

Historical Research

James Waugh: A Loyalist's Journey and Ancestral Origins

A Genealogical and Historical Reconstruction

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Abstract

This article reconstructs the probable origins, migration, and Loyalist affiliations of James Waugh, who settled on Prince Edward Island in 1784. Through analysis of Y-DNA evidence, Pennsylvania tax and land records, Loyalist muster rolls, and numerous other sources, the article proposes that James Waugh was paternally descended from the Wilson family of Hawick, Scotland, and possibly raised by Waugh kin in Pennsylvania. The piece integrates these various primary and secondary sources to present a coherent life history and plausible origin hypothesis.

Figure 1: An AI reconstruction of what James Waugh may have looked like around 1810, based on images of his descendants.

Introduction

James Waugh, a United Empire Loyalist who settled in Prince Edward Island in 1784, presents a genealogical puzzle marked by variant name spellings, ambiguous origins, and the overlay of religious, military, and migration histories. His name appears as "James Warf" in the 1784 Loyalist muster rolls of St. John's Island (now Prince Edward Island), and he was granted land as a single Loyalist settler at Wilmot Creek, Lot 19 (United Empire Loyalists Association, 2025). Drawing on Y-DNA evidence, family oral history, Pennsylvania tax records, and Loyalist records from the American Revolution, a reconstructed profile of James Waugh emerges, suggesting he may have been born a Wilson and later assumed the surname Waugh.

1. Y-DNA Evidence and the Wilson Hypothesis

James Waugh's male-line descendants belong to Y-DNA haplogroup R-BY156878, a relatively recent branch on the R1b tree associated with Scottish and Northern Irish origins. Big Y-700 testing has identified this haplogroup as being shared by multiple men bearing the Wilson surname, including testers with known ancestral roots in Pennsylvania, Tennessee, Hawick, Roxburghshire, Scotland and in Armagh, Ireland (Ulster).

Notably, shared variants among these testers—particularly SNPs R-BY156878 and downstream BY71582—allow researchers to estimate the time to most recent common ancestor (TMRCA) between James Waugh and other Wilson testers. Current estimates place the TMRCA between 1650 and 1725, with the emergence of R-BY156878 possibly centered in the borderlands of Scotland or among Scottish immigrants to Ulster.



Figure 2: Migration of ancestral Wilsons to their parent Haplogroup R-BY61826 (FamilytreeDNA.com, 2025)

R-BY156878 branched off from its parent shown in the map above sometime around 1460 CE in the Scottish borderlands area.

Specific Y-DNA matches include:

- William Wilson (b. 1753, Armagh – d. 1839, PA), whose descendants test positive for R-BY156878 and share 1–2 private SNPs with Waugh's line (Family Tree DNA, 2025)
- Descendants of John Wilson (b. 1793, TN) from the same haplogroup, but with one or more downstream markers differentiating their branch (Family Tree DNA, 2025)
- Brett Wilson, a tester whose line traces to John Wilson (b. 1675, Hawick), suggesting that the ancestral line for R-BY156878 was already well established in Roxburghshire by the late 17th century (Family Tree DNA, 2025)

There are currently a total of seven testers who are either a part of R-BY156878 or downstream from there among familytreedna.com's data, all of whom are either Wilsons or NPEs of Wilsons. These results strongly support a paternal Wilson origin for James Waugh. Further triangulation of STRs (Short Tandem Repeats) and private SNPs among descendants may narrow the point of surname transition and identify additional branches tied to the Wilson-Waugh lineage. Currently, we are waiting on additional Y-DNA test results from my uncle (Mother's brother) Randy Waugh, which could narrow the separation of Wilson and Waugh further yet.

2. Wilson to Waugh and Scottish Naming Patterns

There is in general a structure to naming patterns in many Scottish families that was typically followed in the 17th, 18th and 19th Centuries, such as this:

- **Sons:**
 1. First-born son → named after the paternal grandfather
 2. Second son → named after the maternal grandfather
 3. Third son → named after the father
 4. Fourth son → named after the father's eldest brother
 5. Fifth son → named after the mother's eldest brother
(and so on, often cycling through uncles and other close male kin)
- **Daughters:**
 1. First-born daughter → named after the maternal grandmother
 2. Second daughter → named after the paternal grandmother
 3. Third daughter → named after the mother
 4. Fourth daughter → named after the mother's eldest sister
 5. Fifth daughter → named after the father's eldest sister

While not universally rigid—families sometimes honored living relatives, step-parents, sometimes a mother's maiden name, a close family friend's forename and/or surname, or saints' names. These patterns can be remarkably consistent in parish registers and wills. Regarding the Waugh surname in America, I've found three distinct groups throughout the 18th Century and into the 19th, who share similar first names. The most prevalent of them are James and John for men, with Alexander, Samuel and William often also occurring. These names are included in our James Waugh's children's names (curiously with the exception of James). These names also occur quite consistently with Waughs who lived in Cumberland County, Pennsylvania, but also other groups in Virginia and Litchfield, Connecticut. While these are common names, there are many other Scottish and Ulster-Scot common names that I do not see in these families often, such as Robert, Walter, Adam, Patrick, David, George, etc., providing a loose linkage that I have found to be significant enough to consider as supplementary evidence of kinship. I had suspected before the Y-DNA testing that our James Waugh would link up with one of these American families, but had not been able to find a definitive paper trail to support the hypotheses.

