

### Patterson DNA Match

This email chain resulted from a Y-DNA match with Gene \*\*\*\*, from Kentucky, whose ancestor was an Irish-Scot. His earliest known ancestor is Robert Patterson, father of James Patterson Sr., born in Londonderry, Northern Ireland. James immigrated to America in the early 1700's and married Emaline McCorkle in 1760. Gene has good documents to support this, including land claims in America. A lot of information has surfaced implying that our John Paterson could well have moved to Ireland prior to his immigration to America, and the Y-DNA implies that the Gaspé Pattersons are related.

Dec. 5 - Hi Andy

That is interesting information from Gene. You match him as closely as you do to me and Michael. A genetic distance of two in 67 markers. Pioneer John obviously had ancestors who settled in the colonies. I responded to Gene and gave him a bit of information on my DNA findings. With all these obvious cousins, we have to hope that one of them can trace back one or two more generations so that we can identify a common ancestor.

In a previous email, you asked about information on the oil refinery at #5. In Wes Patterson's great grandfather's journal, he described it and talked about hauling oil from the other wells to the refinery. Wes is planning to donate the journals to the Gaspé museum, so you will be able to read them.

Nels

Dec. 5 - **Subject:** The early Patterson's in Kentucky

It was so great to hear from you. What I have found is James Patterson was born about 1755 died around 1797. 1st wife Mildred Black was born in 1755 in North Carolina. She died in Madison county Kentucky They had Archibald Patterson born about 1770 in NC He married Ann Smith on Oct 29 1803 in Rowan, North Carolina He died about 1839. I found a Daughter Rosanna nothing else

James Patterson remarried ? they had

Joseph Jessey Patterson born about 1775 in Kentucky

I have everything from Archibald down if you want that information

This is great slowly piecing together bits and pieces hope more and more people start doing the DNA

i took a course at university of Kentucky about America before the revolution. Hoping to find out anything. Seems that most of the population at that time was more north. and that many of the English at that time were convicts to get rid of them. Most of the Scotch came to be free of England. I wonder if that is when the original brothers came over. They ended up going in different directions I have found genealogy's that says James went to north Carolina from Pennsylvania but no proof.

Let's keep plugging away some how it will get figured out. Glad to find a connection.

Melanie

Dec.7 - [Hi Melanie,](#)

Here is additional information I found. I did not find Archibald Patterson on the 1800 Madison County Tax list, however, I did find Jesse and Mildred. I found Jesse and Archibald on the 1810 Fed Census for Madison living close by. I found census data for Jesse for 1810 and 1820. I found census data for Archibald for 1810, 1820, and 1830 all in Madison County. It would appear from the ages on the 1820 census's that Archibald was slight older than Jesse. In 1850 Fed Census, James T and John H. both sons of Jesse, were living side by side in Shelby County, Illinois. Both apparently died between 1850 and 1860. James T. was my great, great grandfather. Sincerely, Gene

Dec. 9 - Gene is doing an incredible research job. He has gone back two more generations, to James Patterson Sr. and his father Robert Patterson, both in Londonderry, Northern Ireland. He has good documents to support this, including land claims in America.

James Sr. was born in Londonderry in 1699. His parents were Robert and Margaret(Teatich) Patterson. He came to America in the 1700's (I don't have a good date on that yet), landing at Philadelphia. He married Emeline McCorkle, also from Northern Ireland, in 1760, when he was 61 years old. They had five children, including James Jr. and Alexander.

Martha, your dad came from good stock. James Sr. lived to be 115 years old and one of his daughters lived for 102 years. He was a blacksmith in North Carolina. On his 100th birthday, he made a set of horse shoes and nails, shod his horse and saddled it and went for a ride.

In 1777, he signed an oath to defend North Carolina from King George III. He was a Justice of the Peace and a veteran of the Revolutionary War. In return for his patriotic service, he was granted 45,000 acres in Tennessee (it was a part of North Carolina at that time). He stated that he was of Scotch ancestry.

I will keep you posted. I hope this information hangs together. There are still a few events to sort out before I feel 100% but Gene is very thorough. I have just sent him a list of questions.

Nels

Dec. 10 - Nelson,

I think you are looking for a degree of certainty that does not exist. The most you can hope for is a consistency that lends to a degree of probability. Federal Census data with significant details such as locality of birth, family names, close ages, and etc does not exist until the 1850 Fed census. Birth certificates did not come into being until the late 1800's (1860 or so). Death certificates were not mandated until after 1900. Before that you had family lore, land transactions, wills (if they existed), possible court records, bible records and maybe an obituary. Ancestry.com and Family Search are good information data bases. Their family trees not so much! Ancestry.com promotes their click on "fig" leaves which you could do almost as well with a dart board; someone throws it out there and everyone adds it in without any substantiation. My approach is look at the area, look at the targets associations, look for any supporting records and then decide, does it make sense. Back in those days a tombstone and graveyard is a gold mine; that pinpoints timeframes and specific locations.

For that period I would regard specific dates as questionable; You are look at goal posts; approximate dates that hold substance. We know that there was a James Patterson, Sr., a James Patterson, Jr., and a Mildred (Milley) Patterson and Archibald Patterson. There was a Jesse Patterson who traveled in the same circles and timeframe as Mildred and Archibald. The timeline fits and I would say there is a high

probability that there is a family association. Different pieces of family lore seems to support this. As far as specific family lists they are frequently just pieced together as different facts become available.

There is no cast in concrete road map.

Gene

Dec 10 - I have received more info from Gene. We now think that James arrived in Philadelphia in 1702, with his parents, when he was only 3 years old. They lived in Patterson, N.J. That seems quite appropriate. John, I remember that years ago you thought that Patterson would be a good place to look for our ancestor. Apparently they arrived in Philadelphia on a ship named Active. Do any of you have ways of searching passenger lists away back to 1702? It would be great to see who else was on that ship. I will try to get some more specific information on James Sr. His marriage date seems quite unusual but his activity in the Revolutionary War is even more incredulous. He would be almost 80 years old. If all this new info hangs together, then we have to figure out where John fits into it. Was he Alexander's son (James Sr.s grandson) Or, did another Patterson family come over on the same ship? Or, none of the above.

Nels

Dec. 10 -

Hi Rebecca,

I saw you post on the public notes for Nancy E. Browns' FAG Memorial for James Patterson. I had the same question on the 1802 date for coming to USA. He could not have been in Rev War in NC with that date.

It would appear that there were two James Patterson's in Rowan County, NC in the late 1790's - James Patterson, Sr. and a James Patterson, Jr. These land transactions high light the relationship.

<http://files.usgwarchives.net/nc/rowan/deeds/patterso258gdd.txt>

<http://files.usgwarchives.net/nc/rowan/deeds/powders256gdd.txt>

<http://files.usgwarchives.net/nc/rowan/deeds/patterso257gdd.txt>

It would confirm that old James' wife was Emeline McCorkle and that he sold land to his son James Patterson, Jr. in 1788. This would also tie in with the two James Patterson's in the 1790 Federal Census. The Milly Patterson in the last link would be Mildred Patterson. This would also tend to confirm that the Patterson who died was James Patterson, Jr. NOT the older one married to Emeline.

My lineage goes from James, Sr. -> James, Jr. -> Jesse Patterson -> James T. Patterson -> John M., Sr. -> John M., Jr. -> Alva -> to me.

