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DNA Evidence Suggests Many Lowland Scots And Northern Irish Have Jewish Ancestry.

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Abstract: This study uses the newest genealogical DNA methodology of phylogenetic trees to identify a large population of Jewish descent in the Scottish Lowlands and Northern Ireland. It is proposed that the majority of these Lowland Scots and Northern Ireland colonists were likely crypto-Jews who had arrived in Scotland in three phases: (1) with the arrival of William the Conqueror in 1066, (2) after the 1290 Expulsion of Jews from England, and (3) after the 1490 Expulsion of Jews from the Iberian Peninsula. Evidence is found that both the Ashkenazic and Sephardic branches of Judaism are present among these Lowland Scot and Northern Ireland residents.

Keywords: Scotland, Northern Ireland, Sephardic Jews, Ashkenazic Jews, Genetic Genealogy

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I. INTRODUCTION

Scotland is stereotypically thought of as a Celtic, Protestant and fiercely independent country. The present research takes issue with the first of these stereotypes and seeks to modify the second one. Although Celtic influence in genetics and culture is certainly present in the Scottish Highlands, we propose that there is a strong undercurrent of Judaic ancestry in the Scottish Lowlands that has influenced the country from the 1100s to the present day. This Jewish ancestry is also present among Scots who were 'planted' in Northern Ireland and may account for a portion of the tension between the Catholic Irish and the Protestant Northern Irish.

THREE TIME PERIODS WHEN JEWS MAY HAVE ENTERED SCOTLAND

There are three distinct time periods during which Jews could have entered Scotland: (1) after the Norman Conquest of England by William I in 1066, (2) after the 1290 Expulsion of Jews from England by Edward I, and (3) after the 1492-1506 Expulsion of Jews from the Iberian Peninsula. Each of these is discussed below.

The Norman Conquest of England 1066.

There is no written record of Jews dwelling in England prior to the Norman Conquest in 1066. However, there likely were Jews remaining in Wales from the Roman era (see e.g., Hirschman and Yates 2007, 2014). Believing that Jewish commercial skills and experience in international trade would make England more prosperous, William I (William the Conqueror) invited a large group of Jewish merchants from Rouen, in Normandy, to England in 1070 (Jacobs 1887/1997). As time passed, these Jews became integrated into English society, some living in Jewish enclaves, while others lived among Christians.

These Norman Jews engaged in a variety of trades, for example, as woolen cloth manufacturers, wine merchants, tailors, shoemakers, silversmiths, goldsmiths and fishmongers. Over time some of these Norman Jews appear to have become publicly Christian and joined the ranks of the landed gentry, while still retaining their ties to their former Jewish community (Hirschman 2021a,b, Jacobs 1898/1977).

When the Norman Jews arrived in England, their legal status was not yet determined. Subsequently, during the reign of Henry I (1100–1135) a royal charter was granted to Joseph, the chief rabbi of London. Under this charter, Jews were permitted to travel the country without paying tolls, to buy and sell goods and property, to sell their credit pledges after holding them a year and a day, to be tried in court by their peers, and to be sworn on the Torah, rather than on a Christian Bible (Jacobs 1898/1977). An additional clause of the charter was especially important: it granted Jews the right of movement throughout the kingdom, *as if they were the king's own property* (*sicut res propriæ nostræ*). This provided royal protection to Jews who may be harassed by their debtors (Katz 1994)

The Expulsion of Jews from England 1290

As time went by, many Christian nobles overspent their estates and became heavily indebted to the Jews from whom they had borrowed money. Not wishing to repay their debts, these nobles began urging the King to expel the Jews and erase the debts. To appease them, in 1018 Henry II put forward an edict requiring Jews to wear an identifying badge and increased royal taxation of the Jewish community – essentially transferring the nobles' indebted monies to his royal treasury. His son, Henry III, enforced greater segregation of the Jewish community and re-imposed the wearing of badges in the 1253 Statute of Jewry (Katz 1994).

However, there was a large caveat to the increasing segregation and taxation of the English Jews. Just as would be done in Spain during the latter 1300-1490 period, **Jews who publicly converted to Christianity were exempted from these restrictive measures**. As public Christians, the former English Jews could own land, travel freely, serve in the Royal court, become archbishops and priests in the church, become barristers and court officials and acquire noble titles (Katz 1994). This, of course, would have led to the creation of a substantial and affluent crypto-Jewish community in England, just as it later did in Spain and Portugal (Katz 1994).

For those Jews who remained publicly Jewish, life in England soon deteriorated. The Second Barons' War in the 1260s brought a series of pogroms against them aimed at destroying evidence of the debts owed by the barons. This impelled more Jews to convert publicly to Christianity and/or to move over the border to Wales and Scotland (Katz 1994). Then, on 18 July, 1290, the Edict of Expulsion was issued against all remaining (public) Jews in England (Katz, 1994).

The remaining (public) Jewish population in England at this time was relatively small, perhaps only 2,000 people (Katz 1994). These remaining Jews are known to have emigrated to Scotland, France and the Netherlands, and even as far as Poland (Hirschman and Yates 2007, 2014, Katz 1994). In the present research the branches of both the public and crypto-Jewish genetic tree in England will be explored and traced not only to Scotland, but also to Northern Ireland and the Colonial North American colonies.