To identify a related family in genealogy, sometimes we are given strong clues as to the linkage by looking at the naming pattern of the individual's children and descendants. To determine how the naming conventions and patterns appear in James Waugh's family and descendants, it is helpful to consider their respective religious affiliations. The Wilson family has both Presbyterian and Quaker roots in America, and the Waugh family has roots with the United Brethren in Christ near where the Wilsons appear in Pennsylvania during the 18th Century. Prior to migration to Ulster or America, the Waughs in Scotland were Presbyterian (as were the majority of people there) but possibly also Quakers, since we know that James Waugh married a Quaker, as did his son and heir (Alexander) in Prince Edward Island later in the 19th Century.

The adoption of the Waugh surname may have resulted from maternal naming customs, step-parentage, or guardianship—each plausible in both Ulster-Scots Protestant (Presbyterian and similar) and early Quaker communities. If a woman was with child in a Scottish Presbyterian community, these rules are often also followed. The parish minutes would often question a woman with child if it was not commonly known who the father was, or if she was unmarried. If she identified the child's father, the couple would then face fornication charges by the church and would either be shunned or would need repentance in the form of any of removal, prayer and forgiveness, and fines or tithes owing to the church. In Quaker communities, removal or "shunning" the mother and child would often occur in these situations. This does sound harsh, but the actual practice would often (depending on the circumstances) involve their adoption by a respected nearby neighbouring community that was not part of the Society of Friends (Quaker). I suspect this could have happened to either James Waugh or perhaps his father.

It is possible that his parents (or grandparents) could have been the NPE (non-paternity event, in other words, an illegitimate child); however with the other circumstances associated with this research, I believe it is reasonable to consider that the NPE could have been James himself. What is significant here is that the Wilson family by virtue of the Y-DNA connections above

economy of Philadelphia, making it especially attractive to those fleeing both economic hardship and religious discrimination.

They landed chiefly at Philadelphia (and nearby New Castle, Delaware) and, between the 1720s and 1740s, pressed inland into Chester, Lancaster, and the Susquehanna Valley, establishing the colony's first Scotch-Irish frontier settlements. From that point forward both Ulster-Scots and Scottish families in the borderlands like Roxburghshire, where we know both Wilsons and Waughs were living, continued to migrate for similar reasons to America.

Figure 3 (above) shows an excerpt of a 1770 map of Pennsylvania containing the township of East Pennsboro and some surrounding area. Both the Wilson and Waugh families appear to have been there around that time (Myers, 1902) (Ancestry.com, 2025). Note that the author of the map marks Quaker meeting locations specifically, including the Menallen, Newberry meetings as well as a meeting located at Carlisle. This is significant as it establishes that Wilsons possibly tied to other Y-DNA testers originated in this area in America.

Tax rolls from Cumberland County, Pennsylvania list several Waughs beginning in 1750 (Ancestry.com, 2025), notably:

- James Waugh (active 1750–1795 in East Pennsboro and Rye Townships)
- John Waugh (possibly a brother or cousin, also in East Pennsboro)

These individuals owned substantial land and livestock, with entries recording upwards of 150 acres per household and multiple head of cattle, horses, and sheep. For instance, the 1770 East Pennsboro Township tax roll lists James Waugh with 200 acres, 3 horses, and 5 cattle, indicating a stable, prosperous farming operation typical of Ulster-Scots settlers in the region. In comparison, other households often reported fewer than 100 acres, positioning the Waughs among the more economically secure tier of local residents.

The names James Waugh and John Waugh appear regularly through the 1780s and 1790s, with records showing property ownership and taxation, though there is some fluctuation suggesting possible leasing, land sales, or inheritance splits. However, this James Waugh continues to appear after 1783, suggesting he is not the Loyalist. Instead, the Loyalist James Waugh may have been

- A younger son or relative, born ~1750–1760
- An adopted or unofficially absorbed member of the Waugh household
- Possibly born a Wilson and raised by Waughs

This theory aligns with Quaker meeting records near Menallen Monthly Meeting, where Wilsons from Armagh (e.g., George Wilson and Ruth Douglas) were active (Menallen Monthly Meeting, 1741-1760), as well as John Wilson (Myers, 1902) and possibly other Wilsons by this time. James Waugh may have been disowned or born outside the Quaker faith and thus absent

from their records. Further Wilson families attending this or a nearby Monthly Meeting may in the future reveal the primary source evidence needed to back up these hypotheses. Haverford College in Philadelphia holds the Quaker Meeting minutes for these monthly meetings, and a site visit may be required to access them.

3. Arrival in South Carolina. Pearis and Cameron.

James Waugh appears in the 1784 Loyalist muster rolls as arriving on St. John's Island (now Prince Edward Island) from New York, in the province of New York (which I take to mean New York City). But earlier evidence suggests that his Loyalist journey may have begun not in New York, but in the southern backcountry, specifically the Ninety-Six District of South Carolina. A James Waugh is listed on the 1778 muster roll of the West Florida Loyal Refugees under Captain Richard Pearis, a controversial and committed Loyalist active in the Carolina frontier. The possibility that this is the same James Waugh later resettled in PEI opens an important path of investigation.