Here is the gravestone and memorial for my great, grandfather James T. Patterson:

<http://www.findagrave.com/cgi-bin/fg.cgi?page=gr&GRid=16311415>

From research data, it would appear the James T. and his brother John H. died about the same time around 1855. Both wife's were still living adjacent in the 1860 Federal Census but both husbands were gone.

I see from your claim on James Patterson (1699-1814) that we may be distant relatives?

Sincerely,

Gene

Dec. 15 -

Everyone has sure come up with a lot of interesting information since Gene made his DNA connection with the rest of us. I was hoping to spend a bit of time sifting through everyone's comments, information and ideas this weekend, but ran out of time. I have too much year end stuff on now so it will have to wait until the Christmas holidays.

I think the 1719 information below is interesting, although Londonderry and Cork are at opposite ends of Ireland.

Here are a few questions worth trying to answer.

1. What is the source for the 1699 date of birth? Is this a date from Ireland, or has someone worked backwards from some event in America to estimate 1699?
2. There has been some reference to a 1702 arrival date in Philadelphia. What is the source for this and what information is contained in that source?
3. If James was born in 1699 and married around age 60, are there any indicators that this might have been a second marriage? The comments below suggest he was married in 1738 (only age 40 if born in 1699) but the first child appears to be born in 1748.
4. The comments below that James was a noted Roman Catholic seems questionable, given the Ulster connection, but not impossible. I knew that Jerome Bonaparte had married someone with the last name of Patterson. Check out Wikipedia. The connection seems more hopeful than likely, but it might be worth checking out what is known about her father William.

I would like to say thanks to everyone who has looked for information on this connection. We are now back one more generation and hopefully we can push it back one more.

John

Dec. 16 - According to the following excerpt from the IGI (which I know some of you are very skeptical about) Emeline's father was James.

Emeline /McCorcle/ Pedigree Resource File	birth:	1718	Argyllshire, Scotland	father:James /McCorkle/
	death:	1814	Iredell Co. North Carolina;Iredell, North Carolina, USA	mother:Jane /Steele/ spouse:James /Patterson/ children:James /Patterson/, Alexander /Patterson/, Rebecca /Patterson/,
	marriage:	1738	New Jersey, USA	

James is mentioned in your article as follows:

With the help of his friend, Prince James, the Duke of York, Penn established Philadelphia and, by 1682, had sold some 500,000 acres of 500 acre plots at the nominal price of £10 each. In his ground breaking book, *From Viking Glory: Notes the McCorkle Family in Scotland and America*, Louis McCorkle proposed that **James**, William and Samuel McCorkle were the progenitors of the McCorkles that had their American origin in Lancaster, Chester and Bucks Counties, Pennsylvania in the early 1700s.

So Beverly was provided with a large tract, but when the surveyors arrived in 1736, they noted that some people from Pennsylvania were already settled there. The historian, Oren Morton, states that Beverly initiated an "ejectment" suit against a **James McCorkle** because McCorkle was already living on the tract when the survey team arrived. The court ruled that McCorkle could remain after he paid Beverly for the property.

I also found these by following various links:

Birth 1718, Emmeline McCorkle, F, Father; James and mother; Jane Steele  
on this site:

<https://sites.google.com/site/ulstermccorkells/records/baptisms-civil-births>

A lot of interesting material on this site:

<https://sites.google.com/site/ulstermccorkells/>

Another interesting site:

<http://www.1718migration.org.uk/>

*In 1718, the first organized migration of Scots and Irish-born Presbyterian people left the north of Ireland on their way to a new life in the New*

*England colonies in north America.*

Parts of their story are familiar, but much has been forgotten. This website sets out what is known of the history of the Scots and Irish of the 1718 migration, and also reminds us of the lives of those who were left behind in Ireland.

Sons and daughters and grandchildren of some of the people who arrived in New Hampshire moved on to other parts of America; some of those who were left behind in Ireland, as well as many thousands of people of later generations left Ireland to go elsewhere in the New World.

The internet and email may make it possible to pool together knowledge of distant ancestors, so that people from Ireland, America and elsewhere can link up to start to re-create connections between people and places that were sundered almost three hundred years ago.

The website has sections on genealogy, as well as links to further information on travel and on Ulster and Scots heritage.

*The Philadelphia merchant, Jonathan Dickenson, recorded in 1717 that 'a small vessel from Leverpoole brought 135... passengers from the North of Ireland' and he added 'they say Considerable Number will follow next summer.'*<sup>1</sup> In fact, the summer of 1718 saw nearly 700 Ulster Presbyterians arrive in Boston Harbour on five small ships from the North Ireland.<sup>2</sup> During the next two years approximately 2,600 Scots-Irish travelled to New England and over the next half-century an estimated 200,000 to 250,000 of their co-religionists followed them to a New World (at a time when the Presbyterian population of Ulster was probably only half a million).<sup>3</sup>

Thus, the small company of men, women, and children who landed in 1718 can be regarded as the Scots-Irish equivalent to

the 'Pilgrims Fathers'<sup>4</sup>

Andy

Dec. 11 - The following is yet another document that I found on an interesting website called [www.werelate.org](http://www.werelate.org)

Are any of you familiar with this website?

Nels

James Patterson b. Abt. 1719 Londonderry, Cork County, Ireland d.1814 Statesville, Iredell County, North Carolina

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Spouse and Children

H. James Patterson Abt 1719 - 1814 W. Emeline McCorkle 1718 - Aft 1764 m. 1738

1.Elizabeth PattersonAbt 1748 - Abt 1846

2.Alexander Patterson1752 - 1834

3.Anna PattersonBef 1757 -

4.James Patterson1761 - 1838

5.Rebecca Patterson1764 - 1866

Some researchers have suggested that this James Patterson was born in 1699 and died in 1814, which would have made him 115 years old at this death. Needless to say, this would have been remarkable, and his more likely birthdate is about 1719. His parentage is not proven. Some researchers claim his father was a Robert Patterson, others have attached him to other Pattersons that migrated to Pennsylvania and Virginia from Ireland in the early 1700's. More research is necessary to prove his parentage.

In the name of God. Amen. I James PATTERSON of Iredell County, and State of North Carolina, calling to mind my mortality knowing it is appointed for all men once to die, and after death the judgment--do make and ordain this my last Will and Testament, --- Principally and first of all I give and recommend my soul into the hand of God who give(sic) it, and my Body to be buried in the Earth, in a decent and Christian manner at the discretion of my Executors; nothing doubting but I shall receive the same again at the General Resurrection, by the mighty Power of God.

And as touching such Worldly Estate wherewith it hath pleased God to blefs(bless) me with in this life--I give Devise, and Difpose (dispose) of the same in the following manner and form. first, I give and bequeath to my Daughter Ann Hufton (Huston) Twenty shillings and a smoothing iron.

Next, I give and bequeath to my Daughter Elizabeth Gamel Twenty shillings and two hundered(sic) acres of my land in the State of Tennasee(sic).

Next, I give and bequeath to my son James Patterson, twenty shillings and a large pewter dish.

Next, I give and bequeath to my son Alexander Patterson twenty shillings, and four Hundred Acres of my land in the state of Tennasee, likewife(sic) I give and bequeath to his son James Patterson, one Hundred Acres of my land in the State of Tennasee.

Next I give and bequeath to my Daughter Rebecka(sic) Dicky(sic) Twenty Shillings, and Two Hundred Acres of my land in the State of Tennessee. likewis I give and bequeath to her son James Dicky One Hundred Acres of my land in the State of Tinnasee(sic).

