

FOUR FLAGS: THE INDIGENOUS PEOPLE OF GREAT BRITAIN



**DNA, History and the Right to
Existence of the Native Inhabitants of
the British Isles**

Arthur Kemp B.A. (Pol. Sci, Int. Pol., Pub. Ad.)

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Fourth Edition

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SECTION ONE: INTRODUCTION

IN April 2009, more than 122 Members of Parliament at Westminster signed a declaration which affirmed that there was no such thing as an indigenous people in Britain.

This declaration by members of the Conservative, Liberal-Democrat and Labour parties said that there was no such thing as a native people of Britain, implying that all were foreigners and thereby justifying the current immigration invasion.

This astonishing declaration, which took the form of an Early Day Motion entitled the “Rights of Tribal and Indigenous Peoples”, noted the Government’s refusal to put the rights of indigenous peoples on a legal footing with regard to protection against “climate change.” The reason why the Government had refused to “put these rights on a firm legal footing” was, the declaration said, done “on the grounds that there are no indigenous peoples in the United Kingdom.”

The declaration went on to say that this absence of an indigenous people of Britain was no reason not to worry about indigenous people elsewhere, pointing out that “this has not prevented either the Netherlands or Spain from joining the list of 20 countries, including Brazil,” from doing so because “protecting the rights of indigenous peoples is a matter of international concern.”

Not one MP, not one newspaper, not one environmental group, raised their objection to this blanking out of the concept of an indigenous people of Britain.

Yet there are indigenous people of Britain: the Scots, the Welsh, the Irish and the English. All have their own defined identities, traditions and culture, and even though they have often been in conflict with one another, together they created one of the mightiest nations of modern times: Great Britain.

This is the story of the indigenous people of Britain: who they are, how they came about, their history and heritage.

Genocide

The word genocide literally means the “death of genes.” This work will also show that there is a clear genetic basis to the indigenous people of Britain as well. The declaration by the Conservative, Liberal-Democrat and Labour parties that there are no indigenous people in Britain is nothing short of academic genocide. It is the wiping out of the historical record in preparation and justification for the wiping out of the indigenous people of Britain through mass Third World immigration.

Here, then, is the historical and DNA record which proves the existence of the indigenous people of Britain — and their right to exist as a free and sovereign nation along with every other indigenous people on earth.

SECTION TWO: INDIGENOUS PEOPLE — A DEFINITION

ACCORDING to the United Nations' Department of Economic and Social Affairs, as prepared in their policy document "The Concept of Indigenous Peoples," a background paper prepared by the Secretariat of the Permanent Forum on Indigenous Issues", and issued in January 2004, the following are characteristics of an indigenous people:

"Indigenous communities, peoples and nations are those which, having a historical continuity with pre-invasion and pre-colonial societies that developed on their territories, consider themselves distinct from other sectors of the societies now prevailing on those territories, or parts of them.

"They form at present non-dominant sectors of society and are determined to preserve, develop and transmit to future generations their ancestral territories, and their ethnic identity, as the basis of their continued existence as peoples, in accordance with their own cultural patterns, social institutions and legal system.

"This historical continuity may consist of the continuation, for an extended period reaching into the present of one or more of the following factors:

- a) Occupation of ancestral lands, or at least of part of them;
- b) Common ancestry with the original occupants of these lands;
- c) Culture in general, or in specific manifestations (such as religion, living under a tribal system, membership of an indigenous community, dress, means of livelihood, lifestyle, etc.);
- d) Language (whether used as the only language, as mother-tongue, as the habitual means of communication at home or in the family, or as the main, preferred, habitual, general or normal language);
- e) Residence in certain parts of the country, or in certain regions of the world;
- f) Other relevant factors.

"On an individual basis, an indigenous person is one who belongs to these indigenous populations through self-identification as indigenous (group consciousness) and is recognized and accepted by these populations as one of its members (acceptance by the group).

"This preserves for these communities the sovereign right and power to decide who belongs to them, without external interference."

UN Declaration on the Rights of Indigenous Peoples

The Draft Declaration on the Rights of Indigenous Peoples of the United Nations states that "Indigenous peoples have the collective and individual right to maintain and develop their distinct identities and characteristics, including the right to identify themselves as indigenous and to be recognized as such (article 8) and Indigenous peoples have the collective right to determine their own citizenship in accordance with their customs and traditions.