RETHINKING SCOTLAND

To help open one's mind to the possibility that a portion of Scotland's medieval population had Jewish ancestry, images of some of its most famous rulers and heroes from that time period are shown below. Take a look:

William Wallace (Braveheart)

Robert "The Bruce"

King David I of Scotland, ancestor of Robert Bruce

King David II of Scotland, ancestor of Robert Bruce

We now consider a third time period during which Jews may have ventured to Scotland.

The Expulsion of Jews from Spain and Portugal 1490-1497

A more recent source of Jews arriving in Scotland was the Spanish Inquisition and the expulsion of Jews from the Iberian Peninsula from the late 1400s through the 1500s. In March 1492, Ferdinand V and Isabella I of Spain issued the Alhambra Decree, ordering the expulsion of all (publicly) Jewish persons from their united kingdom. This decree gave the Spanish Jews four months to either **convert to Christianity** or depart and never return to Spain. Those who did not comply with the decree were to be stripped of their belongings – which were forfeited to the Crown -- and executed (Alberro 1993).

Traditional accounts of the expulsion estimated that as many as 400,000 Jews fled from Spain to North Africa and Turkey (Beinhart 1965, Cohen 1966, 1972). However, recent scholarship has challenged this account and estimates the number of exiles to total 30,000–40,000 persons. This implies that a substantial number of Spanish Jews decided to accept Christianity – at least publicly (Bodian 2007; Gitlitz 2003)). As public Christians they were no longer subject to 'Jew-taxes', could travel freely and live wherever they chose (Giles 1999).

Approximately 20,000 of the remaining Spanish Jews are believed to have moved across the border to neighboring Portugal (Giles 1999). This large inflow of immigrants soon led to political unrest, and in 1497 Portuguese King Manuel ordered the expulsion of Jews who rejected conversion to Christianity. Again, many of the formerly Spanish/now Portuguese Jews became public Christians. Manuel gave the remaining Jewish community 10 months to leave, moving the date of expulsion to October 1497 (Giles 1999).

During this 10 month period, even more of the remaining Jews chose to convert publicly to Christianity in order to avoid the journey across the Mediterranean. It is documented that many of the Spanish and Portuguese *converso* Jews entered England, Wales and Scotland at this time (Samuel 1998). Outwardly they maintained a Christian religious identity, but privately in their homes and communities many maintained their Jewish identities. Evidence from recent DNA studies has shown that many of the Colonial-era immigrants to both the Virginia and Massachusetts colonies from England and Wales were of Jewish ancestry (Hirschman 2021b, c). This study examines the same possibility in Scotland and Northern Ireland.

THE PLANTING OF LOWLAND SCOTS IN NORTHERN IRELAND

One may gain a deeper understanding of the origins of the enmity between the Northern Irish "Ulster Scots" who occupy the northern third of the Irish island and their Catholic Irish co-habitants to the south, if one considers the possibility that many of these Ulster Scots were originally Jewish. One of the goals of the present research is to document the strong likelihood of this being their ethnic origin. If one's Jewish ancestors were evicted from Spain, Portugal and England by Catholic Christians, one is likely to carry a deep grudge against Catholics across generations.

Northern Ireland area colonized by Ulster Scots

The **Plantation of Ulster** is the term used to describe the colonization of Northern Ireland by Lowland Scots during the reign of King James I (Percival- Maxwell 1999). Most of the colonists came from southern Scotland and northern England – exactly the locations in which *converso* Jews from England and Iberia would have chosen to live, because of the large commercial centers of Carlisle, Dumfries, Glasgow and Edinburg, all of which had sea-trading access.

From the outset, the culture and religion of the Lowland Scots who moved to Ulster differed greatly from that of the native Irish. The Ulster Scots were staunchly Presbyterian-Protestant and markedly hostile to Catholicism. Most of their newly-colonized land had been confiscated from the native Catholic Celtic chiefs, leading to a history of enmity over the dispossession. The new Ulster Scots' colony comprised an estimated half a million acres of formerly Celtic-owned land (Robinson 2000, Falls 1996, Stewart 1989).

[see map above]

Among those involved in planning and overseeing the plantation of Northern Ireland were King James, the Lord Deputy of Ireland, Viscount Chichester, and the Attorney General for Ireland, John Davies. (Portraits of both Chichester and Davies are shown below). They viewed this colonization scheme as a means of controlling the Catholic Irish population and "civilizing" Ulster Province. The province previously had been almost wholly Celtic, Catholic and greatly resistant to English rule (Percival Maxwell 1999; Robinson 2000, Stewart 1989, Falls 1996).

The colonization effort was also intended to sever Celtic Catholic Ulster's cultural ties with the Celtic Catholic Highlands of northern Scotland. The colonists were required to be English- speaking, Protestant, and loyal to the king. The Irish Catholic reaction to the plantation was hostile – a pattern that continues to the present day (Stewart 1989). One aim of the present research is to make a more accurate tracing of the ethnic roots of the Protestant versus Catholic conflict in Northern Ireland in the hope that once its deeper origins are better understood, better progress toward mutual acceptance can be made


Viscount Chichester portrait

John Davies portrait

Another wave of Scottish immigration to Northern Ireland occurred in the 1690s, when tens of thousands of Scots fled famine in the border region of Lowland Scotland (Adamson 1995). It was at this time that Scottish Presbyterianism became the majority religion in Northern Ireland, replacing Catholicism. Whereas in the 1660s, Lowland Scots made up some 20% of Ulster's population, by 1720 they were the majority population in Ulster, with approximately 50,000 having arrived during the period 1690-1710 (Devine 2018, Mackie, Lenman and Parker 1991).