Next I give and bequeath to my Grand Son James Gamel one Hundred Acres of my land in the State of Tinnasee.

Next I give and bequeath to my son Thomas Patterson's two Sons viz. James and Alfred Thomas one Hundred Acres to each of them of my land in the State of Tinnasee.

Next I give and bequeath to my son Alexander Patterson Two Hundred Acres of my land in the State of Tinnasee...etc...then:

I do hereby constitute make and ordain my Son James Patterson and Samuel Dickey (got it right that time!) my sole Executors of this my last Will and Testament...I have hereunto set my hand and seal this ? day of December and in the year of our Lord, one thousand eight Hundred and fourtee. (signed and witnessed. (August 1815, Iredell County. The will was duly proven in open court by Sam'l King and recorded.)

Some records (in error) said James Patterson was born in 1699 and died 1707. Since his will was proven in 1815, he evidently died that year. Since it highly unlikely he lived to be 116, his birth year is in question!

If it's true that James Patterson volunteered for the Americana Revolution at the age of 62, and we estimate the year to have been 1781, his birth year could have been 1719, which would make him 96 when he died. That sounds more reasonable that the 108 years that were speculated!

His duty in the War was driving a team and wagon around the countryside gathering food from local farmers, i.e., hay, corn, grain, eggs, chickens, meat, etc., to feed the army. For this volunteer service, JAMES PATTERSON was allowed to file for free land located on the edge of the Mississippi River in western Tennessee. He layed claim to 22,000 acres. Those claims, made in 1794 (he would have been about 75), are on file in the Archives in Nashville, TN.

In 1811 (he would have been 92), an earthquake caused 20,000 acres of James Patterson's land to sink 200-300 feet below water level of the Mississippi. Within years, the statute of limitations ran out and the State of Tennessee laid claim to the water-flooded land and called it "Reelfoot Lake." It became a resort for fishing, swimming, camping, etc. (Lake shown on present-day Tennessee maps.)

The 2,000 acres not covered by water were divided among his children via his Last Will and Testament (see above.)

Grant No. 343, Warant No. 2564, 2,500 acres. Grant No. 395, Warrant No. 2537, 500 acres. For services of JAMES PATTERSON for services as Quartermaster in the North Carolina Continental Line.

Rowan County Land Entrys 1778 (R929.37567): 219. Feb. 5, 1778. JAMES PATTERSON enters 300 ac in Rowan Co. on head waters of Lambeth's Cr. and Henderson's Br. of Witherows Cr.; border: his own land where he lives; includes two small improvements (pg. 20).

Ibid: 69. Feb. 4, 1778. Richard Graham enters 145 ac on waters of Second Cr.; between JOHN DICKEY, JAMES PATTERSON, John Cowan & John Lowrance (pg. 8).

Ibid: 815. Claim set up by Elias Loveless "816" May 16, 1778, JAMES PATTERSON enters 250 ac in Rowan Co. on Big Br. waters of Hunting Cr.; between Henry Johnston, William Erwin, Loveless & JOHN PATTERSON; in his own improvement (pg. 66.)

Minutes of Court Pleas and Quarter Sessions, Iredell Co., NC, 1789-1800: I:22 28 June 1790...Grand Jury...Jas PATTERSON...

I:36 29 June 1790...Ord Robt Patton be o/s of rd between Gilbreath Neil's & David Carswell's in rm of Jas PATTERSON.

I:283 17 May 1792...Thos Morris to Burgess Gaither, Esq 65A 30 Nov 1795 Ackd. Robt PATTERSON to Paul Summers 99A 6 Apr 1797 prvn by Thos Hall.

I:286 Geo McKay to Jas PATTERSON 200A 21 Apr 1797, Ackd in Court.

I:314 22 Nov 1797...JOHN DICKEY, Jas Bowman, Joshua Wilson, Hugh McKnight, Thos Beatty, Jos Cook, Thos Cook, SAML DICKEY, Jas Byars...which jury have laid off his dower as follows:...(Dower of the widow of Jas Hughes, decd.)

[edit]

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Samuel DICKEY was James PATTERSON's son-in-law, the son of JOHN DICKEY. This proves they were in same vicinity.

[edit]

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Served as bondsman for wedding of daughter, Rebechah(sic) to Samuel DICKEY, 8 Oct 1788. Witness: Max Osborn. Roll C.085 60001, Rowan Co., NC, Marriage Bond Abstracts 1753-1868.

Ref: North Carolina Marriages: Early to 1800, KwikSearch Dataset, Precision Indexing, Bountiful, UT, 1991.

Ref: Family Search, International Genealogical Index, North American Disc 4, Corporation of the President of The Church of Jesus Christ of Latter-day Saints, Salt Lake City, UT, 1993.

Ref: Marriage Records, Maryland, Virginia, North Carolina, CD#4, Automated Archives, Inc., Orem, Utah, 1994.

Ref: Marriage Records, Southern States, Vol. 1, Early-1850, CD #229, Automated Archives, Inc., Orem, UT, 1994.

From Historical Outline of the Family Dickie (or Dickey), R929.2 D552D, pg. 44, Rowan Co., NC, re: JOHN DICKEY... "His son Samuel (1766-1840) -- I have 1765-1836 -- married a Rebecca PATTERSON, "noted for her beauty and industry," whose father was a noted Catholic Irishman, and whose brother--who had settled in Maryland--became the father of Jerome Bonaparte's wife..."



1790 Heads of Families--North Carolina: PATTERSON, JAMES. 1 free white male 16 yrs old and upward.

2 free white males under 16.  
1 free white female.

Scotch-Irish in Virginia, Augusta County Court Records, Vol. II: (not sure same James) MAY 28, 1751. (574) Road ordered from John Davis's mill to Wood's New Cleared Gap, and John King, with Andrew Erwin, John McGill, Wm. McGill, Robert Fowler, Hugh Campbell, John Erwin, Edward Erwin, Robert Carscaden, Francis Erwin, Edward Erwin, Wm. Frame, Benj. Erwin, Charles Campbell, Robert Campbell, Wm. Brown, Michael Dickey, Robert Brown. Henry Smith, Hugh Diver, Charles Diver, David McCummins, John Davis, Danl. Smith, James Anderson, John Francis, Wm. Alexander, Robert Gamble, Andrew Combe, James Patterson, Francis Brown, Gabriel Pickens, keep it in repair.