"Indigenous citizenship does not impair the right of indigenous individuals to obtain citizenship of the States in which they live (art. 32)."

ILO Definition of Indigenous Peoples

The definition of indigenous peoples as used in the International Labour Organisation Convention No. 169, concerning the working rights of indigenous and tribal peoples, states that the term can be applied to “tribal peoples whose social, cultural and economic conditions distinguish them from other sections of the national community and whose status is regulated wholly or partially by their own customs or traditions or by special laws or regulations and to peoples who are regarded as indigenous on account of their descent from the populations which inhabit the country at the time of conquest or colonisation.”

World Bank Definition of Indigenous Peoples

The World Bank also has a definition of indigenous people. According to its Operational Directive 4.20, 1991, an indigenous people can “be identified in particular geographical areas by the presence in varying degrees of the following characteristics:

- a) close attachment to ancestral territories and to the natural resources in these areas;
- b) self-identification and identification by others as members of a distinct cultural group;
- c) an indigenous language, often different from the national language;
- d) presence of customary social and political institutions; and
- e) primarily subsistence-oriented production.”

The Three Common Factors in Defining an Indigenous People

From these definitions, three things stand out as common factors:

- Firstly, there must be a provable and historical continuous link between an indigenous people and a landmass;
- Secondly, the indigenous people must have a large degree of homogeneity in ethnic origin, race and culture; and
- Thirdly, there is usually an element of colonisation by foreign peoples involved. Generally speaking, this involves the mass transfer of people of different ethnic or racial origin to the lands traditionally occupied by the indigenous peoples.

This occurs to the point where such colonists form a substantial part of the population and deny the indigenous people their rights in their own territory. This includes forcing foreign cultures, traditions and ways of life upon the indigenous people so that their native culture is placed under threat or even extermination.

European Colonisation and Indigenous Peoples

Traditionally, the definition of indigenous peoples was usually only applied to inhabitants of the Third World who had suffered colonisation at the hands of European powers. This process occurred largely during the era of European exploration and discovery.

In this way, Europeans “discovered” the Far East, the Australias, Sub-Saharan Africa and the

Americas.

In each of those land masses, the indigenous peoples were subjected to varying degrees of colonisation. In some regions, such as South America, the majority of the local indigenous cultures were completely destroyed through military conquest (apart from isolated tribes deep in the Amazon jungle). The ethnic and racial homogeneity of those peoples was disrupted through mixing with the colonisers and large numbers of imported African slaves. The latter process is particularly noticeable in Brazil and parts of Mexico.

In the North Americas, the indigenous population was also militarily defeated and displaced, eventually ending up in “Indian reservations” where the European colonisers were forbidden from acquiring further land.

Canada recently (1999) created the largest federal territory of Nunavut (which is the size of Western Europe) out of the Northwest Territories to accommodate the demands of the Inuit indigenous people for self-government.

In Africa, European colonists divided up most of the continent as directly ruled colonies, sending large numbers of their populations out to settle those lands.

In contrast with the Australias, however, conflict with the natives of African lands did not result in the displacement of the indigenous people. This ultimately resulted in colonial rule over the local population collapsing through sheer weight of numbers, with the European colonial powers unable to militarily contain rising African resentment at being governed by Europeans.

This led to the decolonisation process after World War II, the final chapter of which can be said to have been written with the introduction of an African majority government in South Africa in 1994.

As mentioned, the colonisation of the Australias followed a remarkably different path to that of Africa. Like their cousins in North America, the European colonists arranged their settlement of Australia in such a way that they became the majority population, effectively displacing the indigenous population.

Non-European Colonisation and Indigenous Peoples

The liberal focus on Third World peoples being the subjects of European colonisation has deliberately ignored the reality that non-European powers also colonised other peoples in ancient and early modern times.

The great expansions of the Mongols under Genghis Khan and his successors, for example, saw many Asiatic tribes conquered, destroyed or assimilated in their march across the Steppes.

Other important (but ignored by the liberal media and academia) non-European colonisation programmes included: - the Nubian conquests of Ancient Egypt;

- the Persian conquests of vast areas in the Middle East;

- the Muslim conquests of the Middle East, North Africa and parts of southern Europe;

- the Muslim Ottoman Turkish conquest of south eastern Europe; and

- in modern times, the colonisation of Tibet by the Han Chinese. All of these colonial conquests resulted in either the displacement or destruction of indigenous peoples whose ancestral lands lay in the paths of the conquering powers.