During the 1700s, the Ulster Scots began to develop deep resentment against England over religious, political and economic issues (Wormald 2005). This fueled large-scale their emigration to the American colonies. Beginning in 1717 and continuing up to the 1770s. Scots-Irish from Ulster. Lowland Scots and Sectarian Protestant English from the Borders Region comprised the most numerous group of immigrants to the American colonies (Lynch 2007). An estimated 150,000 Ulster Scots left Northern Ireland during this time period, settling initially in Pennsylvania and then making their way down the Great Wagon Road to western Virginia (Kearney 2006, Panton and Cowland 1998). From there they moved southwest into the Appalachian and Ozark Mountains. The great majority of these immigrants have recently been found to have Jewish ancestry (Hirschman, Vance and Harris 2019, Hirschman 2021).

II. METHODOLOGY

USING DNA TO DETERMINE ETHNIC ORIGINS

This research presents genetic evidence grounded in recent DNA technology to document that Lowland Scotland and Northern Ireland have a significant number of Jewish-descended men whose ancestral origins lie in the Middle East and southeastern Europe. Thus far, DNA data have been generally avoided by social historians who prefer to use contemporaneous documents as their primary, often sole, data source. This research proposes that **document-dependence** can lead to the misinterpretation of historical events.

One of the current buzzwords in the social sciences is *disciplinary silos*. This concept draws attention to the insularity of academic disciplines and research approaches that use only one dominant paradigm or method to study a phenomenon. Over the past few decades, greater strides have been made within and across academic fields when ideas and ways of thinking are imported from other disciplines. However social historians have largely depended upon written, carved, printed – and more recently – electronic images to conduct their research.

By contrast, archaeologists, who also study human history, have been more open to adopting novel technologies such as satellite photography, in-ground radar, and magnetic imaging in their research. These have provided novel perspectives to these researchers, permitting them to locate, for example, the outlines of flattened city-walls, which are not visible when a site is only viewed from ground level or excavated downward.

However, today's social historians resemble the archaeologists of old – they dig in one narrow trench using available documents and consider that an accurate excavation of an historical event. In so doing, they may miss the big picture. While historical documents may be lost, falsified, or written to be purposely misleading, DNA is what it is – chemical molecules in each and every cell of one's body. Properly collected, analyzed and compared to other samples, DNA does not lie.

In 2000, Family Tree DNA (FTDNA.com) became the first company offering genealogical DNA testing for ancestry research. Since then, several other companies have begun offering these services. In 2019, new genealogical analysis tools were developed and offered to consumers; these included auto-clusters (visually grouping persons with matching DNA markers into clusters) and family tree theories (suggesting possible relationships between DNA matches by combining several family trees, as well as global phylogenetic trees). This new technology permits one's ancestry to be traced in a fine-grained manner; one's ancestors' paths across

both time and space can now be viewed, sometimes to within a few hundred years. Presently, it is estimated that the major genealogical testing companies have accumulated over 26 million DNA profiles (FTDNA.com). Most companies have posted their test results on multiple commercial sites, giving users at each one access to all data collected globally.

How do they work?

A genealogical DNA test is performed on a sample provided by the individual. After following the kit instructions on how to collect the sample, the user returns it for analysis. The sample is then processed using a technology known as **DNA microarray** to obtain the genetic information requested by the consumer (Bettinger and Wayne 2016).

Male Y chromosome (Y-DNA) testing. In the present study only male ancestry is being traced.. A man's test results may be compared to another man's results to determine the time frame in which the two individuals may have shared a most recent common ancestor (MRCA) in their direct paternal line (Bettinger and Wayne 2016).

There are two types of paternal DNA testing: STR and SNP.

STR markers. The most common type of testing is performed using STR (short tandem repeat) markers. A certain section of DNA is examined for a pattern that repeats basic chemical components of the DNA. The number of times it repeats is the value of the marker. Typical tests examine between 12 and 111 STR markers. STRs mutate fairly frequently, which permits different branches of paternal descent to be charted. The results of two individuals can then be compared to see how closely they are related. DNA testing companies usually provide an estimate of how closely related two people are, in terms of generations or years, based on the differences between their results (Bettinger and Wayne 2016).

A person's male ancestral haplogroup can often be inferred from STR results, but can be proven only with a Y-chromosome SNP test (**Y-SNP test**). A single-nucleotide polymorphism (SNP) is a change to a single nucleotide in a DNA sequence. Typical Y-DNA SNP tests examine about 20,000 to 35,000 SNPs. Getting an SNP test allows a much higher resolution of one's male ancestry than STRs. It can also be used to provide additional information about the relationship between two individuals across time and space and to confirm one's ancestral haplogroup. In the present research both STR and SNP Y-DNA data are used to determine specific Scottish and Northern Ireland men's ethnic ancestries. Additionally, SNP phylogenetic trees are used to link Scottish and Northern Irish men to Jewish men living in different countries. This can enable a potential mapping of migratory paths.