Family Group Record FamilySearch® Ancestral File™ v4.19

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Husband's Name

James PATTERSON (AFN:RXHS-KH)

Born: 1701 Place: <, Staunton, VA>

Married: 1738 Place: , , VA

Father:

Mother:

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Wife's Name

Emmeline MCCORKLE (AFN:RXHS-LN)

Born: 1718 Place: , Staunton, VA

Died: Aft 1764 Place:

Married: 1738 Place: , , VA

Father: James MCCORKLE (AFN:K0HJ-Q4)

Mother: Jane STEELE (AFN:RXH6-4R)

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Children

1. Sex Name

F Elizabeth PATTERSON (AFN:RXHS-MT)

Born: Abt 1739 Place: <, , VA>

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2. Sex Name

F Anna PATTERSON (AFN:RXHS-N1)

Born: Abt 1741 Place: <, Rowan, NC>

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3. Sex Name

M Alexander PATTERSON (AFN:RXHS-P6)

Born: 28 Apr 1752 Place: <, Rowan, NC>  
Died: 1834 Place: , , TN

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4. Sex Name

M James Jr. PATTERSON (AFN:RXHS-QC)

Born: 1761 Place: , Rowan, NC  
Died: 9 Nov 1838 Place: , Rowan, NC

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5. Sex Name

F Rebecca PATTERSON (AFN:RXHS-RJ)

Born: 20 Feb 1764 Place: , , NC  
Died: 20 Nov 1866 Place: , Monroe, TN  
Buried: Place: New Hope Meth Ch, Sweetwater, TN

▼ References

1. "From Viking Glory - the McCorkle Family", Louis W. McCorkle, 1982 - Herff-Jones Publishing Co., Marceline, Missouri p.289

Dec. 16 - An interesting article - Nels

The Scots-Irish from the following web site:

<http://www.ulsterancestry.com/ulster-scots.html>

**The Scots-Irish: The Thirteenth Tribe**

**Thanks to Raymond Campbell Paterson**

**"A man with God is always in the majority"**  
*John Knox*

**"I love Highlanders, and I love Lowlanders, but when I come to that branch of our race that has been grafted on to the Ulster stem I take off my hat in veneration and awe"**  
*Lord Rosebery*

Let us begin by asking a simple question-who are the Scots-Irish? Simple questions very rarely have simple answers, and the answer to this one is more complex than most. Much depends, moreover, on where in the world it is posed. In Britain the term is virtually unknown, and most people would assume that it meant some kind of hybridisation between the Irish and the Scots. Only the Protestant communities of Northern Ireland would generally recognise what is meant, though very few would now accept the designation for themselves, preferring to be described as British or Ulstermen. Only in North America, where the term was invented, would one be likely to encounter an immediate recognition; but even here there are problems. Many of the descendents of the original Scots-Irish settlers would happily wear kilts and tartan on commemorative days, though this would have been a shock to their ancestors, who took particular trouble to distance

themselves from all things Celtic and Gaelic. The task of this article is to attempt what is always a dangerous endeavour: the separation of myth and reality, and thus uncover the roots of one of the most remarkable branches of the Scottish-and Irish-race.

The story begins with an ending. In March 1603, the same month that James VI of Scotland began James I of England and Ireland, the earls of Tyrone and Tyrconnell, chiefs of the O'Neills and the O'Donnells, the leading families of the ancient province of Ulster, surrender to the English. Thus concluded the Nine Years War, the latest in a long line of struggles to arrest the steady expansion of English power in Ireland. It was in Ulster that Celtic Ireland had made its last stand against a foreign invader, all the more unwelcome because he now came garbed in a cloak of militant Protestantism, a direct challenge to an ancient Catholic tradition. It had been a particularly bitter struggle, and Ulster had been devastated. The northeastern counties of Antrim and Down, within sight of the coast of Scotland, are described by contemporary writers as 'all waste'.

For James the conclusion of the Nine Years War came as a welcome addition to his new glories; it also presented him with a problem and an opportunity. As a man and a king he was no more sympathetic to Gaelic traditions and culture than his Tudor predecessors on the English throne. While still King of Scots he had been preoccupied with the problems posed by his own minorities in the Highlands and Islands, whom he once described as 'utterly barbarous.' In the 1590s he had even sponsored a scheme of internal colonisation or plantation, handing over the island of Lewis to a party of Lowland adventurers. These men were to bring civilisation and commerce to the western Isles, in a project that allowed for the wholesale extermination of the local Gaelic clans. Faced with the widespread hostility of the Highland communities, the Lewis plantation was a costly failure: the idea, however, remained fixed in the royal mind.

In Ulster, unlike the Scottish Highlands, the local people had been severely demoralised. Plantation was not a new idea in Ireland, but past schemes had achieved very little. To begin with James showed little interest in a fresh project but for a series of unusual opportunities. The first involved two rather shady Lowland opportunists, the kind of men all too attractive to the enterprising king. James Hamilton was a university don and a spy; and Sir Hugh Montgomery, his partner, was an Ayrshire laird. Together they helped Conn O'Neill, an Irish chieftain, escape from Carrickfergus Castle, where he had been imprisoned for rioting, and offered to obtain a royal pardon for him in return for a share of his substantial estates in Antrim and Down. James, originally hostile to the proposal, became the fourth partner in the enterprise, no doubt amused by the audacity of Hamilton and Montgomery. Both men proposed to bring over large parties of Scots Lowlanders to replenish the depopulated areas, thus reviving the hitherto discredited idea of plantation. James now had a way of driving a Lowland, Protestant and English-speaking wedge into the heart of a Gaelic and Catholic world. In granting Hamilton the territory of Upper Clondeboy and Great Ardes, James emphasised the intention "...of inhabiting the same, being now depopulated and wasted, with English and Scottish men; and the carrying of men, cattle, corn and all other commodities from England and Scotland into the said territories. Also, to have liberty to alien [grant] to any English or Scottish men, or of English and Scottish name and blood, and not to have the mere Irish."

Ireland was formally an English possession, so it was important to emphasise English as well as Scottish settlement, though for reasons of geography and temperament, the new plantation was almost exclusively Scottish, as James himself clearly recognised it would be: 'The Scots are a middle temper, between the English tender breeding and the Irish rude breeding and are a great deal more likely to adventure to plant Ulster than the English.'

Taking the lead of Montgomery and Hamilton, land hungry Scots crossed the North Channel in ever increasing numbers. What they found would have daunted all but the hardiest spirits: '...parishes were now more wasted than America (when the Spanish landed there)...for in all those three parishes [Glenabbey, Donaghadee and Newtonards] thirty cabins could not be found, nor any stone walls, but ruined roofless churches, and a few vaults at Grey Abbey, and a stump of an old castle in Newton, in each of which some gentlemen sheltered themselves at their first coming over.' But the land was good and largely unfarmed, as the native Irish economy had been pastoral rather than arable. Settlers were also encouraged by the promise of long leases, far better than the unfavourable terms in their native Scotland, where short leases acted as a disincentive to good husbandry and improvements. Plantation, the Scots were soon to show, could be made to work, especially when it was supported by adequate military force.

A second and more significant opportunity came in September 1607. Although Hugh O'Neil, Earl of Tyrone, and Hugh O'Donnell, Earl of Tyrconnel, had made their peace with the government some years before, they had been subject to almost continual harassment by the Dublin authorities. Fearing for their safety, the two chiefs left for the continent, never to return, an episode famous in Irish history as 'The Flight of the Earls.' James now had huge territories in central and western Ulster: Hamilton and Montgomery's free enterprise scheme was supplemented by the Plantation of Ulster. Land was granted to men known as 'undertakers', who pledged themselves to bring over settlers from England and Scotland; only the more inferior lands were to be allotted to the native Irish. This time more English settlers began to make an appearance, though they continued to be numerically weaker than their Scottish cousins. This is hardly surprising: England was richer and far more settled than Scotland, and Ireland remained a dangerous frontier. Native Irish chieftains, deeply resentful of their changing circumstances, took to the wilds as outlaws, and as 'woodkernes' represented a real threat to the more isolated settlers, many of whom were wiped out in midnight raids. The descendants of the Scots migrants were later to face a similar threat on the American frontier. While the Irish raiders were tough, the Scots were even tougher. Many of the early migrants came from the Scottish borders, men with names like Armstrong, Bell and Elliot, where they had been hardened in an age-old struggle with the English.