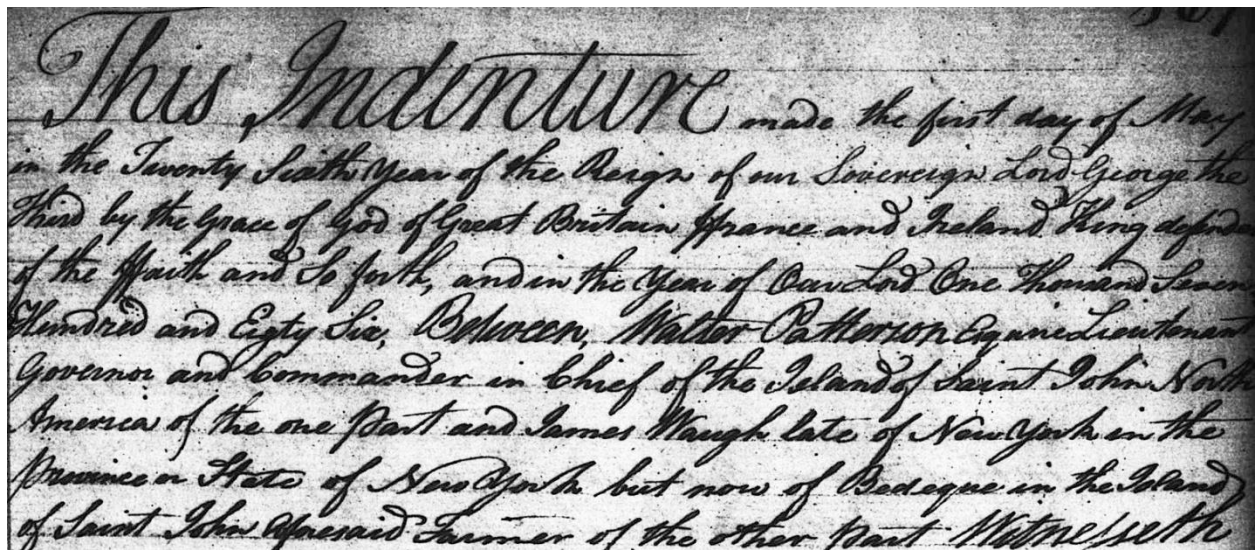


Figure 4: An excerpt from James Waugh's original land grant, dated 1786. (Government of the Island of Saint John, 1786)

Based on all sources of primary and secondary documents and information, I would estimate his birthdate around the year 1752. Based on this estimation, I believe he was born in Cumberland or York County, Pennsylvania. Because of this, and his hypothesized Wilson-Waugh kinship connections in that region, it is plausible that he migrated south via the Great Wagon Road, a well-traveled route by which thousands of Ulster Scots and German settlers relocated from Pennsylvania into Virginia and the Carolinas during the 1760s and 1770s. If James Waugh departed from Pennsylvania in his late teens or early twenties—around 1768 to 1770—he

would have arrived in South Carolina just before the trouble really started (The Revolutionary War).

Notably, his departure may have also reflected an ideological or familial fracture. Many Wilson and Waugh families in Pennsylvania appear to have sided with the Patriot cause, or at least remained on the American side after the war. If James Waugh was indeed born a Wilson and raised among Waugh kin, and if these families were predominantly Patriot-aligned, his migration south may have been both a physical and political departure. The Ninety-Six District, in contrast, contained a significant Loyalist population, including Richard Pearis himself, who had deep connections with local Native groups and longstanding ties to the British Indian Department. In addition to this, if he had been adopted by a Waugh family or perhaps simply not a designated heir among the Waughs in Cumberland, PA, it would have put him in a situation where his chance to own his own land would have been hard in Pennsylvania at the time, as land was becoming increasingly scarce and expensive by the 1760s-1770s, especially in established areas like York and Cumberland counties. By contrast, South Carolina's backcountry, notably the Ninety-Six District, was opening-up aggressively for settlement, meaning a much cheaper and/or free via grant option for James to acquire land of his own.

Curiously, we find two Waugh settlements in the back country of South Carolina starting in 1768. The first group are evidenced by Land Plat records, Memorials (not digitized) and Grants as follows (South Carolina Department of Archives and History, 1768 to 1775):

Name	Acreage	Location	County	Date	Document Type
John Waugh	100	Bull Run Creek	Craven	3/18/1768	Plat
Jane Waugh	100	Bull Run Creek	Craven	6/16/1768	Plat
John Waugh	100	Bull Run Creek	Craven	9/15/1768	Plat
Samuel Waugh	150	Wateree Creek	Craven	1/20/1772	Plat
John Waugh	100	Wateree Creek	Craven	10/13/1772	Plat
Jane Waugh	100	Wateree Creek	Craven	10/14/1772	Plat
Samuel Waugh	150	Wateree Creek	Craven	2/6/1773	Grant
Samuel Waugh	150	Wateree Creek	Craven	7/31/1773	Memorial
Jane Waugh	100	Wateree Creek	Craven	10/14/1774	Grant
John Waugh	100	Wateree Creek	Craven	10/14/1774	Grant
Jane Waugh	100x2	Wateree Creek	Craven	4/26/1775	Memorial
James Waugh	100	Long Cane & Pennys Creeks	Granville	12/16/1768	Plat
James Waugh	100	Long Cane & Pennys Creeks	Granville	3/5/1770	Grant
James Waugh	100	Long Cane & Pennys Creeks	Granville	4/20/1770	Memorial

We find that the land records noted above show us that he was in South Carolina as early as 1768. Notably, the nearby Waughs at Bull Run shared some of the same first names that our James Waugh shares (John, Samuel). These Waughs however not only settled in a different county, but also have a paper-trail showing their allegiance to the patriot cause (South Carolina

Department of Archives and History, 1768 to 1775). This could further corroborate a separation from other Waughs (and/or Wilsons).