The important lesson of colonialism is, however, that it was not just Europe which colonised the Third World, but that colonisation and the displacement of indigenous peoples is something which has happened to almost all peoples of all races at one time or another throughout history.



The image shows a screenshot of the UNPFII website. At the top, there are navigation links: ABOUT US, NEWS, OUR WORK, UNPFII SESSIONS, TOPICS, and RESOURCES. Below these are language options: English | Español | Français | русский | 中文, and a search bar with a 'GO' button. The main header features the UNPFII logo and the text 'UN Permanent Forum on Indigenous ISSUES'. A large photograph of a man in a hat and patterned vest is on the left. The central text reads 'Indigenous Voices at the United Nations' and describes the forum's mandate. It announces the 'Ninth Session' from 19-30 April, 2010. On the right, there are three boxes: 'United Nations Declaration on the Rights of Indigenous Peoples', 'STATE OF THE WORLD'S INDIGENOUS PEOPLES', and 'A decade 2005 for action 2015 and dignity'. At the bottom, there is a quote from Ingrid Washinawatok El-Issa of the Menominee Nation: 'The ancestors are alive and their vision lives through us.' Below the quote is a 'NEWS HEADLINES' section.

The United Nations Declaration on the Rights of Indigenous Peoples

The preamble to the United Nations Declaration on the Rights of Indigenous Peoples, adopted by the General Assembly Resolution 61/295 on 13 September 2007, makes a number of important statements.

They include the following:

“Indigenous peoples are equal to all other peoples, while recognizing the right of all peoples to be different, to consider themselves different, and to be respected as such,

“Affirming also that all peoples contribute to the diversity and richness of civilizations and cultures, which constitute the common heritage of humankind,

“Concerned that indigenous peoples have suffered from historic injustices as a result of, inter alia, their colonization and dispossession of their lands, territories and resources, thus preventing them from exercising, in particular, their right to development in accordance with their own needs and interests, “Recognizing the urgent need to respect and promote the inherent rights of indigenous peoples which derive from their political, economic and social structures and from their cultures,

spiritual traditions, histories and philosophies, especially their rights to their lands, territories and resources,

“Welcoming the fact that indigenous peoples are organizing themselves for political, economic, social and cultural enhancement and in order to bring to an end all forms of discrimination and oppression wherever they occur.”

The Declaration goes on to state that indigenous peoples have the following inalienable rights:

“Article 3

Indigenous peoples have the right to self-determination. By virtue of that right they freely determine their political status and freely pursue their economic, social and cultural development.

Article 5

Indigenous peoples have the right to maintain and strengthen their distinct political, legal, economic, social and cultural institutions, while retaining their right to participate fully, if they so choose, in the political, economic, social and cultural life of the State.

Article 8

1. Indigenous peoples and individuals have the right not to be subjected to forced assimilation or destruction of their culture.
2. States shall provide effective mechanisms for prevention of, and redress for:
 - (a) Any action which has the aim or effect of depriving them of their integrity as distinct peoples, or of their cultural values or ethnic identities;
 - (b) Any action which has the aim or effect of dispossessing them of their lands, territories or resources;
 - (c) Any form of forced population transfer which has the aim or effect of violating or undermining any of their rights;
 - (d) Any form of forced assimilation or integration;
 - (e) Any form of propaganda designed to promote or incite racial or ethnic discrimination directed against them.

Article 10

Indigenous peoples shall not be forcibly removed from their lands or territories. No relocation shall take place without the free, prior and informed consent of the indigenous peoples concerned and after agreement on just and fair compensation and, where possible, with the option of return.

Article 11

1. Indigenous peoples have the right to practise and revitalize their cultural traditions and customs. This includes the right to maintain, protect and develop the past, present and future manifestations of their cultures, such as archaeological and historical sites, artefacts, designs, ceremonies, technologies

and visual and performing arts and literature.

2. States shall provide redress through effective mechanisms, which may include restitution, developed in conjunction with indigenous peoples, with respect to their cultural, intellectual, religious and spiritual property taken without their free, prior and informed consent or in violation of their laws, traditions and customs.

Article 15

1. Indigenous peoples have the right to the dignity and diversity of their cultures, traditions, histories and aspirations which shall be appropriately reflected in education and public information.