Despite the woodkernes-and the wolves-the Plantation survived and prospered. In 1634 Sir William Brereton, in a journey through Ayrshire noted that: 'Above the thousand persons have, within the last two years past, left the country wherein they lived...and are gone for Ireland. They have come by one hundred in company through the town, and three hundred have gone on hence together, shipped for Ireland at one tide...' By 1640 it is estimated that as many as 100,000 Scots had settled in Ulster compared with some 20,000 migrants from England.

As well as new modes of farming the Scots brought a strict Calvinist doctrine, which by the late 1630s was taking a firmly Presbyterian shape, as opposed to the episcopacy favoured by the king. Later in the century an Anglican opponent of the puritans detailed the impact of Scottish Presbyterianism on Ulster:

"Hereupon followed the plantation of Ulster, first undertaken by the city of London, who fortified Coleraine and built Londonderry, and purchased many thousand acres of land in the parts adjoining. But it was carried on more vigorously, as most unfortunately withal, by some adventurers of the Scottish nation who poured themselves into this country as the richer soil; and, though they were sufficiently industrious in improving their own fortunes there, and setting up preaching in all churches wheresoever they fixed, yet whether it happened for the better or the worse, the event hath showed. For they brought with them hither such a stock of Puritanism, such as contempt of bishops, such a neglect of the public liturgy, and other divine offices of this church,

that there was nothing less to be found amongst them than the government and forms of worship established in the church of England."

Charles I, James son and successor, in attempting to force Scotland to accept the English forms of worship, took a path that led directly to the Civil Wars. This had a profound effect on the Protestant settlers in Ulster. Although the Scots had originally been made welcome by the English Lord Deputy in Dublin, their enthusiasm for Presbyterianism made them politically suspect. Confronted by official hostility they faced an even greater threat in 1641 when the native Irish rose in revolt, venting years of frustration on the bewildered and badly frightened settlers.

The colony survived, though it entered a prolonged period of stagnation and crisis, which only really came to an end with the defeat of the Catholic Jacobites in the war of 1689-1691. During the wars the Ulster Scots had played a full part, assisting, amongst other things, in the famous siege of Londonderry. Among their rewards they could expect, at the very least, a measure of religious toleration: after all, the revolution settlement had at last conceded the right of Scotland to a Presbyterian church after years of Stewart persecution. But the Ulster Presbyterians were in caught in a paradox: though the reign of William of Orange brought a measure of calm, they were still subject to a religious establishment in Dublin, which remained strictly Anglican in outlook. During the reign of Queen Anne the Presbyterians, though part of the victorious Protestant party, were to find themselves just as outcast as their despised Catholic neighbours.

The successive wars had the effect of once again depopulating the fields of Ulster: many of the original settlers had been killed or had returned to Scotland for their own safety. An appeal was made for fresh settlers, with twenty-year farm leases being held out as bait. Thus began the last great wave of Scots migration to Ulster. In the decade up to 1700 an estimated 50,000 people made the crossing. Politically this last wave was among the most significant, especially for the future of America and the creation of that unique outlook that was in time to be known as Scots-Irish.

By 1707, the year that the Scottish parliament merged with its English cousin, the Protestant colony of Ulster was a hundred years old. The differences that had existed between the original settlers, whither Scots or English, had largely ceased to exist. It is now possible to discover a distinct Protestant Ulster identity, recognisably unique and distinct from the sources of origin. With the absence of outmoded feudalism, still present in Scotland, looser kinship ties, and a freer labour market the Ulster Protestants began to develop in an unanticipated direction. If anything religion provided the common bond, rather than race, uniting dissenters of differing faiths, though it is also true to say that the Scots settlers had acquired a cultural domination over their English counterparts. Though loyal to the crown, they were a people who, through decades of adversity, had become self reliant, and never quite lost the feeling that they were surrounded by a hostile world: 'They learned from hard experience', one commentator noted 'that one must fight for what he has; that turning the other cheek does not guarantee property rights; in short, that might is right, at least in the matter of life and land ownership.' In the early years of the eighteenth century they found themselves once again under attack, though this time from a totally unexpected direction.

In 1704 the government of Queen Anne, dominated by the Anglican High Church party, passed an act that had a direct bearing on the Ulster Scots. All office holders were obliged to take communion in the Established Church, a measure which at a single stroke virtually wiped out much of the civil administration in the north of Ireland. It was even seriously suggested that Presbyterian ministers could be brought before Anglican church courts, charged with fornicating with their own wives. The worst features of the new legislation was removed by the Toleration Act of 1719, but the damage had been done, and full discrimination against the Presbyterians was not finally ended

until the middle of the nineteenth century. The irony and unfairness of the new policy was pointed out, amongst others, by Daniel Defoe, the author of *Robinson Crusoe*:

‘It seems somewhat hard, and savours of the most scandalous ingratitude, that the very people who drank deepest of the popish fury, and were the most vigorous to show their zeal and their courage in opposing tyranny and popery, and on the foot of forwardness and valour the Church of Ireland recovered herself from her low condition, should now be requited with so injurious a treatment as to be linked with the very Papists they fought against... There will certainly be no encouragement to the Dissenters to join with their brethren the next time the Papists shall please to take arms and attempt their throats. Not but they may be fools enough as they always were to stand in the gap.’

The Ulster Presbyterians had endured-and survived-past waves of religious discrimination, and would most likely have continued to thrive in the face of official hostility. But in the early years of the new century they were faced with an additional challenge, one that threatened the whole basis of their economic existence in Ireland. By 1710 most of the farm leases granted to the settlers in the 1690s had expired; new leases were withheld until the tenants agreed to pay greatly increased rents, which many could simply not afford to do. Rather than submit to these new conditions whole communities, led by their ministers, began to take ship for the Americas: a new exodus was about to begin. In 1719, the year after the first great wave moved west, Archbishop William King wrote an account of the migration from Ulster, pinpointing the real source of the upheaval:

‘Some would insinuate that this in some measure is due to the uneasiness dissenters have in the matter of religion, but this is plainly a mistake; for dissenters were never more easy as to that matter than they had been since the Revolution [of 1688] and are at present; and yet never thought of leaving the kingdom, till oppressed by the excessive rents and other temporal hardships: nor do any dissenters leave us, but proportionally of all sorts, except Papists. The truth is this: after the Revolution, most of the kingdom was waste, and abandoned of people destroyed in the war: the landlords therefore were glad to get tenants at any rate, and let their lands at very easy rents; they invited abundance of people to come over here, especially from Scotland, and they lived here very happily ever since; but now their leases are expired, and they are obliged not only to give what they paid before the Revolution, but in most places double and in many places treble, so that it is impossible for people to live or subsist on their farms.’

As the years passed thousands of people crossed the Atlantic from Ulster, just as their ancestors had crossed the North Channel from Scotland a century or more before. However, by 1750 the pace of migration began to slow, as relatively normal conditions returned to Ulster after years of economic dislocation. The period of calm was all too brief. In 1771 a fresh wave of migration began, once again induced by the greed of the landlords, which was arguably to have serious consequences for the security of the British Empire in North America. Faced with a fresh series of rent hikes, local people at first mounted some resistance, gathered together in an organisation known as the Hearts of Steel; but the landlords had the law and the army on their side. In the short period left before the outbreak of the American Revolution a further 30,000 Ulstermen left for the colonies, joining some 200,000 who had already made their homes there earlier in the century. The contemporary image of the Ulster Protestant is most commonly that of the Orangeman, with all of his exaggerated loyalty to Britain and the Crown. For the dispossessed of the 1770s the opposite was true: they had lost everything, and came to America with an intense hostility towards all things British.

