 53%, should fall into the E1a haplogroup. But can we rely on that ratio? Probably not! The best we can say is that E1a is just a part of that 5.1% and E1a1 is only a fraction of that.

A worthy addendum might be attached to our examination of Hammer’s study, which is that only .2% of the 927 European-American samples have the possibility of being E1a, E1a1, E1a2, E1a3, E1a4, or E2. This compares to 1% for Hispanic-Americans and .3% for Native-Americans.⁴²

The Normans and Jews

In 1066 William the Conqueror and the Normans crossed the English Channel and conquered the British. Thus appeared on the scene an empire that almost *guaranteed an opportunity for E1a1 to migrate to the Isles!* The Norman Empire not only included Britain and Normandy, but coastal regions of North Africa, Malta, Sicily, the southern half of Italy, and what is today Syria and Lebanon. These are some of the same places where several E1a1 men claim ancestral homes.

William wasted little time in assessing the economy of Britain and realized that none of the Catholics there were lending money at interest. So, by the late 11th century he invited Jews from France, Germany, Spain, and Italy to migrate. Most came from northern France, from in and around the town of Rouen, the capital of Normandy, which eventually became so important that it had its own charter signed by Richard I.⁴³ Their English settlements included Bedford, Berkshire, Bristol, Cambridge, Canterbury, Colchester, Dorset, Exeter, Gloucester, Hereford,

Lincoln and Stamford, London, Northampton, Norwich, Nottingham, Oxford, Sussex, Warwick, Wiltshire, Winchester, Worcester, and York.⁴⁴

The Jewish communities not only enjoyed freedom in Britain, but they began to be friends with the English, working for some and inviting others to work for them. Soon, this created suspicion among Christian authorities. According to Robin R. Mundill, author of England's Jewish Solution, Bishop Richard of Gravesend was one such authority. Relationships became so entwined that he stated his intention to excommunicate 13 Christians who were working for Lincoln Jews (some as wet-nurses).⁴⁵ But it wasn't just work they objected to. The authorities did not want their parishioners eating at Jewish tables or sick Christians accepting medicine from Jews.⁴⁶

In 1290 Jews were banned from Britain. According to Mundill, at the height of their presence, the population numbered from 2,000-4,000. At the time of their expulsion, he says their numbers were probably no greater than 2,000.⁴⁷ However, Mundill's figures are at odds with those of Albert M. Hyamson who, in his book, A History of the Jews in England, said that 16,000 were forced to leave England in 1290.⁴⁸

Who is right? *How many Jews were expelled from England?* Recent writers have tended to estimate numbers much lower than Hyamson's 16,000, which was likely based on the number included in John Stow's 1631 edition of the *Annales of England*. But, given the fact that 100,000 Jews were expelled from France in 1306,⁴⁹ and that many Jews, during their sojourn in England, had pretended to convert to Christianity, maybe the actual number exceeded some of the lower estimations.

There is also one other factor that relates to population estimates, and that is that many Jews may have escaped to Scotland, the only European country never to expel Jews. This is listed as a possibility by Mundill. If this were true, then the number of exiles from England would have to include not only the number seen leaving, but those who may have quietly fled north.

According to Cecil Roth, after the English expulsion some refugees fled to France, some to Germany, some to Italy, some to Spain, some to the island of Gozo next to Malta, and some even to Egypt.⁵⁰ So, then, we would not be in error to believe that Jewish populations increased in many places, including central and eastern Europe, where many now claim ancestral homes.

Levantine Trade

Almost simultaneous with the Norman invasion of Britain, European Christians began their Crusades to Jerusalem. These visits not only constituted a religious mission, but created an opportunity for migration and trade as well. While it is doubtful that many Holy Land natives returned to England with the Crusaders, the Crusaders did return home with spices and textiles for some of the nobles and high clergy, who, ironically, were experiencing a foretaste of things to come, since the 1200s would, for the first time, see a blossoming of international trade.

