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Phillips DNA News

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Please submit news articles or ideas for articles to the editor. Questions about Genetic Genealogy can always be sent to the editor.

Project News

The surname Phillips is a multi-origin surname, which means it has many different, unrelated founders. Permanent, hereditary surnames were generally adopted in England by the 15th century (i.e., 1400s), and came primarily from four sources:

Occupational names: Smith, Baker, Mason, Collier, etc

Place names: Brook, Dale, Hill, Woods, etc

Patronymic names: Johnson, Richardson, Edwards, Phillips, etc

Nicknames: Brown, Long, Short, Armstrong, etc

Most surnames were common to many villages but some are unique and can be traced back to just one forefather. Unfortunately for Phillips family researchers, Phillips is multi-origin. It means “son of Phillip” and Y-DNA testing has proven beyond a doubt that there were many unrelated men with fathers named Phillip who decided to adopt the permanent last name of Phillips. This means it is very difficult to establish correct Phillips genealogies without the use of DNA analysis. Many connections assumed by Phillips family researchers in the past have proved wrong through Y-DNA analysis.

So far, our Phillips DNA Project has identified 73 different Phillips families who do not share a common paternal ancestor within the past 1000 years. The 1000 year benchmark is significant, because European men did not use permanent surnames more than 1000 years ago. It is obvious from our study that at least 73 unrelated men decided to adopt the permanent surname Phillips, although some of the mismatches are also due to more recent non-paternal events (adoptions, illegitimacy, adultery, etc).

As the project continues to grow, we will probably discover there were several hundred unrelated men who either knowingly or unknowingly through a non-paternal event assumed the permanent last name of Phillips. There could even be several thousand, when you consider there are more than 755,000 men named Phillips worldwide and we have only tested around 0.06% of them.

I thought it might be interesting to compare the size of the various 73 Phillips families that have been identified thus far through DNA analysis. Our largest group is Phillips Family DNA Group 2, which has 42 tested members. Our second largest group is Phillips Family DNA Group

10 with 28 tested members. The size of the groups continues to diminish until we get down to the 25 smallest groups which are composed of just two members each. Here is the list:

Phillips Family DNA Group 2 has 42 members
Phillips Family DNA Group 10 has 28 members
Phillips Family DNA Group 8 has 26 members
Phillips Family DNA Group 16 has 14 members
Phillips Family DNA Group 17 has 14 members
Phillips Family DNA Group 5 has 12 members
Phillips Family DNA Group 11 has 12 members
Phillips Family DNA Group 20 has 11 members
Phillips Family DNA Group 25 has 11 members
Phillips Family DNA Group 29 has 11 members
Phillips Family DNA Group 3 has 11 members
Phillips Family DNA Group 4 has 9 members
Phillips Family DNA Group 32 has 9 members
Phillips Family DNA Group 9 has 7 members
Phillips Family DNA Group 12 has 7 members
Phillips Family DNA Group 22 has 7 members
Phillips Family DNA Group 30 has 7 members
Phillips Family DNA Group 31 has 7 members
Phillips Family DNA Group 1 has 6 members
Phillips Family DNA Group 14 has 6 members
Phillips Family DNA Group 62 has 6 members
Phillips Family DNA Group 7 has 5 members
Phillips Family DNA Group 15 has 5 members
Phillips Family DNA Group 18 has 5 members
Phillips Family DNA Group 21 has 5 members
Phillips Family DNA Group 26 has 5 members
Phillips Family DNA Group 6 has 4 members
Phillips Family DNA Group 18 has 4 members
Phillips Family DNA Group 23 has 4 members
Phillips Family DNA Group 24 has 4 members
Phillips Family DNA Group 28 has 4 members
Phillips Family DNA Group 39 has 4 members
Phillips Family DNA Group 46 has 4 members
Phillips Family DNA Group 51 has 4 members
Phillips Family DNA Group 53 has 4 members
Phillips Family DNA Group 58 has 4 members
Phillips Family DNA Group 72 has 4 members
Phillips Family DNA Group 35 has 3 members.
Phillips Family DNA Group 36 has 3 members
Phillips Family DNA Group 40 has 3 members
Phillips Family DNA Group 44 has 3 members