2. States shall take effective measures, in consultation and cooperation with the indigenous peoples concerned, to combat prejudice and eliminate discrimination and to promote tolerance, understanding and good relations among indigenous peoples and all other segments of society.”

The Indigenous People of the British Isles

It is the contention of this work that the people known to history as the Scots, the Welsh, the Irish and the English, who together form the people of the British Isles, qualify as an indigenous people.

They form an ethnically homogenous unit, share a genetically-proven common racial heritage, have a link to a defined land mass going back thousands of years and, most importantly, are currently being colonised through mass Third World immigration which is denying them many of the rights stipulated in the UN Declaration on the Rights of Indigenous Peoples.

If it can be shown — and this work will — that the native people of the British Isles fulfil all the criteria for an indigenous people, then there is no legal or moral reason why their rights to territorial integrity, cultural uniformity and ethnic homogeneity cannot be enforced.

SECTION THREE: HAPLOGROUPS AND THE IDENTIFICATION OF PEOPLES

MODERN genetic research has enabled scientists to map out markers which can clearly identify different groups within modern humans.

It is the study of Deoxyribonucleic acid, or DNA, a nucleic acid that contains the genetic instructions used in the development and functioning of all known living organisms, which has allowed this dramatic breakthrough.

DNA is arranged into structures called chromosomes which are in turn divided into three groups: Y-chromosomes; X-Chromosomes; and Autosomal DNA.

People normally have 23 pairs of chromosomes, or 46 chromosomes in total. Twenty two of these pairs (44 chromosomes) are Autosomal DNA, or “non-sex” chromosomes found in the DNA nucleus.

The 23rd pair of chromosomes contains the “sex chromosomes” (called Y for males, X for females) which determine the human’s sex.

Autosomal DNA is inherited from both parents and controls physical characteristics such as eye colour and physical appearance, or what is popularly called “race.”

A male individual’s patrilineal lineage can be traced using his Y chromosomes because the Y chromosome passes down unchanged from father to son. Because this Y-chromosome is passed down unchanged from one generation to the next, it can show a vast amount of information about the ancestors of that particular person.

Female ancestry is determined by Mitochondrial DNA (mtDNA). In humans, mtDNA is passed from mother to daughter unchanged, in the same way that Y-Chromosomes are passed down from father to son. An mtDNA profile will determine to which “group” that person belongs.

Y-Chromosomes and mtDNA Put into Haplogroups

In order to facilitate the understanding of how this genetic clustering works, scientists have classed all the different genetic components into ancestral clans, called “haplogroups.” Letters of the alphabet have been assigned to the haplogroups for differentiation purposes and in order to represent the branches of the tree for Homo sapiens. The study of haplogroups therefore provides modern scientists with the key to understanding human origins going back thousands of years.

In this way, each major branch of the Homo sapiens family has been assigned a haplogroup, or in most cases, a dominant haplogroup. Furthermore, testing of “base” populations (that is, “indigenous” populations associated with specific areas has provided scientists with specific clusters for specific people.

A modern DNA test will, therefore, be able to determine the ultimate origin of an individual. This science is already being used by law enforcement agencies across the world to identify crime victims or criminals.

By comparing DNA samples to these “base” population records, it is possible to determine an

individual's precise "group" origin and link them back to a specific geographic area, no matter how long they might have lived in another region.

Y Haplogroup Categories

A "haplotype" is the genetic make-up of an individual chromosome. By analysing haplotypes, the specific geographic areas of origin of that haplotype can be identified. Some examples will suffice:

In the Y-Haplogroup categories, someone showing the "A" Y-Chromosome marker is representative of peoples from Sub-Saharan Africa. Defined by the further marker called "M91," many individuals carrying this live in Ethiopia, the Sudan and southern regions in Africa.

Marker M60 defines Haplogroup B, another ancient African lineage with a broad dispersal across that continent.

Marker M130 origin people are found throughout mainland Asia, the South Pacific, and at low frequency in Native American populations. This marker gave rise to Haplogroup C in southern Asia which in turn spread through New Guinea, Australia, and northern Asia and is currently found in large numbers in India.

Haplogroup D is found primarily in central Asia, southeast Asia and in Japan. Haplogroup D2, or marker M174, is found exclusively in Japan.