Sometimes events converge, and this was the case with the advent of international trade. Before the boom could begin, shipping had to become commonplace, and this, according to Eliyahu Ashton, was made possible by the transfer of funds by bills of exchange, the development of nautical charts and sailing directories, the use of the sandglass, and the invention of the compass. “The progress in nautical methods was particularly notable in the last third of the century, just when the last strongholds of the Crusaders fell.”⁵¹

Prior to the nautical advancements, particularly the compass, winter travel across the Mediterranean was difficult because of cloudy skies. With the compass and other aids, ships could traverse the sea year round, making possible two trips a year between northwestern Europe and the Levant, which would seem to accelerate not only the flow of goods, but populations, from one continent to another.⁵²

By 1278 Genoese ships were making their way from the Levant to England, bringing spices, aromata, dyes, and other commodities to exchange for English wool and tin. The ports at which they docked were Southampton and London. But England was not their only European destination. The Genoese also traveled to Flanders, as did ships of Venetian and Catalan origin.⁵³ Before long, the Italian traders were as familiar with London as its natives, many living there year round to manage their trading activities and giving England an international flavor.⁵⁴

Unlike the Venetians, who often were required to return to Venice before heading to Europe, the Genoese often sailed directly from the Levant to England.⁵⁵ Their ships and cargoes were large, but, over time, the same was true for some of their competitors. The regularity of this trade, which ebbed and flowed because of political events, impacted and changed English culture. In Elizabeth’s London, Liza Picard mentions that in the 1500s, “recipes call(ed) for more spices than we use, and sugar and honey and fruit such as oranges, prunes and dates were added to meat dishes. The result was more like Moroccan or Lebanese food than English ‘meat and two veg’.”⁵⁶

So, then, we get a clear picture of the migration of Levantine culture to England, which surely was accompanied by people, a migration that has Elal implications. And, since culture does not develop overnight, the process must have occurred over a significant period of time. My guess would be....since at least the advent of Levantine trade in the 1200s, and maybe all the way back to the Norman Invasion when the Normans controlled part of the Levant! We are reminded that England is, indeed, a mixture of people from both near and far.

By the middle 1400s, the English were also taking up shipping. In 1457, Robert Sturmy of Bristol, who had already made one attempt, embarked on his own ships. He loaded them with 6,000 pieces of cloth and tin, lead, and wood and took them to the Moslem Levant where he exchanged his cargo for spices. However, on his return, as he neared Malta, a Genoese vessel captured two of his ships. The piracy cost Sturmy his life and, for a time, Italian trade with England was in crisis.⁵⁷

Without a doubt, England experienced real change during the period when international trade spiked. And, possibly, nowhere was the change greater than in the population. It was likely during this period when my own E1a1 ancestor became English. His peculiar y-dna marker, DYS19=14, has only been found in the U. S., in England, and in present-day Lebanon, an area integral to the trade missions. But if my ancestor emigrated during this time, the same could be true for some of those with Italian, North African, and Iberian roots, since Catalan ships, as well as a host of Italian vessels, sailed to England from these locales.

The Marranos

Although expelled from England in 1290, the Jews eventually found their way back again. This occurred around the year 1492 when the Inquisition was underway in Spain and about to start in Portugal.⁵⁸ The situation became so heated in Iberia that frequently Jews would pretend to convert to Christianity and make their way north to England. There, as “New Christians,” as they were called, they found a place among the English.

Some of the “New Christians,” also called Marranos, made quite an impression in England. One was Dr. Hector Nunes, born in Portugal, who gained influence in medicine and trade with both Mary and Elizabeth. He even brought the first news of the arrival of the Spanish Armada in Lisbon on its way to the English Channel to one of Elizabeth’s ministers. Although professing to be a Christian convert, he was actually a pretender.⁵⁹

Another Marrano was Anthonie de Pinteado, a Portuguese subject who had moved to England seeking a better life for himself. Considered an expert sailor and pilot, he went with Captain Windham to Guinea in 1553. Windham, who was supposed to work as a co-captain with Pinteado, was a violent man with an overbearing personality, and greatly abused Pinteado, often calling him “a dirty Jew.” The voyage ended in disaster with both Windham and Pinteado dying before returning.⁶⁰

According to Cecil Roth, author of The History of the Marranos, at its height *the Marrano community numbered about 100*.⁶¹ However, its numbers began to dwindle with the outbreak of war with the Armada. Then, following a flood of anti-semitism in the 1590s, which poisoned the atmosphere, the political situation became such that the Marranos *had* to leave. By 1609, the Marrano period had ended.⁶²

The Marranos brought their Judaism to England, but if their y-dna makeup was like that of the Ashkenazis, which we would presume it to be, then E1a1 may have migrated, too.