Sample Frame

The sample frame used for this study is the Scottish Y-DNA Project (FTDNA.com) which presently has over 12,000 members. The requirements for joining the project are:

*"The project welcomes individuals who have an unbroken Scottish lineage on their **direct paternal (yDNA) line of descent.** For example: father > grandfather > great-grandfather > great-great-grandfather. The project was originally established in October 2001 as the Scottish Clans DNA Project. The project merged with the Scotland DNA Project in 2012."* (FTDNA).

Thus men whose DNA profiles are included in the database are able to document that their ancestors originally came from Scotland; several also have ancestors who migrated from Scotland to Northern Ireland during the 1600s "planting" of Ulster. Our study will also include those whose ancestors immigrated from Scotland or Northern Ireland to the North American colonies. Recent research on the colonial-era settlers in Central Appalachia (Hirschman, Vance and Harris 2019a) has already shown that the majority of the Northern Irish and Lowland Scottish men in that region were of Jewish descent.

Because of the very large sample size (12,000+), this study will concentrate on a subset of the data which includes only those Y-DNA haplogroups known to have **originated in the Middle East and southeastern Europe/Balkan regions** (where Jewish groups were originally formed) and the **Ashkenazi Levite** subgroup having haplotypes R1a/R-198/R-512.

Fortunately, FTDNA is now encouraging the cross-listing of matching DNA haplotypes across different project websites. Thus, if an individual from say Iran or Germany has a haplotype which is congruent with that of a person or persons in the Scottish DNA project, that individual's name and haplotype can also be posted on the Scottish DNA website as well. With this innovation, patterns of migration can be traced in a more fine-toothed manner. This is especially powerful when used in conjunction with advanced SNP **phylogenetic trees** which can provide a time frame for the migration to have occurred.

ANALYSIS AND FINDINGS

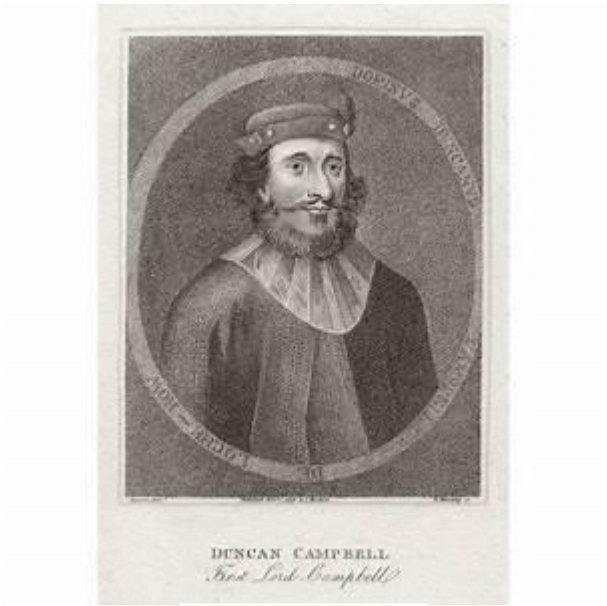
Four primary DNA haplogoups are considered founding lineages for the Jewish people (www.jewishgen.org); these are haplogroups J1 and J2, G, E-m35, and T; (however, there were no T haplotypes in the entire Scottish DNA Project, so this haplogroup is not included). These haplogroups originated in the Levant and are still centered in that region. In addition, a branch of Ashkenazic Judaism, the Levites, have a

high proportion of members with European haplotype R1a/R-m198/R-m512, so this haplogroup was investigated, as well. Analytical findings are reported in alphabetical order, beginning with Haplogroup E-m35/E-v13.

Haplogroup E-m35/E-v13

As can be seen from the distribution map below, this haplogroup is primarily found in the Middle East where it exceeds 50% of the male population in some areas. Within the Scottish DNA Project the surnames associated with this haplogroup are shown in Table One: [see Table One]. Among the iconically Scottish names found to have this haplotype are Kirkpatrick, Boyd, Stewart, Hoy, Ramsay, Menzies, Campbell, McKenzie and Wallace. Within this same group of haplotypes, and matching at the 23 out of 24 marker level, were two German men surnamed Weiss and Staehlin, a Russian man named Bachman, and a Belarus man named Lapidus. These men are cross-listed from the Jewish Heritage Project (FTDNA). Thus it can be concluded that the Scottish men are also likely of Ashkenazic Jewish ancestry.