For the original Quaker and Puritan settlers of the thirteen colonies, largely English in origin, the emigrants of Ulster, an increasingly common sight, were usually described as ‘Irish.’ To counter this misconception the newcomers adopted the older description of ‘Scots’. It was in this semantic

exchange that a new breed took shape: they were the 'Scots-Irish.' For many years these people had lived on a frontier in Ireland, and it seemed natural for them to push on to a new frontier, where land was both plentiful and cheap, introducing a new urgency and dynamism into a rather complacent colonial society. Before long these 'backwoodsmen', distrustful of all authority and government, had established a hold on the western wilderness, fighting Indians and wolves in much the same way that they had once fought wolves and woodkern. In Pennsylvania the Scots-Irish established an almost complete domination of the outer reaches of the old Quaker colony. It was a dangerous life, but one which has established a lasting image in American history and folklore:

'He was a farmer so far as was needful and practicable out of the reach of all markets, though as often as not his corn was planted and his grass mown, with the long-barrelled short-stocked ponderous small-bore rifle upon which his life so often hung, placed ready and loaded against a handy stump. What sheep he could protect from the bears and the wolves, together with a patch of flax, provided his family with covering and clothing. Swarthy as an Indian and almost as sinewy, with hair falling to his shoulders from beneath a coon-skin cap, a buck-skin hunting shirt tied at his waist, his nether man was encased in an Indian breach-clout, and his feet clad in deer-skin and moccasins.'

With the outbreak of the Revolution in 1775 the Scots-Irish, in interesting contrast to many of their Scottish cousins, were among the most determined adherents of the rebel cause. Their frontier skills were particularly useful in destroying Burgoyne's army in the Saratoga campaign; and George Washington was even moved to say that if the cause was lost everywhere else he would take a last stand among the Scots-Irish of his native Virginia. Serving in the British Army, Captain Johann Henricks, one of the much despised 'Hessians', wrote in frustration 'Call it not an American rebellion, it is nothing more than an Irish-Scotch Presbyterian Rebellion.' It was their toughness, virility and sense of divine mission that was to help give shape to a new nation, supplying it with such diverse heroes as Davy Crocket and Andrew Jackson. They were indeed God's frontiersmen, the real historical embodiment of the lost tribe of Israel.

### The McCorkle Family

#### **Very Early McCorkle Records in Pennsylvania, Ireland and the Isle of Man**

In the early 1700s, several families of McCorkles and many other [Scot-Irish Presbyterians](#) immigrated to America and settled near the Susquehanna River in the Derry and Paxtang region of Lancaster County (now Dauphin County), Pennsylvania. Although a few of these Pennsylvania immigrants may have come directly from Scotland and elsewhere, the vast majority were undoubtedly Ulster Scots that had moved from Scotland to Ulster, Ireland during the King James "plantation" period which began about 1610.

Contrary to the popular American image of the kilted, Gaelic speaking, bagpipe playing, Highland Scot, the immigrant "Ulstermen" were mainly descendants of Lowland Scots and many had embraced Presbyterianism. Many were descendants of Saxons, Romans and Scandinavians (Vikings) and their customs and habits were more English than Scottish. That is not to say that there weren't ethnic Scots in the Lowlands; however, even these people had been anglicized by the 17<sup>th</sup> century.

Whatever their ethnic origins, almost all were fleeing the persecution, religious wars, famine and other hardships that were rampant in both Scotland and Ireland. After the siege of Londonderry in

1689, the Ulster Scots felt abandoned by the monarchy that had earlier persuaded them to move from Scotland to Ireland. To the Church of Ireland, the Presbyterians were “dissenters” and they were compelled to pay tithes to support the state church. In addition, land ownership in Ulster was largely determined by the King of England who rewarded his well placed followers with large tracts which the landlords divided and rented to the Ulstermen. At the beginning of the 18<sup>th</sup> century, these rents were raised significantly increasing the financial burden on their already beleaguered tenants. All of these events led to a mass exodus from Ulster.

The Presbyterians and many other persecuted religious denominations came to "Penn's Woods" because the Quaker proprietor, William Penn, had instituted laws explicitly guaranteeing freedom of worship, trial by jury, protection of property and many other laws that were part of the United States Constitution written over one-hundred year later. In 1681, as repayment for a debt to Penn's father, Admiral William Penn, King Charles II had granted William Penn some 45,000 square miles north of the Maryland border. With the help of his friend, Prince James, the Duke of York, Penn established Philadelphia and, by 1682, had sold some 500,000 acres of 500 acre plots at the nominal price of £10 each.

In his ground breaking book, *From Viking Glory: Notes on the McCorkle Family in Scotland and America*, Louis McCorkle proposed that James, William and Samuel McCorkle were the progenitors of the McCorkles that had their American origin in Lancaster, Chester and Bucks Counties, Pennsylvania in the early 1700s. The basis for this proposal are several sketchy McCorkle family legends; however, no [primary or secondary evidence](#) of James' or William's existence has ever been found. In the thirty years that have followed the introduction of the McCorkle book, significant research has been done on several McCorkle lines that were only lightly explored or completely omitted from his discussion and analysis. These McCorkle lines introduce additional possible progenitors. [Many of the McCorkle legends are repeated and analyzed here.](#)

The first primary evidence of *any* McCorkle in this area seems to be in the 1737 and 1738 Paxtang District, Lancaster County land warrants that mention Samuel Corkle and Samuel McHurkle as a neighbor. The image at the right is from the 1887 research of William H. Egle, the prolific historian of Pennsylvania. This Samuel McCorkle should not be confused with Samuel McCorkle of Augusta County, Virginia nor should the James and William

McCorkle mentioned in the legends be confused with the later McCorkles found in Augusta and Rockbridge Counties or anywhere else. Also, the 1745/46 and 1749/50 contributions of Samuel McCorkle are mentioned in the Subscription Account Book of Rev. John Roan, who ministered the Presbyterian congregations of Derry, Paxtang and Mt. Joy between 1745 and 1775. Rev. Roan is recorded as being from Greenshaw/Grenshaw, Ireland. In modern Northern Ireland, there are nine Townlands named Gransha, including one in county Donegal. Derry Church (originally Spring Creek) was built in 1720 at a site 14 miles east of modern day Harrisburg and [Paxtang Church](#) (originally called Fishing Creek) was located about 3 miles east of Harrisburg. Paxtang is now a part of Harrisburg, the county seat and state capital. Similarly, Matthew McKorkell (1746) and John McCorkle (1746-1748) were subscribers for the support of Rev. Adam Boyd, the pastor of the Brandywine Manor Presbyterian Church in the forks of the Brandywine Creek in Chester County, Pennsylvania. A little later, the surnames found in the 1774-1785 Tax Lists of Chester County bear an amazing resemblance to the surnames found in Augusta and Rockbridge Counties, Virginia. Included in these lists are the McCorkle given names of James, Archibald, Patrick, George, Robert, William and Mary. **It is very interesting that yDNA testing has revealed that Samuel McCorkle, the subject of this Web Page, was related to the John McCorkle that moved from Pennsylvania to Mecklenburg County, North Carolina about 1765.** Hopefully, this success will encourage other

**NOTES AND QUERIES.**  
**Relating to the History of Dauphin County.**

**XIV.**

**MONTGOMERY—McCORKLE. — John Montgomery and Samuel McCorkle, from the north of Ireland, settled in Paxtang prior to 1735. These families were, or subsequently, related.**



McCorkle males to join the [McCorkle DNA Project](#). For a very brief overview of the early Pennsylvania McCorkles, as well as other McCorkle historical information, see the “McCorkle Gleanings” link below.