The E3a Haplogroup is from sub-Saharan Africa and is the most common lineage amongst blacks in America, indicating that was the major source of the African slave trade during early colonial times.

There are a great many other haplogroups (see the haplogroup charts) all of which indicate precise national origins and form the basis of modern identifying populations.

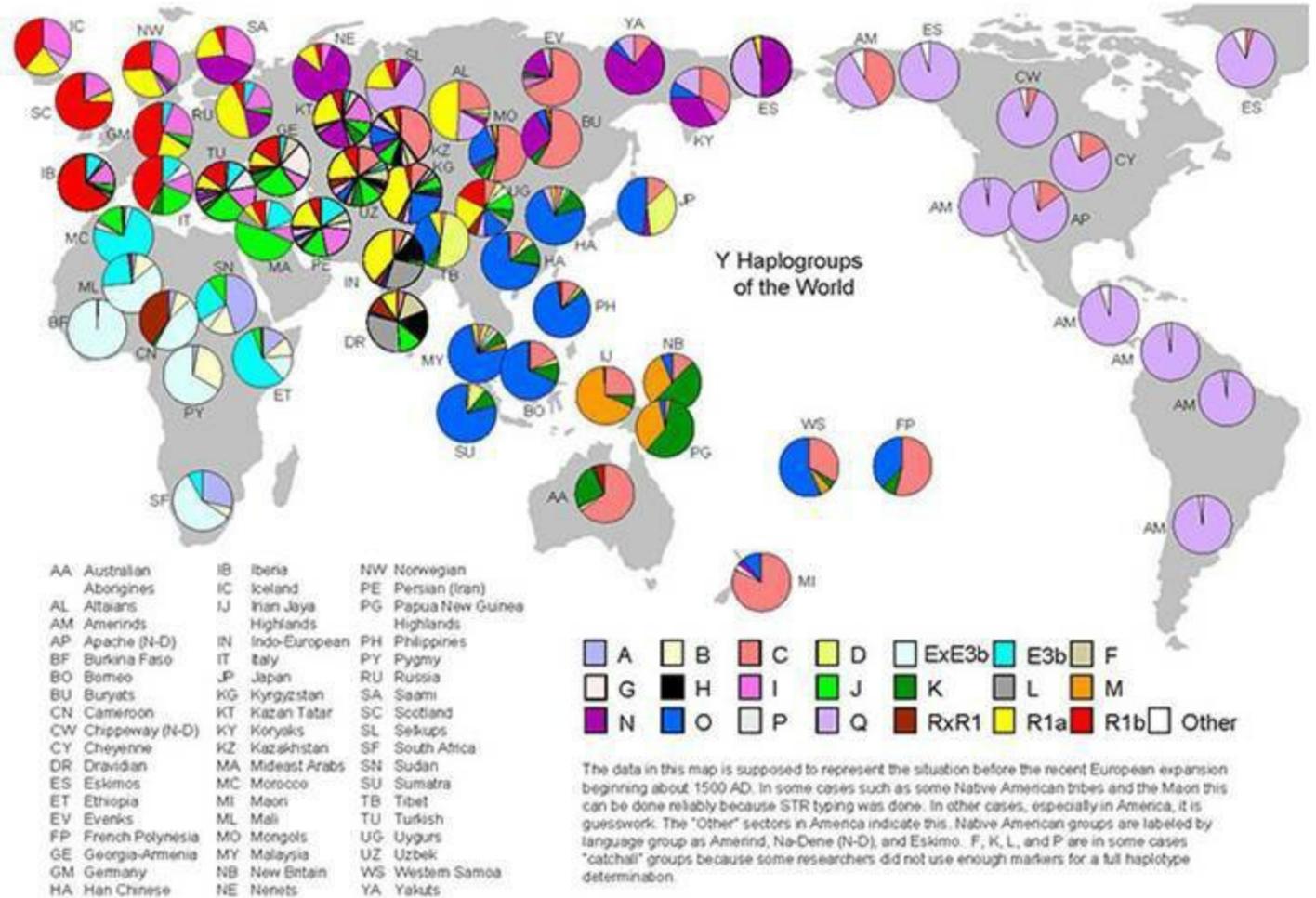
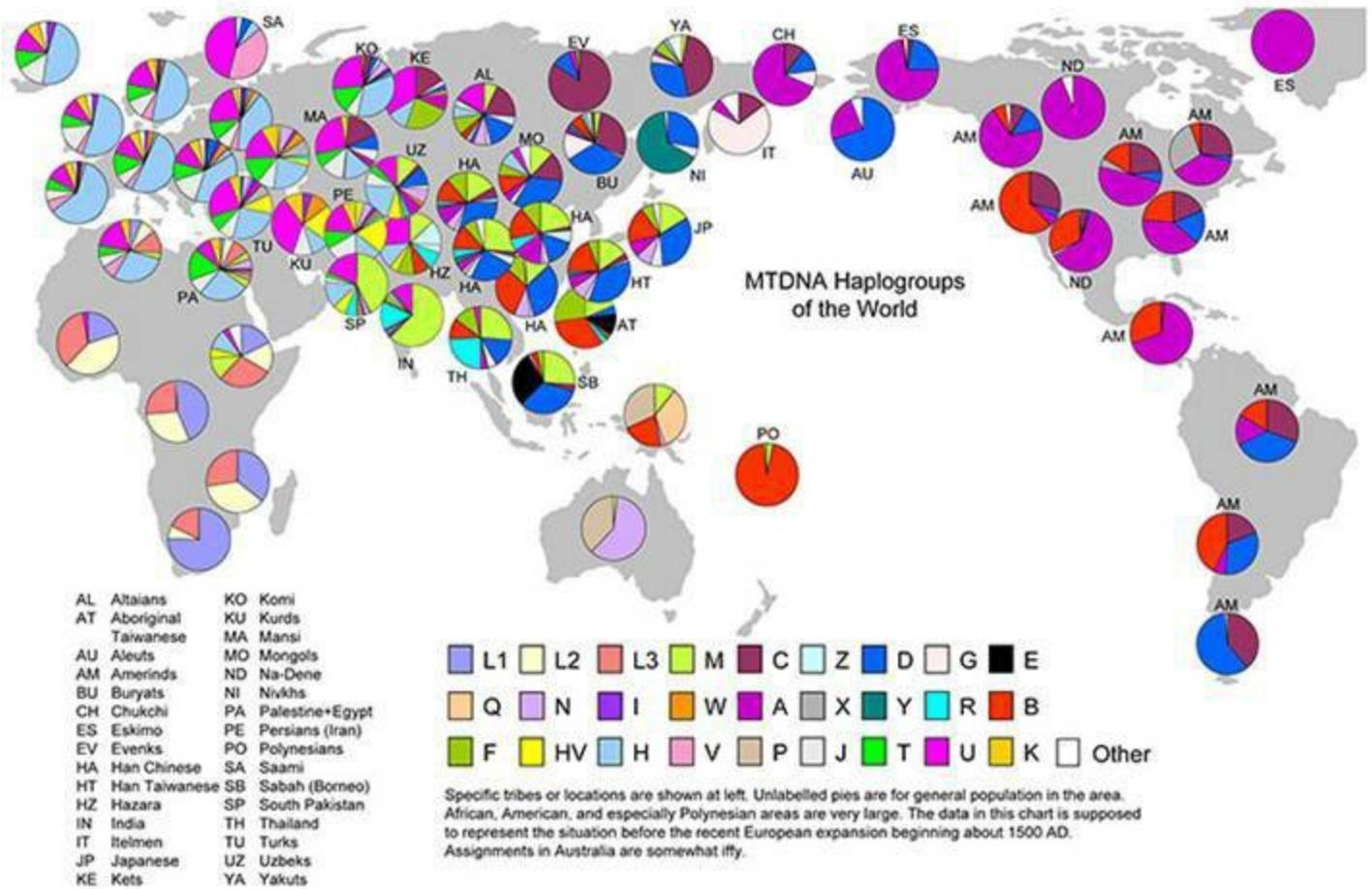
The Implications of Haplogroups and Their Geographic Origins