Lord Andrew Ramsay



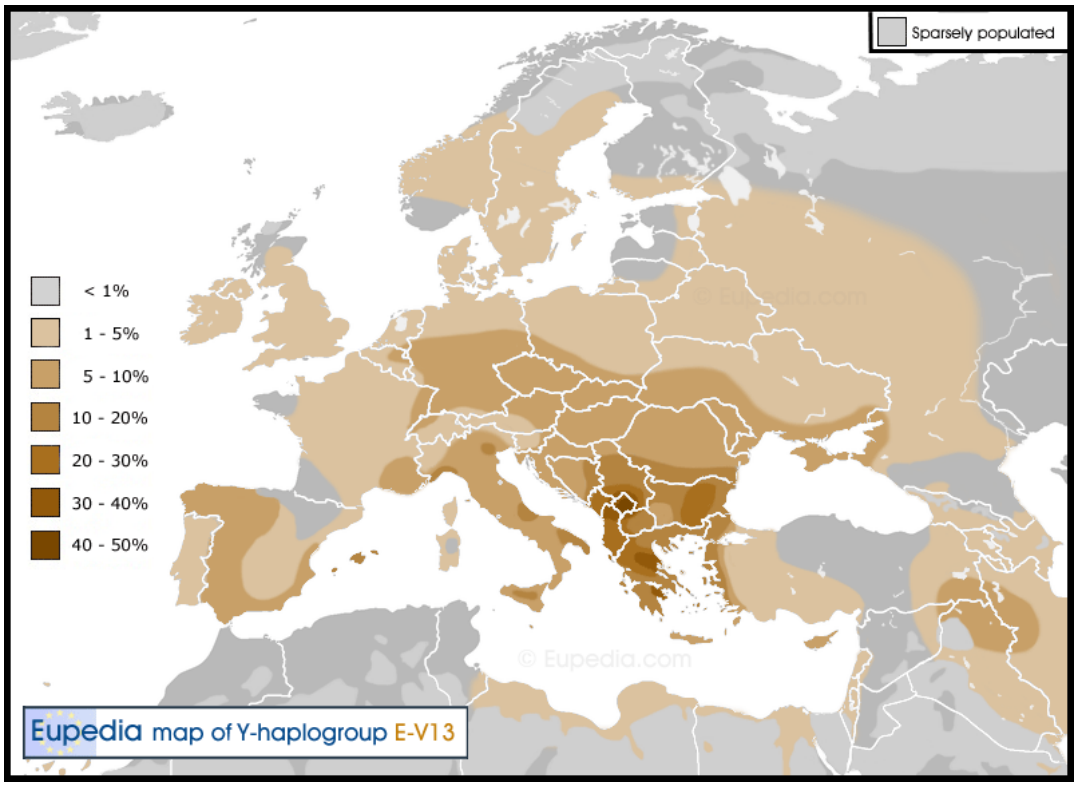
Lord Donald Campbell

Further along the phylogenetic tree, E-V13, included Scottish men surnamed Kirkpatrick, Colqhuon, Kirk, Sinclair, Stewart, Douglas, Alexander, McCloskey, and Ramsay [see Table 1]. And cross-listed Jewish men included Castaneda from Spain and Sharp from Germany. Additionally, a man named Khaled Osman from Iraq shared the same extended haplotype.

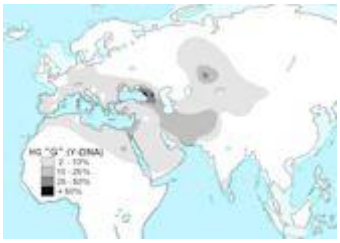
Sir Ian Colqhuon

On the E-v22 branch of the E-m35 tree the Ramsay family also had several entries; similarly on the E-m81 branch were the Scottish surnames Shaw and Horton who shared their haplotype with a man named Francisco Baez de Benavides (1565) who is listed as living in the United Kingdom at the time.
This could indicate that this haplotype was Sephardic Jewish and arrived in the British Isles after the expulsion of Jews from Iberia.

Finally, the E-m2 branch, which is largely centered in Central Africa with some North African distribution, was found in Scottish persons named McDonald, Magruder, Austin, Logan and Ryan. Notably, cross-listed persons having this same haplotype included a man named Al Manseer from Saudi Arabia and a man named El Azab from Egypt. It is possible that this haplotype may have entered the Jewish population very early-on, while it was still centered in the southern Arabian Peninsula. Recall that Biblical texts mention trading networks extending to Egypt, as well as the Israelites dwelling in Egypt for an extended period of time (ca. 1500 BCE).



Y DNA Haplogroup G



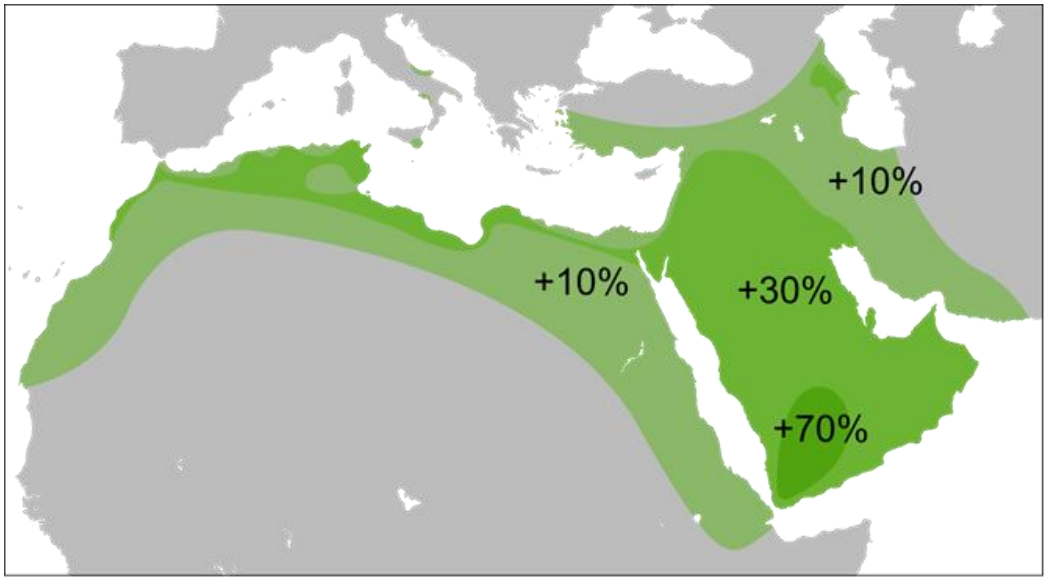
G-M201 is most commonly found in the Caucasus, especially Georgia (www.eupedia.com). G-M201 is also widely distributed at lower frequencies among specific ethnic groups in Europe, South Asia, Central Asia, and North Africa. In Turkey, the South Caucasus and Iran, haplogroup G reaches its highest percentage among national populations (www.eupedia.com). The G-m201 haplogroup is considered one of the founding lineages of the Jewish people (www.Jewishgen.org). Recall that the Biblical Abram/Abraham was said to have originally dwelled in Mesopotamia: Mesopotamia was the ancient name for what is now Iraq, the land between the Tigris and Euphrates Rivers.