Upon arrival in South Carolina, James would have started working to establish a claim until his grant paperwork would have been officially issued later in 1770. The lands had been recently vacated by the Cherokee during the 1760s in the First Cherokee war and the government was encouraging settlers to help secure the frontier and provide a buffer between the more established South Carolinian Europeans and the previous residents of those lands, the Cherokee Nation.

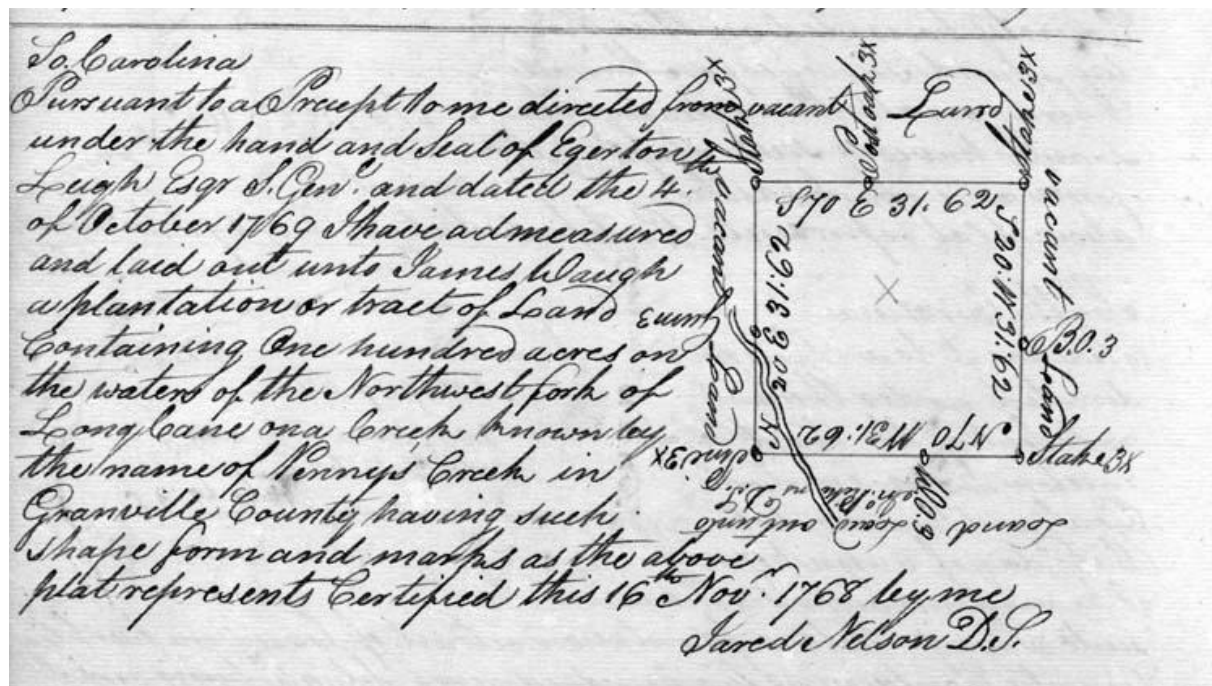


Figure 5: James Waugh's 100-acre plat at Long Cane Creek, 1768 (South Carolina Department of Archives and History, 1768)

James' plat was adjacent to John Pickens, brother of Brigadier-General and later Congressman Andrew Pickens. John was captured on December 7, 1781 and tortured to death by Cherokees shortly thereafter. The close-proximity of a patriot Brigadier-General's brother to James was indeed a testament to the volatile situation there that was not only due to the rising tensions between British and Patriots in the area, but also the further complication of the recent wars with the Cherokee, which appear to have further divided the local settlers there. In addition to being next-door to John Pickens, we can also see from this reconstructed map (below Figure 6) that James was also a stone's throw away from Alexander Cameron, British Indian Agent who married a Cherokee woman after the first Cherokee war, and also appeared on the same muster roll that Captain Richard Pearis and James Waugh did in Pensacola in early 1778. Note also that several Wilsons were also settled in this specific Long Cane Creek area.