The close correlation between haplotypes and geographic areas is an important determinant in identifying which population is "native," or indigenous to a specific area.

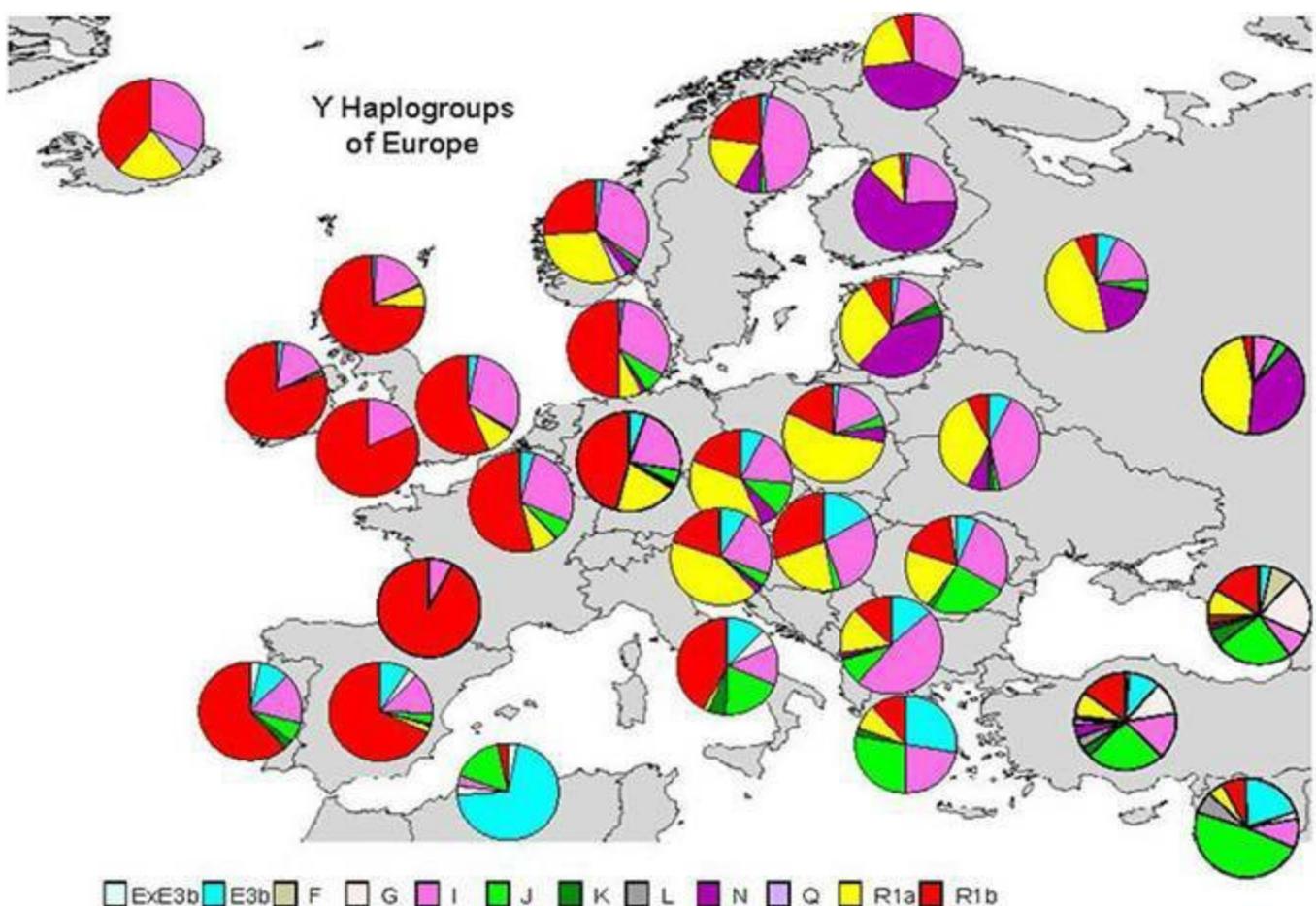
All of the currently accepted Third World indigenous peoples are represented by specific haplogroups.

If it can be shown that Britain (or any of the European nations) also has specific unique haplogroups which have been established in distinct regions, then there is no historical, genetic or legal reason why the populations who have been resident in these areas for thousands of years cannot also qualify for "indigenous" status.

All that remains, therefore, is to correlate the historical record of the British Isles with the latest DNA results. If they match up, the case for the existence of an indigenous people is proven.