Phillips Family DNA Group 50 has 3 members
Phillips Family DNA Group 54 has 3 members
Phillips Family DNA Group 55 has 3 members
Phillips Family DNA Group 57 has 3 members
Phillips Family DNA Group 59 has 3 members
Phillips Family DNA Group 61 has 3 members
Phillips Family DNA Group 64 has 3 members

The remaining 25 groups have only two members each and they represent about 1/3rd of all the groups in our project. It is difficult to know at this point whether the groups with the most members were the most prolific or simply the first to get tested. Family members tend to look for and encourage other family members to get tested, and it is noticeable that many of the groups that were first established tend to be the largest. However, this is certainly not a linear relationship. For example, Groups 16 and 17 are tied for fourth place, whereas Group 7, which was established several years before Groups 16 and 17, is in twenty-second place.

The next article in this newsletter demonstrates how DNA analysis proves that four different Phillips men with the somewhat unusual first name of Hiram, all of whom lived in Tennessee at the same time, do not share a common paternal ancestor within 1000 years.

THE VARIOUS HIRAM PHILLIPS OF TENNESSEE

By Nancy Kiser, Volunteer administrator of the Phillips DNA Project

There were five men named Hiram Phillips or Philips who appear on the 1850 Tennessee census as follows:

Wayne County, Tennessee
Hiram Phillips, born circa 1848 in TN

Overton County, Tennessee
Hiram Philips born circa in 1837 TN

Giles County, Tennessee
Hiram Phillips born circa 1803 in NC
Hiram K Phillips born circa 1835 in TN

Lincoln County, Tennessee
Hiram Phillips born circa 1806 in TN

Hiram Phillips who lived in Wayne County, Tennessee, in 1850 was the reputed son of Solomon Phillips who was born about 1809 in North Carolina. Solomon is believed to be the son of Samuel B. Phillips and Sarah Golightly. We have DNA tested a descendant of Samuel B. Phillips and his Y-DNA matches that of our Phillips Family DNA Group 12. The haplogroup of Group 12 is I1 which is considered to be Scandinavian in origin. The presence of this haplogroup in the

British Isles is generally believed to be the result of the invasions of Vikings and/or Anglo-Saxons during the Dark Ages. Here is the pedigree of that participant:

Kit number 96099

1. Samuel B. Phillips bc 1760 NC (Anson County?), m 1) unknown, m 2) Sarah Golightly
2. Samuel B. Phillips bc 1798 SC, m Elizabeth White bc 1804 NC
3. David Samuel Phillips b 3 July 1835 Perry/Decatur Co TN, m Mariah Faughn
4. Samuel Daniel Phillips b 10 May 1869 Massac Co IL, m Rilla C. Hatton
5. Lacy Phillips b 22 Feb 1908 Massac Co IL, m Marie Douglas

The two Hiram Phillips living in Giles County, Tennessee, were father and son. Here is the way they appear on the 1850 Giles County census:

Hiram Phillips 47 born circa 1803 in NC
 Elizabeth Phillips 58 born circa 1792 in VA
 Anna Phillips 25 born circa 1825 in TN
 William J. Phillips 21 born circa 1829 in TN
 Hiram K. Phillips 15 born circa 1835 in TN

It is thought that 47 year-old Hiram Phillips in Giles County, Tennessee, was the son of Adam Phillips and Hannah Bailey. Adam was the son of Reuben Phillips of Cecil County, Maryland. We have DNA tested quite a few descendants of Reuben Phillips and their Y-DNA indicates they belong to Phillips Family DNA Group 2. The Y-DNA of Group 2 and Group 12 is sufficiently different enough to suggest they do not share a common paternal ancestor within 1000 years or more. In fact, Group 2 belongs to Haplgroup R1b1a2 and Group 12 belongs to Haplogroup I1, so they cannot share a common paternal ancestor in literally thousands of years.