Even though claims that these early Pennsylvania McCorkles came directly from Argyllshire, Scotland have been published, we have never seen any evidence at all to substantiate this assertion.



In fact, all primary evidence indicates these McCorkles, or their ancestors, had previously moved to Ireland from Scotland or the Isle of Man and this event could have occurred one hundred years or more before they came to the Colonies. From all accounts, the immigrant McCorkles considered themselves to be Irish and they named their Pennsylvania settlements of Derry, Londonderry, Rapho, Mt. Joy and Donegal after their Irish homelands. Additional evidence is provided by the excellent Steven Akins photo of the Stephen McCorkel tombstone in Ebenezer Presbyterian Church Cemetery, Rock Hill, South Carolina. Before moving to South Carolina, Stephen (1735-1790) apparently lived in

York County, Pennsylvania in the mid-1700s. Although an apparent coat of arms is engraved at the top of the stone, we have not been able to find a similar image in any heraldry reference; however, the inscription "Vigueur de Dessus" (Strength from Above) below the shield is a motto of Clan O'Brien, one of the oldest and best known clans of Ireland. We have not located any other clan in the British Isles that uses this motto. In addition, two adjacent tombstones have almost identical adornments. So in the 1790s, the person responsible for the inscriptions engraved on three McCorkel/McCorkle tombstones seemingly chose to link the decedents with Ireland, not Scotland. "The Muster Roll of County Donnagall 1630 A.D." includes Andrew and John m'Corkill in the employ of Lady Conningham, widow of Sir James Conningham, knight, in the Barony de Rapho. In 1610, King James I of England awarded confiscated Ulster lands to many Scottish nobles, knights, adventurers and others who had won distinction while serving James when he was King James VI of Scotland. These "undertakers" agreed to bring forty-eight English or Scottish men to their Ulster plantations. Among the Scottish grantees was Sir James Cunningham, laird of Glangarnocke, Ayr (Ayrshire), Scotland, who received two 1000 acre grants in the Barony of Rapho. So it seems almost certain that these McCorkills came to Ulster between 1610 and 1630, almost surely from Ayrshire, Scotland. Ayrshire is in the Lowlands, on the Firth of Clyde on the west coast of Scotland. The 1663 Donegal Hearth Money Rolls include William McCorckell, James m'Corkle and Archibald m'Corckle. Later, the Hearth tax enumerations from the 1685 Laggan district, county Donegal, list James and Andrew M'Corckle and also contain a large number of the same surnames found in early 18<sup>th</sup> century Lancaster County, Pennsylvania and a little later in Augusta and Rockbridge Counties, Virginia. For instance, Robert and John Cunningham, natives of north Ireland settled in Augusta about 1735. The recently transcribed Burt Presbyterian Kirk (Church) records in county Donegal include births of Josias, John and George McKorkel/McKorkell between 1679 and 1681/82, as well as, the marriages of Alexander, Andrew, James (3) and Rebecca McCorcle, occurring between 1695 and 1710. Again, the Burt Kirk record includes many of the surnames found in early Lancaster, Augusta and Rockbridge Counties. In 1707, an Andrew McCorkell executed a will in the Diocese of Raphoe, county Donegal. In our search for verifiable evidence in Ulster, we would like to acknowledge the assistance of William Joseph (Joe) McCorkell of Londonderry, Northern Ireland. **Joe recently joined the McCorkle DNA Project and the results of his yDNA test confirm that his ancestors were closely related to the McCorkles that immigrated to southeast Pennsylvania in the early 1700s.** Here is a link to [Ulster McCorkells](#), Joe's excellent website.

However, variations of the McCorkell name appear quite frequently in the early history of the Isle of Man, a large island in the Irish Sea about halfway between Ireland and England/Scotland border.

The Scandinavians (Vikings) conquered, settled and ruled the Isle of Man from about 800 until 1266. They brought with them the surname MacCorkhill (and variations), which is a contraction of Mac-Pór-Ketill, meaning son of Thorr of the kettle, a favorite Scandinavian deity. The earliest known evidence of Isle of Man surnames is the "Declaration of the Bishop, Abbot and Clergy against the Claim of Sir Stephen Lestrop, A. D. 1408" which includes the name of Donald MacCorkyll, the Rector of the Church of St. Mary of Balylagh. The original document is in Latin, so it has been transcribed and translated. In a transcribed Latin version, the name is Donaldus Mc Corkyll and Dilnow Mc Corkyll. The MacCorkyll surname has been noted as an example of a Manx (the nearly extinct language of the Isle of Man) name with Scandinavian origins. However, the Mc/Mac prefix was slowly discarded over the years and by the early 17<sup>th</sup> century, this surname prefix had almost disappeared on the Isle of Man. In 1266, the island came under the rule of the Scots and in 1405, the English replaced the Scots. Other variations of McCorkill and Corkill have been recorded on the Isle of Man in 1430, 1511, 1515, 1532, 1632, 1650 and 1652. Some of the given names noted were William, John, Thomas, Edward, Edmund and Gibbon. Interestingly, Corkill and Corkhill are still relatively common surnames on the Isle of Man and very rare in the rest of the world. Also, the 1850 U. S. census shows about ten male Corkills (and variations) that listed their birthplace as the Isle of Man.

So, Donald MacCorkyll/McCorkyll was a parish rector on the Isle of Man shortly after rule was transferred from the Scots to the English. It seems to us that Donald, or his ancestors, most likely emigrated from Scotland during the rule of the Scots. As to early 17<sup>th</sup> century migration patterns in the British Isles, an illuminating comment from an Ulster historian seems to be quite pertinent: in 1609 "Belfast workers were engaged in the construction of Chichester's town, and many families of English, Scots and Manx were resident". If true, this leaves the door open for another McCorkill migration path to Ulster at the beginning of the Plantation period.

This [1677 map of northeast Ulster, southwest Scotland and the Isle of Man](#) puts the locations and travel distances in perspective.

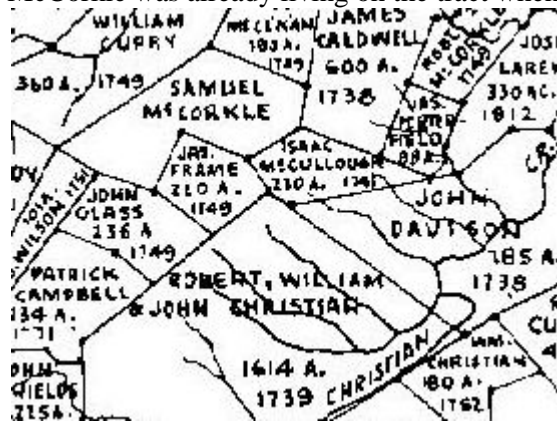
**June 5, 2014 Update** - Recently, two Corkill residents of the Isle of Man have joined the McCorkle DNA Project. Interestingly, the [yDNA of these two men](#) does not match the McCorkles (and variations) of America and Ireland and, although they both belong to the I haplogroup, they do not match each. One man belongs to the I1 haplogroup which has a deep ancestry primarily associated with Scandinavia and the Vikings. The other man belongs to the I2a haplogroup, which has deep ancestral roots associated with nearly all of Europe, including Scandinavia. These yDNA results seem to confirm the above discussion of the introduction of the McCorkle surname to the Isle of Man and the later elimination of the Mc/Mac prefix.