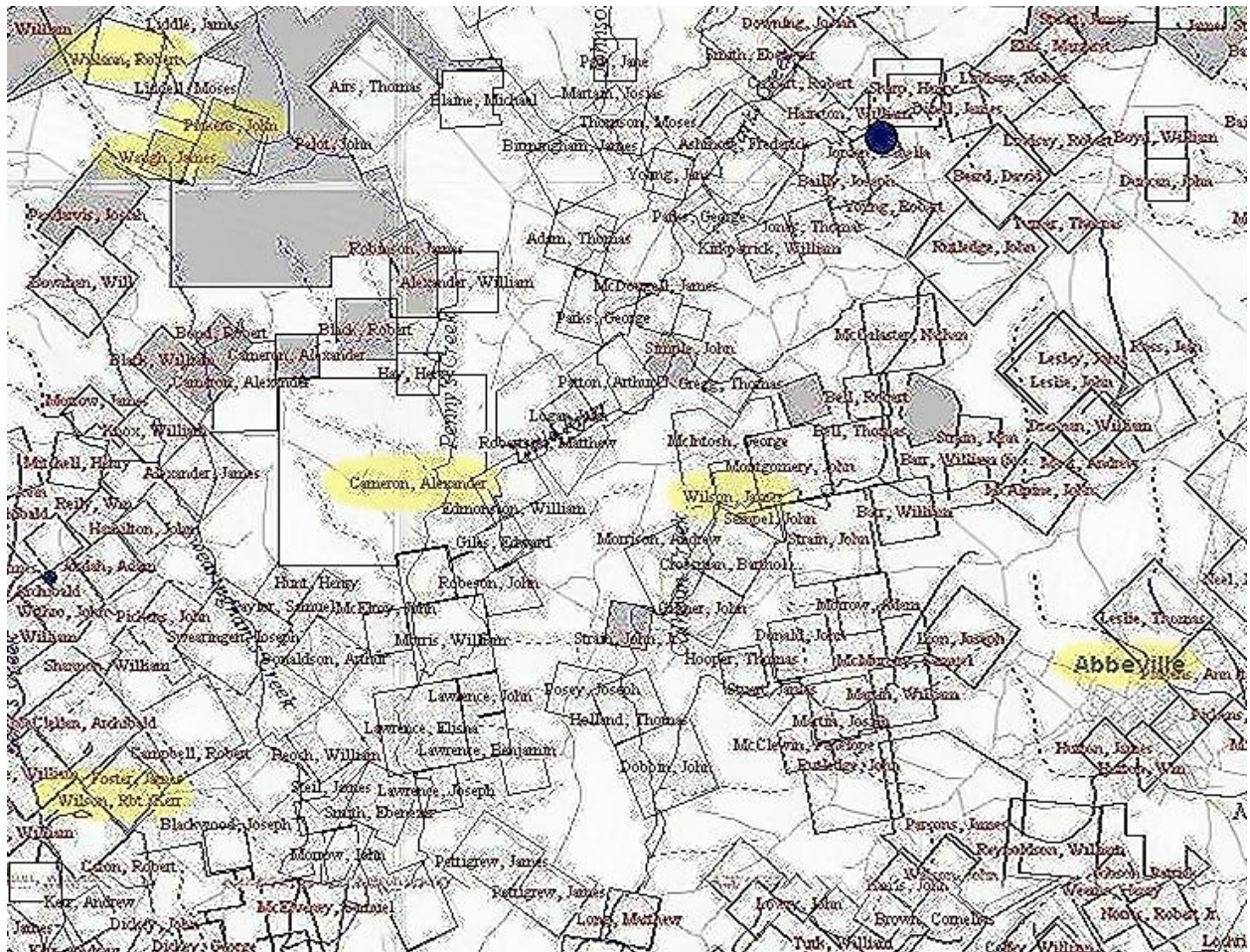


Figure 6: excerpt from Bob Thompson's Abbeville Plat map (Thompson, n.d.) Notable plats and locations highlighted.

Pearis's 1785 memorial to the Loyalist Claims Commission describes how he helped disperse a rebel force at Ninety-Six in 1776, was captured and imprisoned in Charleston, and then escaped through Cherokee territory to Pensacola, where he raised the "West Florida Loyalists" regiment under the orders of Sir Henry Clinton. It is in Pensacola, in 1778, that James Waugh appears in the muster roll, likely having followed Pearis or joined up with fellow southern Loyalist refugees fleeing Patriot reprisals. Alexander Cameron fled to the safety of the Cherokee Nation in August of 1776 and worked with Cherokee Chief Dragging Canoe (son of Attakullakulla or "Little Carpenter") of the Cherokee Nation to conduct ambushes and raids on Patriot forces under Brigadier-General Andrew Williamson. Cameron and the Cherokee successfully raided the forces several times before the South Carolina patriot army rallied in September and destroyed several Cherokee towns, burning them to the ground and either slaughtering the Cherokee or enslaving them.



Figure 7: AI re-creation of Captain Pearis and a small band of men with him (his testimony notes six men) retreating to Pensacola from Ninety-Six in 1777 with the help of the Cherokee Nation.

Pearis's campaigns extended across the southern theater, from Georgia to South Carolina, and included the siege of Fort Cornwallis and the recruitment of Loyalist militias in the backcountry. If James Waugh remained under Pearis's leadership or attached to similar Loyalist forces, he may have participated in these engagements before fleeing northward as British control in the South collapsed after 1780.