Hiram Phillips living in Overton County, Tennessee, in 1850 was the reputed son of Beaty Phillips and Phoebe Bayless. Sometimes he is referred to as Hiram B. or Bayless Phillips. It is believed that the father of Beaty Phillips was Robert Phillips and the father of Robert was John Phillips who died in Rowan County, North Carolina, in 1801. We have DNA tested a descendant of Beaty Phillips and his Y-DNA matches that of our Phillips Family DNA Group 9. The Y-DNA of Group 9 is Haplgroup R1b1a2, like Group 2, but sufficiently different from Group 2 to indicate these two Phillips families do not share a common paternal ancestor within 1000 years or more. The Y-DNA of Group 9 is completely different from Group 12 and indicates they do not share a common paternal ancestor within thousands of years. Here is the Phillips pedigree of the descendant of Beaty Phillips:

Kit number 84729

1. John Phillips bc 1730 m 1) Unknown, m 2) Diannah Unknown (Hicks/Hix?)
2. Robert Phillips bc 1773 (Loudoun Co VA?), m) Phebe unknown
3. Beaty/Baty Phillips bc 1795 (TN or VA?), m Phebe/Phoebe Bayless

4. Henderson P Phillips b 1 Dec 1825 Washington Co TN, m Matilda O Waggoner
5. Henderson Frazier Phillips b 19 June 1857 Coles Co IL, m 1) Mary Catherine Curry, m 2) Jessie Caryl Jefferson

It is believed that the Hiram Phillips living in Lincoln County, Tennessee, in 1850 was the son of Cornelius Phillips and Rhoda Shores of North Carolina. The father of Cornelius was Abner Phillips who was born in Hunterdon County, New Jersey, in 1737. We have DNA tested several descendants of Abner and their Y-DNA indicates they belong to Phillips Family DNA Group 20. Like Group 2 and Group 9, the Y-DNA of Group 20 belongs to Haplogroup R1b1a2 but it is sufficiently different from Group 2 and Group 9 to indicate these three Phillips families do not share a common paternal ancestor within 1000 years or more. The Y-DNA of Group 12 is totally different and indicates they do not share a common paternal ancestor with the other three groups within thousands of years. Here is the Phillips pedigree of one participant who descends from Abner Phillips of New Jersey:

Kit number 160256

1. Abner Phillips b 15 Sept 1737 New Jersey, m Elizabeth unknown
2. Richard Phillips b 15 Aug 1777 VA, m Susannah Chambers
3. James Fletcher Phillips b 27 Feb 1811 Marion Co TN, m Lucinda Rayfield
4. James Washington Phillips b 12 Aug 1845 Marion Co TN, m 1) Sarah Woods, m 2) Lucy Jane Riley, m 3) Elizabeth W Palmer
5. David Fletcher Phillips b 9 March 1871 Camden Co MO, m Susan Anna Bessie Mock

Over the years, all these different, unrelated men named Hiram Phillips have been confused with each other by family researchers. Here at last in the 21st century, through DNA testing, we have finally been able to get them untangled and put with their proper Phillips families. One of the most surprising and interesting results of the Phillips DNA project has been the discovery that frequently there were several unrelated Phillips families who lived in the same place at the same time. This clearly illustrates the concept that the surname Phillips is a multi-origin surname and demonstrates the usefulness of Y-DNA testing.

Guest Column

MUSINGS ON THE SURNAME PHILLIPS

By Doyle Phillips, Phillips Family DNA Group 9

Φίλιππος (filipos) It means one who loves horses.

Source: http://wiki.answers.com/Q/What_does_Philip_mean_in_Greek

The myth of Rhiannon represents the transitional point from the pagan rituals of the Horse Goddess cult, into its sublimated form: the chivalric mysteries of courtly love.

Source: <http://www.mabinogion.info/rhiannon.htm>

Love, as we romantically think of it, is a fairly recent invention. The name Philip— “lover of horses”—would be better translated “worshipper of the horse”. Lover of horses erroneously implies working with and having knowledge of horses.