The Spanish Armada

In 1588 tension between England and Spain escalated to the point that Spain prepared a fleet of 130 ships and more than 30,000 men to attack England. However, although the war between Spain and England is usually portrayed as a war between the Spanish and the English, that portrayal is incomplete. Philip II of Spain sent out the fleet. True! And Spanish forces did

provide the leadership. Also, true! But the men who were drafted into service came from all around the Mediterranean, and even northern Europe. Some of the ships were battle ships, but many were merchant ships that had traveled to ports in the Middle East and Africa prior to being compelled into service for Spain.

Notably, Pope Sixtus V played a vital role in assembling the Spanish fleet. Because he approved of Philip II's desire to replace the Protestant Queen of England, Elizabeth I, he subsidized the Armada and helped raise its forces, which meant that many of the men who sailed with Spain came from Italy, Sicily, and Malta, places that today contain the E1a1 y-dna signature in more significant numbers than other locales.

The weather played a major destructive role in the defeat of Spain. When the fleet rounded Scotland, ships were tossed about furiously, so that, altogether, more than 20 ships were wrecked along the coasts of Scotland and Ireland and nearby islands.⁶³ While several of the Armada's squadrons suffered losses, the squadron that suffered the most was *the Levantine (Italian) Squadron*, made up of men of Italian and Mediterranean lineage from the Italian ports of Venice, Genoa, and Naples, and the Sicilian port of Ragusa.⁶⁴ Such ports were peopled not only by native Italians and Sicilians, but also frequented by North African and Middle Easterner visitors, many of whom were, no doubt, compelled to join the Armada.

A careful analysis of the invasion of the Spanish Armada and its capsizing ships on the coasts of Scotland and Ireland reveals an opportunity like few others for the introduction and spread of a foreign haplogroup such as E1a1. According to Captain Francisco Cuellar, a Spanish survivor who recorded the story of his sojourn in the Isles, he and other Armada survivors who were thrust upon the shores of Ireland spent *seven months* in Ireland before arriving in Scotland, where they were delayed for about *six more months* before **600 boarded four vessels to return to Spain.**⁶⁵

During the time Cuellar and the other survivors were wandering about and hiding in Ireland, they were often taken in and befriended by the Catholic Irish, which implies the opportunity for relationships between the beleaguered survivors and the Irish. According to William Asheby, the English ambassador to Scotland, some survivors never returned home, preferring, instead, to "remain in Scotland as servants rather than return to King Philip's thankless service, since they were 'better entertained.....(in) noblemens' houses than they look to be, in following the wars.' Others joined the retinues of Irish chiefs who sheltered them."⁶⁶

For some who look at this "Spanish" incursion in the British Isles, the sailors all went home and, thus, the end of the story. But, as we know, not all went home, and even those who did surely had time to spread their y-dna among offspring of female friends who sheltered them.

Barbary Pirates

During the period surrounding Britain's trouble with Spain, there was also another threat from the south. It came from the pirates of the Barbary Coast (coast of the Berbers), providing yet another opportunity for contact between the Isles and Africa.

From 1580 through 1680, the Barbary pirates raided settlements all along the Irish and English coasts. Most of their prisoners were sailors, captured from more than 466 ships. But, occasionally, as in 1631, when the pirates slipped into the village of Baltimore, Ireland, and captured almost the entire village, women and children were kidnapped, too. As with Ireland, the English counties of Devon and Cornwall were also raided.⁶⁷

Piracy of the inhabitants of the British Isles was actually rather commonplace, as indicated by Samuel Pepys' diary when he talked at length in 1661 with two Britons who had been released from Africa.⁶⁸ The kidnappings were a thing to be dreaded. Many who were taken spent a long time in North African captivity, only being released when sufficient funds were raised to pay their ransom. In the meantime, they worked in state projects doing strenuous labor and living off bread and water. Sometimes they were the oarsmen in galleys who traveled about with the Africans to get more slaves. Sometimes they quarried stone, cut trees, built ships, constructed walls, or worked in harems.

For the Barbary pirates, it was easier to find victims closer to home, such as along the coasts of Spain, Sicily, and Italy. So this comprised the bulk of their kidnappings. Interestingly, two of the places where we know E1a1 exists today, the Italian regions of Sicily and Calabria, were two places that were victimized the most. Altogether, it is estimated that the pirates of Africa enslaved some 1,250,000 over a period of 250 years.⁶⁹ Slavery for them was not a matter of color or religion. For the whites, though, who were mostly impoverished, there was little hope for ransom and they had to live out their lives half-starved, racked with disease, and being mistreated.