4. West Florida Loyalist Muster and Pearis' Company (circa 1778)

As noted above, James Waugh's name appears on the January 31, 1778, muster roll of Captain Richard Pearis's company of Loyal Refugees at Pensacola, West Florida (Library and Archives Canada, 2025). Pearis had fled to West Florida in late 1777 and raised a small regiment of Carolinian exiles there (Siebert, 1916). Waugh's inclusion among these "West Florida Loyalists" strongly suggests he may have taken refuge in Pensacola, possibly after escaping Patriot persecution in the southern backcountry. West Florida, then a British colony, became a haven for displaced Loyalists from Georgia and the Carolinas (Siebert, 1916). If James Waugh indeed followed Pearis's group to Pensacola (or was with Alexander Cameron and the Cherokee), he

could have been involved in the turbulent frontier warfare along the Gulf Coast. In early 1778, when American raiders under Captain James Willing attacked British settlements on the lower Mississippi, Pearis's Loyalist refugees were likely among the militia units dispatched to help defend key posts such as Fort Panmure (Natchez) (Siebert, 1916). While Waugh's direct participation in these specific events cannot be definitively confirmed without further primary evidence, his presence on Pearis's muster roll indicates that such involvement would have been plausible.

Library and Archives Canada

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Carleton Papers – Loyalists and British Soldiers, 1772-1784

Background
The records
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How to interpret the results
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Other resources
Search: Database

Results: Carleton Papers – Loyalists and British Soldiers, 1772-1784

Search term(s)
7 result(s) found for "Ligth Horsemen of Loyal Refugees".

Item Number	Surname	Given Name(s)	Rank	Regiment
4167	CAMERON	Alexander	Captain	Ligth Horsemen of Loyal Refugees
4816	CAMPBELL	Alexander	Sergeant	Ligth Horsemen of Loyal Refugees
12545	WAUGH	James		Ligth Horsemen of Loyal Refugees
13187	CRWAFORD	Hugh	Sergeant	Ligth Horsemen of Loyal Refugees
41733	PEARIS	George	Ensign	Ligth Horsemen of Loyal Refugees
41735	PEARIS	Richard	Captain	Ligth Horsemen of Loyal Refugees
51808	SINGLETON	Sterns	Sergeant	Ligth Horsemen of Loyal Refugees

Date modified: 2022-08-30

Figure 8: List of names associated with the Light Horsemen of Loyal Refugees at Pensacola, January 31, 1778 (Library and Archives Canada, 2025)

5. Possible Participation in the 1781 Siege of Pensacola

If James Waugh remained among the West Florida Loyalists after 1778, he would have found himself at the center of escalating tensions as Spain entered the war against Britain in 1779, swiftly capturing Baton Rouge, Natchez, and Mobile by early 1780 (Norris, September, 2017). By March 1781, Spanish Governor Bernardo de Gálvez was poised to besiege Pensacola—the last British stronghold in West Florida. Although Waugh's name does not explicitly appear on surviving muster rolls beyond 1778, it is possible he could have continued service with

reorganized militia units, such as the West Florida Royal Foresters raised for Pensacola's defense (Siebert, 1916). Loyalist volunteers, along with provincial regiments and Native allies, notably engaged in fierce actions during the siege. Defenders conducted daring nighttime raids against Spanish lines, including a bold bayonet assault on May 8, 1781, temporarily overrunning enemy positions (Norris, September, 2017). While no record directly confirms Waugh's involvement, the presence of Loyalist militia such as the Foresters during these engagements means it remains plausible that he participated in or witnessed these dramatic events. Ultimately, after a catastrophic explosion destroyed Fort George's powder magazine on May 8, the British surrendered Pensacola on May 9, 1781 (Norris, September, 2017).



Figure 9: On May 8, 1781, Spanish forces hit the powder magazine at Ft. George in Pensacola, triggering a British surrender. (AI re-creation)

Should Waugh have still been present in Pensacola at that time, he likely would have been among the garrison members who laid down their arms, although some escaped capture and fled toward British-held territory in Georgia (Norris, September, 2017). Without further documentation, his exact movements during this critical period remain speculative.

6. Evacuation via Havana, New York, and Shelburne Nova Scotia (1781-1784)

Following the surrender at Pensacola, any Loyalist troops who remained likely found themselves paroled prisoners under Spanish custody, awaiting transport to British-held territory. The Spanish subsequently conveyed these Loyalists from Pensacola to Havana, Cuba, before arranging their passage northward to British-controlled New York City (Siebert, 1916). The journey north was perilous, as American privateers actively targeted ships carrying Pensacola evacuees. One documented incident involved the Spanish transport ship *St. Joseph*, intercepted off the Delaware coast in early 1782 by Pennsylvania privateers *Holker* and *Fair American*, resulting in the temporary capture of about 160 Loyalist soldiers onboard. Shortly thereafter, Loyalist privateers *General Arnold* and *Surprize* recaptured the *St. Joseph*, rescuing the prisoners and safely escorting them to New York (Norris, September, 2017).



Figure 10: Spanish fleet ship *St. Joseph* rescued by two British Privateer vessels near Delaware Bay, 1782 (AI re-creation)

Whether James Waugh was involved in this specific event cannot be confirmed; however, by mid-1782 most Pensacola evacuees had reached New York (which is where we find Waugh by 1783). His presence there in New York City aligns with the final phase of Loyalist evacuations organized by Sir Guy Carleton, who arranged for Loyalists from across the colonies—including displaced southerners—to be resettled in Nova Scotia, New Brunswick, and St. John's Island.