Y Haplogroups of Europe



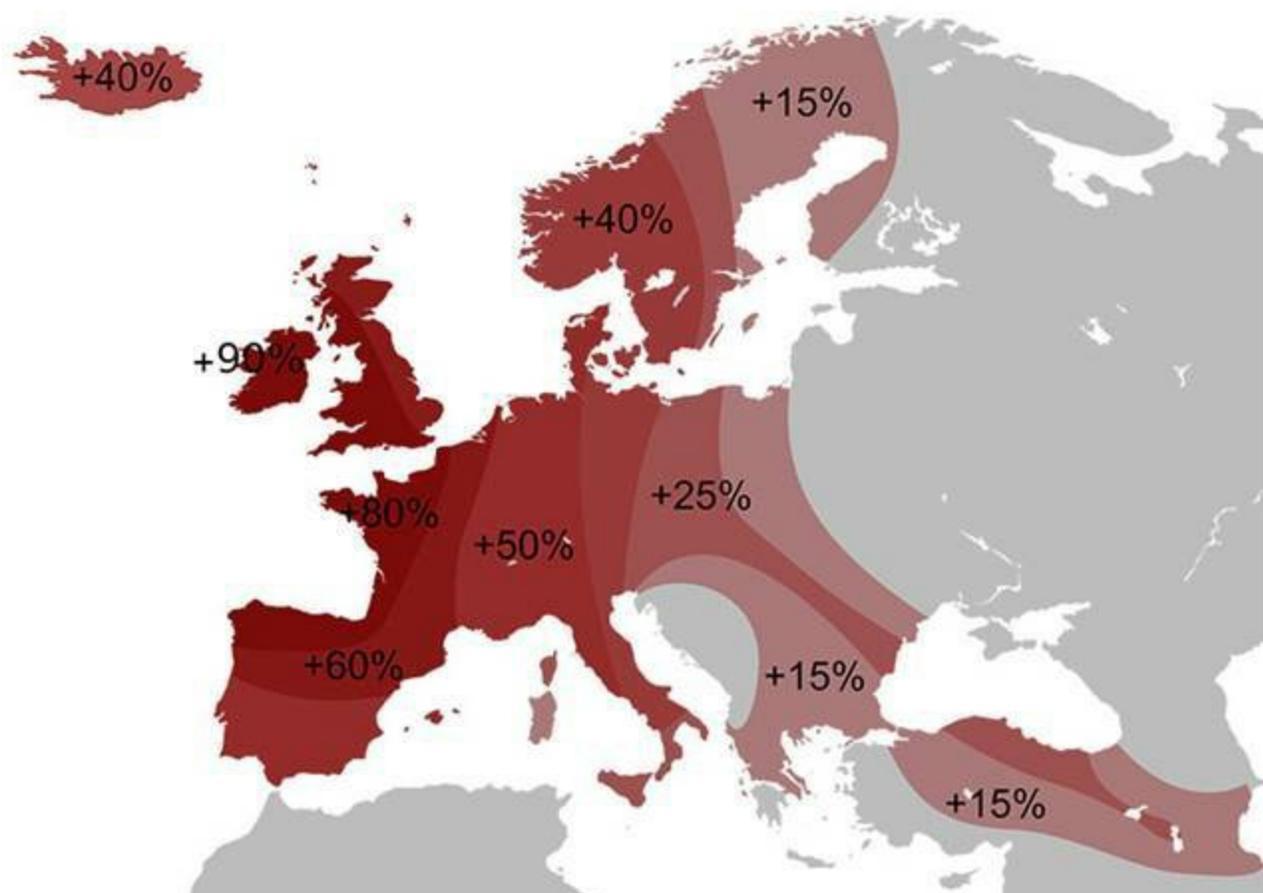
- ExE3b
- E3b
- F
- G
- I
- J
- K
- L
- N
- Q
- R1a
- R1b

SECTION FOUR: HAPLOGROUPS FOUND IN BRITAIN (PRIOR TO MODERN THIRD WORLD IMMIGRATION)

THE advent of developed DNA testing has enabled forensic scientists, geneticists and historians alike to lay out a highly accurate map of the world's population prior to the mass migrations of peoples which marked the start of the colonial period.

The British Isles are no exception, and the Y-Chromosome and mtDNA ancestry of our homeland has been thoroughly mapped in a large number of scientific works (listed as Appendix 1).

The results of this research have revealed that, genetically speaking, the population native to the British Isles is closely associated with the larger region of Western Europe and in particular with the following haplotypes (note: all data is from samples prior to current Third World immigration):



Distribution of the R1b Y-Chromosome haplogroup, expressed as a percentage of the total Y-Chromosomes in each region.

Y-Chromosome Haplotypes Found in Britain