Also, several other American McCorkles (and variations) have joined the McCorkle DNA Project. In addition to one Irish descendant, descendants from most of the known American branches are now represented in the project and all of these men belong to the R1b1a2 haplogroup and their yDNA signatures show that their ancestors were closely related. The R1b haplogroup is the most frequently occurring haplogroup in western Europe with a very heavy concentration in the British Isles.

### **Samuel, Robert & James McCorkle in Beverly Manor, Virginia**

By the late 1730s, many of the Pennsylvania McCorkles and allied families had moved [down the Great Philadelphia Wagon Road](#) to the Staunton area of Augusta County, Virginia. Augusta County was officially formed from Orange County in 1738; however, until the Augusta County Court was organized in December 1745, the legal business of Augusta was transacted in the Orange County Court. The newcomers purchased land from William Beverly in an area known as Beverly Manor. In 1732, Beverly, a renowned land promoter of the time, had petitioned the Colonial Council in Williamsburg to obtain land in the Shenandoah Valley. Beverly was sure he could entice a number of people from Pennsylvania to settle in the Shenandoah if he had land to sell.

While the government at Williamsburg and the Church of England (and America) did not relish the idea of Presbyterians in Virginia, they did approve of the barrier to the Native Americans that these settlers provided. So Beverly was provided with a large tract, but when the surveyors arrived in 1736, they noted that some people from Pennsylvania were already settled there. The historian, Oren Morton, states that Beverly initiated an "ejectment" suit against a James McCorkle because McCorkle was already living on the tract when the survey team arrived. The court ruled that



McCorkle could remain after he paid Beverly for the property. This small section of a 1736 settlement map of Beverly Manor shows the farm of Samuel McCorkle slightly northwest of the confluence of Mill and Christian Creeks, about six miles southeast of Staunton. The farm of Robert McCorkle (deed dated 1749) is shown about one-half mile to the east and the farm of James McCorkle (deed dated 1747) was less than a mile to the north. Although the deed for Samuel's property is not extant, he was noted as a property owner in 1749. The entire map, by cartographer James Hildebrand, [may be viewed at the Augusta County GenWeb site](#).

By 1743, Beverly Manor was also known as the Irish Tract and was so noted by Joshua Fry and Peter Jefferson (father of President Thomas Jefferson) [on their map of Virginia published in 1755](#). This is added evidence as to national origins of most of the residents of Beverly Manor.

Some other McCorkle males mentioned in early records are: Alexander, Archibald, Andrew, Patrick, William, Benjamin, and John. From Beverly Manor, some of the McCorkles soon moved south down the valley to Rockbridge and Montgomery Counties, Virginia, then west on the [Wilderness Trail](#) into Green County, Kentucky, Lawrence County, Ohio and Ray County, Missouri. Other Virginian McCorkles continued south into South Carolina and, in about 1790, some of this clan moved north into Bourbon and Fayette Counties, Kentucky, then on to Miami County, Ohio.

**New Book** - Although the exact relationships are not known, the McCorkles of Rockbridge County, Virginia were surely closely related to those in neighboring Augusta. A descendant of the Rockbridge McCorkle branch, Nancy McCorkle Miller, has written a biography entitled *Diana Saville McCorkle*. Diana was the wife of William A. L. McCorkle, a descendant of the Revolutionary patriot, John McCorkle, who died of wounds received at the 1781 Battle of Cowpens. William and Diana were among the pioneer families of Washington State. This indexed book is available at several libraries, as well as, Amazon.com and other commercial book purveyors.

### Samuel and Sarah McCorkle

The parents of Samuel McCorkle have not been proven, but they naturally have been the object of genealogical speculation. Various historians and genealogists have suggested several of the early Pennsylvania McCorkles as the father of Samuel, but none of these "theories" were backed by any facts and they can not be substantiated now. Samuel and Sarah McCorkle were married about 1752. Although Sarah's surname has not been proven, very strong circumstantial evidence indicates that it was Buchanan. For a discussion of this evidence, see "The Buchanans of Green County, Kentucky" link below. Samuel Sr. died in September, 1788 in Augusta County. [In his will](#), Samuel named his wife Sarah, children John, Sarah, Samuel, Robert, Elizabeth, Mary & Martha and two grandchildren, Samuel & William. Samuel Jr. received about 80 acres and, at the death of Sarah, John received the remaining property. Other evidence has led me to conclude that

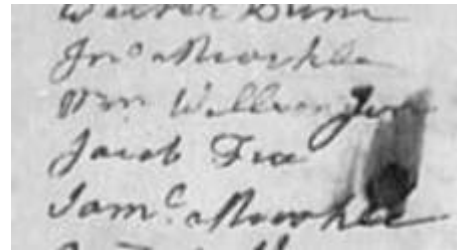
another son of Samuel McCorkle Sr. was Andrew. Andrew predeceased Samuel Sr. and was the father of grandchildren Samuel & William (See “Andrew, the Son of Samuel & Sarah McCorkle of Augusta Co., Virginia” below).

### **Samuel, Robert & John McCorkle - Patriots of the Revolution**

John, Robert and Samuel Jr. served in the Virginia militia and army. John and Robert are recognized by the Daughters of the American Revolution as Patriots of the War for Independence. The 1832 pension declarations of [Robert](#) and [Samuel Jr.](#) document their service during the war. The record for Robert is especially poignant, as it briefly relates his enlistments from October, 1776 until late 1781 and his participation in many battles from New York to South Carolina. With the rest of the Continental Army, he spent the winter of 1777/1778 in Valley Forge where some 2500 of his comrades died from malnutrition, exposure and disease. Samuel also enlisted in October, 1776 and served three terms of duty until 1781. John died in 1814, but his son wrote that John was present at the surrender of Cornwallis at Yorktown. Sarah McCorkle, the sister of John, Robert and Samuel, married Benjamin Chapman from Baltimore. Benjamin served four terms of duty in the Maryland and Virginia militias.

### **John & James McCorkle - 1786 Augusta County Petition**

On December 4, 1786, John and James McCorkle, along with hundreds of other Revolutionary War veterans and other concerned citizens, signed a petition in Augusta County. This petition reads in part: “We conceive that the Act for Incorporating the Protestant Episcopal Church is highly exceptionable. It establishes an immediate dangerous connection between the Legislature and that Church”. An exact image of the original petition and 422 similar documents may be viewed at “[Early Virginia Religious Petitions](#)” at the Library of Congress web site.



### **Robert, Samuel & John McCorkle in Ohio & Kentucky**

On 17 September 1793, John and Lydia sold their 256 acres to Jacob Swallow and on 19 September 1797, Samuel Jr. and Agnes sold their farm to Michael Hite. Robert left Augusta County about 1791 and moved west into Bath County where John soon joined him. Andrew's son, Samuel, probably accompanied them and later made his home in Greenbrier County where he died. In the 1830s and 1840s, most of Samuel's children moved to Vermilion County, Illinois. About 1800, both Samuel Jr. and John McCorkle moved to Green County, Kentucky where they purchased farms. Robert moved to Kanawha County, Virginia about 1808 and then on to Lawrence County, Ohio about 1816. John was killed while traveling to visit Robert in Ohio and his widow, Lydia, soon moved, with her thirteen children, to the Ray/Clay/Clinton/Buchanan County area of northwest Missouri.