Obviously, in considering English contact with the pirates of Africa, we cannot point to a migration of children with English mothers and African fathers back to the Isles. Yet, since ransom money was raised to free captives, such a mini-migration *may have occurred*. We only know that there were very few women on redemption lists, mainly because many of those captured wound up as concubine slaves, having children who belonged to their Muslim masters.⁷⁰

Conclusion

In this paper I have concentrated on the *major opportunities for the migration of E1a1 into the British Isles*. However, in an attempt to leave no stone unturned, I would mention these: A prehistoric connection between Africa and Europe; the 9th century record in the Irish Annals of the Viking's capture of African slaves who were taken to Ireland; the presence of Africans in Edinburgh as early as 1504; and, finally, the black trumpet player in London in 1507 during the rule of Henry VII.⁷¹

Despite the fact that E1a1 originated in Africa or the Middle East, and the pervasive notion, therefore, that our male lines, being a part of E1a, must have migrated directly from Africa as slaves, we know that this is not necessarily the case. Not that there's anything particularly disgraceful about that, because there is no haplogroup that has ever escaped slavery! Nor should

we automatically associate slavery with race! The Romans didn't.⁷² Nor did the Barbary Pirates!

As E1a1 men, we have the same yearnings as other haplogroups. We want not only to understand our origin, but we want to know the path our male lines have taken to get where we are today. To ignore this path would be to ignore our connection with the Jewish, Mediterranean, and English cultures, which, for some of us, did exist for extensive periods of time.

Is there anything more we can say about our E1a1 origins? Yes, there is! And that is that, at present, most of us with a background in the British Isles are probably removed from Africa by several centuries at the least, and maybe even by 1 or 2 or 3 millennia. What follows now is further support for this statement.

In examining E1a1 through STRs, "Argiedude," the researcher, posited that sub-Saharan E1a1 is usually identifiable by DYS385a=16, DYS447=25, and Y-GATA-H4=10.⁷³ We see this on the SMGF.org site, in "Argiedude's" African study of 2736 samples, and in his E1a1 worksheet. While these markers and their values are not flawless, they worked flawlessly in his identification of an African E1a1 sample on the E1a project website. As it turned out, the kit belonged to a man with an African background whose line arrived in Nova Scotia from the U. S. Nova Scotia was one of the places known to receive former slaves from the U. S.

Interestingly, some E1a1 men have one of the West African DYS values, or maybe two, but none who are not West African have all three. At least, not any E1a1 who has been identified so far!

Incidentally, "Argiedude" also suggested DYS385b=17 as the identifying marker for Jewish E1a1.⁷⁴ However, while this value for DYS385b may be pervasive, there may be some with a Jewish background whose value is different, owing possibly to the movement of Jewish populations over 2,000-3,000 years.

Although y-dna studies have seemed to show E1a1 with a greater concentration in West Africa, presently, such is a matter of debate. Nevertheless, whether West African or not, this does not mean that West Africa was the original point of diffusion. Rather, E1a1 seems to have *dispersed from North Africa*, as indicated by the fact that there is more E1a1 *around North Africa* than there is *in North Africa*.⁷⁵

In summary, contrary to what we often think, it is really not so strange to find E1a1 in the British Isles, considering that Africans became a part of the population there 2,000 years ago. But, populations rise and fall, and the plague caused a big drop in Britain's population in the 1300s. So, whatever trace might have been present could have mostly disappeared. Nevertheless, since humans are always on the move, and since we really do "multiply, and replenish the earth," E1a1 is present in the Isles today. No, there's not much of our haplogroup there! But, there's enough to create a few lines that offer ties to the Jews, to the Middle East, and to Africa.

Appendix



Sculpted Dreadlocked Horsemen of Moors (Found on Trajan's Column in Rome)



Bronze Figurine of Moor from Mauretania, originally sitting on horse, with right arm missing, dating to 2nd or 3rd Century A. D., and located at the British Museum in London



Tombstone of 20 year-old Victor the Moor, the freedman of Numerianus, horseman of the 1st Ala of the Asturians, who is said to have most devoutly conducted Victor to his grave.

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