Within the Scottish DNA project, there were several surnames associated with the G-m201 haplogroup; these are listed in Table 2. Among the typically Scottish surnames carrying this DNA haplotype are men surnamed Campbell, Ritchie, Henderson, and Watson. As one moves along the phylogenetic tree to G-m201-L497, the surnames Davidson and Gordon are found. It is likely that the Scottish men carrying this haplotype are of Jewish descent, because cross-listed men include a Stephen Reuben from England, Richard Golden from Ireland, and a Weller from Germany, who are Jewish.

The Duke of Argyll. Archibald Duncan Campbell

Lord Gordon

Y DNA Haplogroups J1 and J2



Y Haplogroup map of J1

Y Haplogroup map of J2.

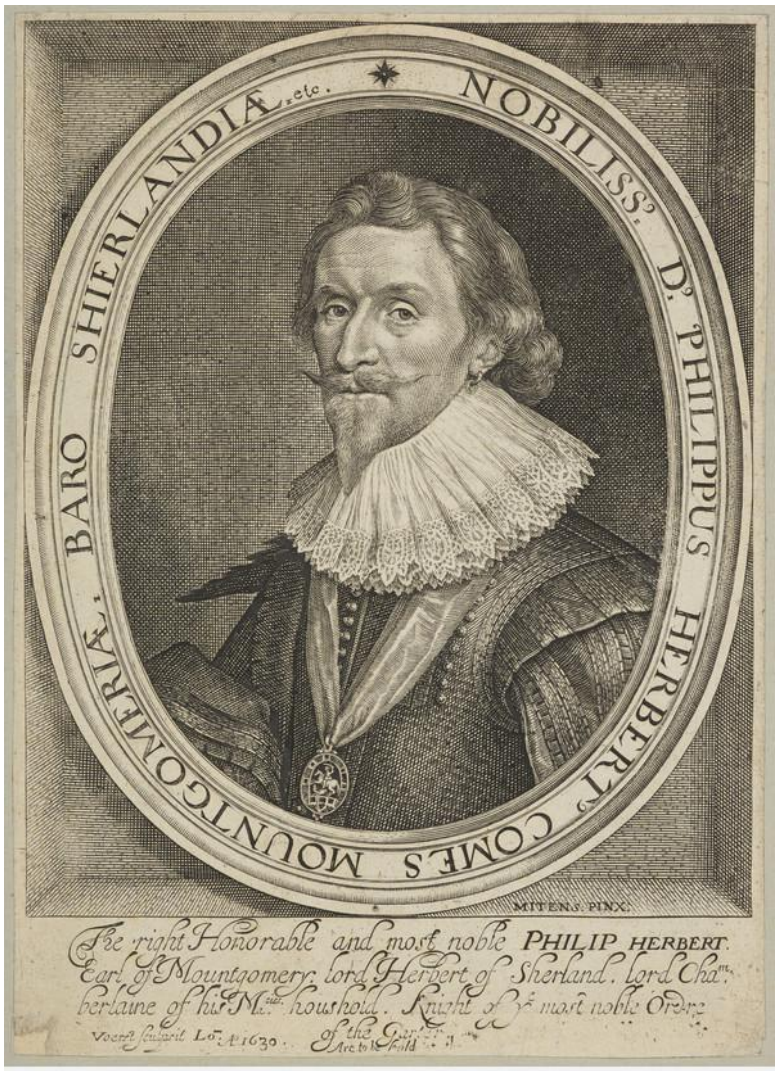
Haplogroups J1 and J2 are presently centered in the Middle East and the Arabian Peninsula (Eupedia.com). Currently, J2 (J-m172) is most frequent in the Caucasus, Asia Minor and the Levant, while J1 (J-m267) increases as one moves south into the Arabian Peninsula. Both forms of the J haplogroup are considered as founding lineages of the Jewish people (jewishgen.org).

The Scottish surname found to be most often associated with Y DNA Haplotype J2 was Montgomery. Others included Forrester, MacDougal, Affleck, Cameron, Brown and Campbell. (See Table 3 for a complete list of J1 and J2 Scottish surnames).