While James Waugh does not appear in detailed New York Loyalist land petitions or regimental rolls, this absence suggests that he was not long established in that region, and was likely in transit from the southern theater. His evacuation from New York was logistical, not residential—a staging point for displaced Loyalists awaiting transport to British-held lands.

It is in New York that James Waugh likely met or traveled alongside other Loyalists with whom he evacuated from Shelburne to PEI in 1784. Among these was William Schurman, a Loyalist of Huguenot descent from New Rochelle, New York, as well as William and Nathaniel Wright, Jesse Strang, and Jacob Silliker. These men represented a diverse mix of Loyalist backgrounds—Huguenot, English, German, and Scots-Irish—united not by common heritage but by shared displacement and British allegiance. While Waugh and Schurman likely came from very different ethnic and religious backgrounds, their temporary convergence in New York during the Loyalist refugee crisis may have shaped the makeup of the group that ultimately sailed together to St. John's Island from Shelburne in July of 1784.



Figure 11: AI recreation of Evacuation Day - Last Loyalist ships leaving New York City bound for Nova Scotia and other ports.

James and thousands of other displaced Loyalists finally evacuated New York City, the last ships leaving on “Evacuation Day” on November 25, 1783. Loyalist refugees by the tens of thousands arrived at ports like Port Roseway (now Shelburne, NS) and Halifax, with other Loyalist refugees landing in Upper Canada and as far away as Sierra Leone, the Bahamas or England for others. James and many of his contemporaries in New York ended up at Shelburne. The situation there for a person with a strong farming background would have been a grim sight.

Some of the Bedeque Bay Loyalists were either given or recommended to receive grants in the newly renamed town of Shelburne, including Waugh, Sencabaugh, Wetherell and others (Robertson, 1983). They were issued town lots as well as grants outside of town for farming, etc., but the soil was so rocky and Shelburne was so crowded with displaced Loyalists, everyone clamouring for their own rations, supplies, and help building shelters, it couldn’t have been an ideal situation for experienced farmers. Thankfully, somehow William Schurman found him (and others) and led them to lots 19, 25 and 26 on the Island of Saint John, where some would stay and establish themselves in Bedeque and Wilmot Valley.

What James Waugh found when he arrived there, and how he and others started mostly from scratch in the woods when they arrived is an impressive tale on its own, which I shall elaborate on in a subsequent work.



7. Why Wharf is Waugh

a.

Description	Names	Men	Women	Children	Whom land are granted	Quantity of Prov. Land given
Loyalist	Wm. Haisman	1	1	2	3 Bedaque	to 24 th May 1784
17 th Dragoons	Jon. Shiffar	1	.	.	do	to 24 th July 1784
37 th Regt.	Dudley Wells	1	.	.	do	do
Loyalist	Robt. Munro	1	.	.	do	to 1 st May 1784
17 th Dragoons	Thomas Gould	1	.	.	do	to 24 th July 1784
17 th Regiment	John Chambers	1	.	.	do	do
Loyalist	Lawrence Berg	1	.	.	do	to 24 th May 1784
do	John Murray	1	.	.	do	do
do	Andrew Crookman	1	.	.	do	do
do	James Wharf	1	.	.	do	do
17 th Dragoons	W. Larchaback	1	.	.	do	to 24 th July 1784
Loyalist	Isaac Strange	1	.	.	do	to 24 th May 1784
do	Nathl. Wright	1	.	.	do	do
do	Stephen Wright	1	.	.	do	do
1 st Regt. of Foot	Richard Price	1	.	.	do	to 24 th July 1784
do	Joseph Moss	1	.	.	do	to 24 th July 84
17 th Regt. Dragoons	Richard Gerritt	1	.	.	do	do
Total		27	10	11	11	

Figure 12: An excerpt from the Loyalist Muster Roll for Loyalists arriving at the Island of Saint John, July 1784 (Library and Archives Canada, 2025)

An important contextual note regarding the surname “Waugh” is its pronunciation, historically akin to “warf” or “Wharf.” In 18th-century Pennsylvania, particularly among Scotch-Irish communities, the surname “Waugh” would often have been pronounced phonetically closer to “Warf.” Given that James Waugh was illiterate – as were many frontier settlers during this era – he would have communicated his surname orally, leading scribes or officials to record it as “Warf” or “Wharf” based on its phonetic sound. This phonetic interpretation is supported by

variations of similar surnames such as Waruff, Warff, Wharff, Whorff, found in various regions of Britain including Cumberland and Yorkshire in England, as well as colonial locations like Gloucester, Massachusetts. The Scots pronunciation of “Waugh” naturally lent itself to these phonetic variations, as Scottish speakers would typically articulate the name with a guttural or aspirated sound resembling “Warf.” Such variations are common in historical records, particularly in colonial American contexts, reflecting regional dialects and varying literacy conditions of the times.

8. Marriage and Quaker Connections

James Waugh married Rachel Townsend, daughter of James and Elizabeth Townsend, English Quakers who settled at Park Corner, PEI, in 1775. Rachel’s family were members of the Faringdon Meeting in Berkshire, England. Her uncle, John Townsend (brother to her father James), was a traveling Quaker preacher and pewter smith. This marriage brought James into a Quaker kinship network, and several of his descendants married into Irish Quaker families (e.g., Hall family of Mountmellick, who also settled nearby in Wilmot Valley).