Gabriel de Loges: First Earl of Montgomery

The biography of Gabriel de Loge is indicative of the type of ancestral heritage one would expect from a crypto-Jewish family. As shown in his portrait above, the Count of Montgomery, Lord of Lorges and Ducey, (5 May 1530 – 26 June 1574) has a dark complexion and Mediterranean features. The Earl was captain of the Scots Guard of King Henry II. He later became a leader of the Huguenots, who have recently been shown to have Jewish ancestry (Hirschman 2021d).

The Montgomery family originally came from Normandy with William the Conqueror. They had held a castle called Sainte Foy de Montgomery in Calvados, Normandy, and Roger de Mundergumbrie was rewarded for his support of William I with the Earldom of Shrewsbury in England. The first Montgomery to move to Scotland was Robert, grandson of the Earl, who was granted lands in Renfrewshire. Robert probably came to Scotland with Walter Fitzalan, the first high steward of Scotland in the reign of King David I. Robert died around 1177. The Renfrewshire property remained with the Montgomery family until the 19th century.



Supporting the hypothesis that these men likely were of Jewish ancestry are high level haplotype matches (22 out of 24 markers) with cross-listed Jewish men named Isacksen (Denmark), Myrhordosky (Ukraine), Wertz (Germany), Dzanaev (Russian Federation) and Rudolph (Poland).

The J1 (J-m267) haplogroup is found today in high frequencies in many areas in or near the Arabian Peninsula and Western Asia (www.eupedia.com). J1 is also found at high frequencies in Sudan and at high levels in parts of the Caucasus, Ethiopia and North Africa. It is common among most Levant peoples, including Jewish groups, especially those with Cohen surnames (www.eupedia.com).

Within the Scottish DNA Project there are a large number of persons surnamed Graham who carry this y DNA haplotype, as well as Scottish men surnamed Noble, Jardine, Blair and Hay. Supporting the hypothesis that these men were Jewish was a man named Hatko from the Russian Federation and three men with matching haplotypes (23 out of 24 markers) from Saudi Arabia, Qatar and Yemen.

James Graham: Fifth Earl Graham

James Graham: First Marquess

R1a/R-m512/R-m198 DNA Haplotypes

Among both Ashkenazi and Sephardic Jews there are persons having R1a/R-m512/R-m198 haplotypes; often these Jews belong to a subgroup called Levites (Behar et al 2003). Within the Scottish DNA Project sample there were several men carrying haplotypes which matched cross-listed persons having Jewish and/or Middle Eastern ancestry. The surnames of the Scottish men are listed in Table 4; the primary surnames found were Hay, Forbes, Murray, Davison, Campbell, Alexander, Gordon, MacDonald, McPherson, Matheson, Cochran, Orr, and Cummins. The Jewish and/or Middle Eastern men who were cross-listed were Hadhramout (Yemen), Bernas (Poland), Ribalka (Ukraine), Rocher (Germany), Korn (Germany), Sanders (Germany), Nagorny (Russian Federation) and Rassmussen (Sweden). Thus the hypothesis that these Scottish men were likely of Jewish ancestry is supported.

James Hay, First Earl of Carlisle

Bishop Forbes

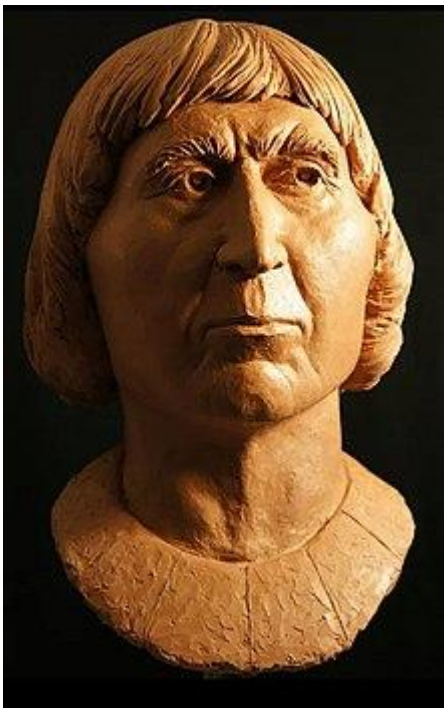
William Alexander: Earl of Stirling

Making an Exception for Robert Bruce

Up to this point we have only discussed Scottish men who have known Semitic/Middle Eastern DNA haplotypes. This was done to create the strongest possible case for Jewish origins for these specific Scots. Because of this, one very significant Scotsman has been omitted: Robert 'the' Bruce. The DNA haplotype of Robert's descendants is R-m269, a non-Semitic haplogroup. However, it is now known that there are many Jews whose haplotypes are R-m269 (see the Jewish R-1b/R-m269 Project FTDNA.com), but to investigate the ancestry of a person of unknown religious affiliation one must locate a known R-m269 Jewish person and match the haplotypes. Because Robert is so central to Scottish history, his haplotype was identified through descendants in the Bruce DNA Project and compared to R-m269 men in the Iberian-Ashkenazi Jewish DNA Project (all at FTDNA). A 24 out of 25 marker match was found to two Jewish men: Pillion in Portugal and Stiles in England. Thus we can assume that Robert the Bruce was likely of Jewish ancestry.

Robert Bruce of Lyn Myline, b abt 1560, d abt 1604, Scotland, R-M269

13 24 14 10 11-14 12 12 12 13 13 29 16 10-10 11 11 25 15 19 34 15-15-15-17 11 11 20-20 17 15 19



Forensic sculpture based on Robert Bruce skull.

III. DISCUSSION

The results from this research confirm the presence of Semitic and Central Asian DNA among many of the leading Scottish Lowland families. The Celtic ancestry of the Scottish Highlands has not been investigated in the research, thus the red-haired, ruddy-skinned stereotype so often thought of as "Scottish" remains intact – at least for the North. However, the data clearly indicate the presence of Middle Eastern (and most likely Jewish) ancestry for the Scottish Lowlands.

Throughout this paper, images of Scots whose ancestors were found to originate in the Middle East and whose descendants now live in the Lowlands, Northern Ireland and North America have been included. Most have markedly Semitic features and many have Mediterranean coloring. Notably, it is these likely Jewish-descended lineages that have supplied some of Scotland's most renowned national heroes and leaders: Robert Bruce, King David I, King David II, Viscount Chichester, William Alexander, Bishop Forbes, James Hay and Archibald Campbell.

It is hoped that the revelation of southern Scotland's Jewish roots will lead to a re-framing of Scottish history; one that is open to recognizing the valuable contributions made by non-Celtic peoples.

We close with the symbol of the Presbyterian Church of Scotland: the Burning Bush from the Old Testament, symbolizing God's promise to Moses regarding the future of the Hebrews: "It was not consumed". And the Hebrews live on in Scotland.

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Table One:
Surnames and Locales of Haplogroup E-m35 (and phylogenetic variants)

Kirkpatrick, Ireland (*all 'Ireland' entries are likely Northern Ireland*)
Fullarton, Scotland
Boyd, Scotland
Crombie, Scotland
Watson, Scotland
Hoy, Ireland
Bisset, Scotland
Dunbar, Scotland
Hunter, Ireland
McCartney, UK
Chapman, England
Henderson, Scotland
Peebles, Scotland
Menzies, Scotland
Mackenzie, Scotland
Campbell, Scotland
Munro, Scotland
Davie, Scotland
Calhoun/Colqhoun, Scotland
Douglas, Scotland
Walter de Whiteford 13th century, Scotland
Ramsay, USA
Stewart, Scotland
Shaw, Scotland
Laing, Scotland
Austin, Virginia
Logan, Scotland

Table Two:
Surnames in Haplogroup G and phylogenetic Variants

Golden, Ireland
Campbell, Scotland
Ritchie, Scotland
Henderson, Scotland
Hossack, Scotland
Kirk, Scotland
Ferguson, Scotland
McClain, Scotland
Walker, UK
Boyle, Virginia
Gilbert, USA
Lauder, Scotland
Reed, UK
Hutchison, Scotland
Proctor, Scotland
Henderson, Scotland
Beard, Scotland
Penman, Scotland
Watson, Scotland
Mitchell, Scotland
McGee, Ireland
Adie, Scotland
Pollock, Scotland
Davidson, Scotland
Ogg, Scotland
Stevenson, USA

Table Three:
Surnames in Haplogroups J1 and J2 and Variants

Montgomery, USA, UK, Northern Ireland
Johnstone, Scotland
Forrester, Scotland
Graham, Scotland
Affleck/Fleckie, Scotland
Goin/Gowen, Scotland
Elder, Scotland
MacDougal, Scotland
McClellan, Scotland
Adair, Northern Ireland
McCoy./McKay, Scotland
Douglas, Scotland
MacInnes, Scotland
Scott, Scotland
Clark, Scotland
Marrs, Scotland
Wood, Scotland
Shaw, Scotland
Blacklock, Scotland
Tait, Scotland
Montgomery Scotland
Robeson Scotland
Simpson Ireland

Matheson Scotland Cameron Scotland Watt Scotland	

Table Four: Surnames in Haplogroups R1a/R-198/R-m512 and Variants McKay, Scotland Hay, USA Forbes, Ireland Travers, England Murray, Scotland King, USA Chisholm, Scotland McCleod,, Scotland/Canada Gilchris,t Scotland Chisholm, Scotland McFarlane, Scotland Alexander, USA Webb, England Grant, Scotland Russell, Ireland Campbell, Scotland' Davisso, Scotland Kennedy, Scotland Marshal, Scotland Murray, USA Duncan, Scotland McDonald, Scotland Rodgers, Northern Ireland Sharp, Scotland Cooley, Ireland Whitfield, USA McPherson (many), Scotland Hacket, England Learmonth, Scotland Cochrane, (many) McWilliams, Northern Ireland Benham, UK McArthur, Scotland Magoon, Scotland Alexander, Scotland Black, Scotland Crawford, Scotland Thomas, Scotland Baird, Scotland White, USA Wyatt, UK Dickey, Northern Ireland Lawson, USA Bradley, England Tullow, Scotland Davis, USA Trott, England Morrison, Scotland Gillis, Scotland	

MacDonald, Scotland Chalmers, Scotland Orr, Northern Ireland Waldenus de Cochrane (1240-1300), Scotland Cooley, Ireland Whitfield, USA	