Figure 13: The back of an English Colonial Sadware pewter dish made by John Townsend (worthpoint.com, 2025)

In researching John Townsend (preacher)'s history further, he had a pewter-smith shop in London, England, and any records tied to him are most likely recorded by him with the London Monthly Meeting (including the possibility of James and Rachel Waugh's associated marriage, births, etc.).

John Townsend's ministry and travels are chronicled in the Pewter Collectors Club of America Inc, Bulletin 104, June 1992, Vol. 10 No. 5 (Pewter Collectors Club of America Inc., 1992). Townsend was deeply active in Quaker religious work from 1756 until at

least 1787, including a tour of Quaker meetings in Nova Scotia, Rhode Island, Philadelphia, Delaware, Virginia, and North Carolina. This visit also includes a documented visit with his brother James, where they held a Quaker service in James Townsend’s barn in Park Corner. This pattern suggests that James Waugh may have had social or religious links to Quakerism, though he does not appear in any known Quaker records. It is possible he was raised Presbyterian or was adjacent to Quaker circles through his Wilson relatives.

Quaker migration to Prince Edward Island followed broader British imperial and evangelical trends. Families such as the Townsends migrated from Berkshire and London, often with connections to Friends who had settled in Nova Scotia and Philadelphia. The movement of these families was shaped by missionary activity, economic opportunity, and religious liberty under British protection. The settlement at Park Corner, where the Townsends and related families established homes, became a microcosm of English Quaker social and religious organization transplanted to the colonial context.

These interconnected Quaker families frequently married within the broader Society of Friends network, extending across Ireland, England, and North America. The Waugh-Townsend marriage may represent a bridge between the Ulster Presbyterian and English Quaker worlds. It also helps explain the alignment of later generations of Waugh descendants with both Quaker and Methodist traditions in PEI.

9. Children and Legacy

James and Rachel Waugh had the following children, likely born in the 1780s–1800s:

- William - Scant records exist for him save for one suggesting he was a resident of Wilmot Valley and married Margaret Clay Ratchford (which may have originally been Rochefort, a French name that appears in the St. Eleanor's/Summerside area). Presumably they had a son Robert, who relocated to Sidney Mines, NS and established himself there. This link needs more research for accuracy.
- Margaret (1788-1875) - Married John Bernard, who operated a tavern in Wilmot Valley.
- Elizabeth (c.1790-1864) - Married Strang Silliker and later James Hart when Strang died suddenly in 1821. It appears Strang owned a schooner registered as the "Good Intent" in 1808 (Ancestry.com, 2025).
- John (c. 1794-c. 1826?) - Acted as legal representative c.1815 in legal matters relating to James Waugh's dealings with John Brecken & Co. and Alexander Campbell. After 1821, there is no other record mention of John anywhere in Island records that I can find. I believe he may have died young or relocated perhaps back to the United States. John, unlike his father, was literate enough to write his own name. To date, I have not found evidence of John existing anywhere else other than Wilmot Valley.
- Samuel (c. 1797-?). A Samuel Waugh lived roughly the same date ranges as another Samuel Waugh (direct descendant of Wellwood Waugh of Tatamagouche, Nova Scotia; however, I do not believe this is correct and therefore question the information that appears in other books, which suggest he lived until 1890 but provide no other information about him). In Cumberland, PA, there was a son of John Waugh, a patriarch there, named Reverend Samuel Waugh, who may have been his namesake.
- Rachel (1800-1879) – Named for her mother, she married William Heffield [Heffel], and settled at what is now Traveller's Rest, near Summerside.

- Alexander (1800-1852) - Alexander ultimately inherited the Waugh farm, and worked it until his death in 1851, where his widow Ellen continued in his stead.
- Mary (1802-1885) – Married William Cousins and lived near Park Corner, where her grandparents the Townsends were. Mary's tombstone still exists at Yankee Hill Cemetery.
- Archibald (1805-1882) – Married Mary Chisholm, and also farmed in Wilmot Valley. Towards the latter part of his life, his family largely relocated to the Boston area, where there are many Waugh descendants of his line still living there today.

Naming patterns (e.g., William, John, Samuel, Alexander) reflect both Scottish and Ulster naming traditions, supporting the theory of a Scots-Irish origin.

10. Conclusion

It's hard to reconstruct the timeline of a person that is not necessarily of noble birth nor literate (at least for much of his life). I have analyzed, researched, and theorized the history of this Loyalist's life for 25 years now, and do feel like I am on the right track. It is my intention to expand on this research to produce a more detailed account of James Waugh's life; however at this time, I believe more research is needed to validate some of the information we are working with here. Quaker records in Philadelphia should be consulted, which would require a trip there and several days of research, which I have not had the time to do. In addition, there may be other primary source documents in Shelburne or Charlottetown that can shed further light on these topics. Lastly, there are many other records I have recovered relating to James and the Waugh family of Prince Edward Island that I'd like to chronicle, but again this would be intended for a future publication. This paper is intended to be a work in progress but does show some interesting arguments and should be considered as such. Thank you for taking the time to read through this Loyalist's story.

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