The cult of the horse, as we have seen, had deep roots in the Indo-European world, and there is no reason why a form of it might not have persisted in South Wales in the Late Iron Age or even the Romano-British period. Comparative evidence would suggest that in its most traditional manifestation this had involved a tribal ceremony with distinctly totemistic overtones: in which a royal figure symbolically copulates with an equine; which is then sacrificed, dismembered and devoured by the ritual celebrants. The medieval testimony of Gerald of Wales suggests that at least the memory of such customs persisted in a certain district in Ulster well into the late twelfth-century.

There is no need to emphasise the primitive nature of this gruesome ritual complex. Its probable origins are to be located amongst the early horse-riding warrior-pastoralists of the Pontic Steppe region who evidently played an important part in the spread of Indo-European culture during the third and second millennia BC

Source: <http://www.mabinogi.net/fourbranches.html?sections/Appendix/Rigantona.pdf>

Rhiannon was one of the names of the goddess of horse worship. Long before the Greek language and pantheon she would have had many other names, in other locales.



The Folkestone White Horse in Kent, England

In western language traditions, the name Philip honored the horse cult just as Christians might name offspring Peter or Jesus or Mary to show devotion. Similarly, a guy named Philip or son of Philip (Phillips) would have no specific physical connection to horses; his religion would have nothing to do with his being either cobbler or cavalryman.

Because the name Philip was used without discrimination and evolved—in some cases to Phillips—it is reasonable to expect many unrelated Phillips and to a certain extent the R1b haplogroup dominating the surname.



The Uffington White Horse in Oxfordshire, England

Incidentally the “equestrian” goddess Rhyannon remains in surnames common to Wales: Rhydderich, Rhys, Rice, Reese, Preese, Rhyder, etc

Featured Family Story

SAMUEL PHILLIPS OF WASHINGTON COUNTY, RHODE ISLAND

By Bob Phillips, Phillips Family DNA Group 11

(Note: the subject of this discussion does not appear to be in the lineage of any member of the Phillips DNA Project at present. The first article on Samuel Phillips appeared in the September 2011 issue of the newsletter.)

In this second article regarding our subject, I will briefly examine the historical and socio-religious context, and how it applies to genealogical research. A little background information and history is often helpful while engaging in genealogy. When studying the early development of the North American colonies, sometimes the major streams overwhelm and hide the less obvious, yet still significant events. We get the impression that the Puritans alone colonized and populated the Massachusetts Bay Colony; that the Connecticut Colony was founded and populated by the dissident Congregationalists; and the Baptists, who fled persecution in Massachusetts, dominated Rhode Island, and the Quakers prevailed in Pennsylvania. Then too, the English Civil War of 1642-1649 brought the “Churchmen”, a.k.a. Royalists, a.k.a. Cavaliers, to Virginia as they fled the rule of Cromwell in England.

None of these colonies began with the boundaries, divisions, and names that are current today. What is now known as Washington County, Rhode Island, was originally named Kings County. In 1636 Roger Williams, fleeing Massachusetts with his followers, purchased land from the Native Americans, and named it Providence Plantations, which did not at that time include the area of Narragansett Bay. The area along Narragansett Bay was claimed by Massachusetts, Connecticut and Rhode Island up until Charles II granted Rhode Island its Charter in 1663, following the English Restoration in 1660, thus making Rhode Island a Crown Colony. The town of Essex, in Washington County, is named after the City of Essex in southwest England, among the last holdouts of the Royalists during the English Civil War.

We also find missionaries from the Church of England, the established church, traveling among these communities and among the Native American populations, prior to forming and building fixed churches. Their communicants may have been fewer than those of the non-conformist churches, yet they were there, and eventually they did have a sufficient following to build their churches. Kings Chapel in Boston, Massachusetts, was built in 1688; Trinity Church in Newport, Rhode Island, was founded in 1698; the “Old Narragansett Episcopal Church”, at Wickford, Rhode Island was formed in 1707; and the Cumberland Rhode Island Mission was established as early as 1635.

Thus, it should come as no surprise that an Anglican Church family by the surname Phillips might be found among the early settlers of what is now known as Rhode Island. The early records of Narragansett call the area Kingstown, and the county was referred to as Kings County. Samuel Phillips purchased property there on 26 May 1709, along with Captain John Eldred, William Cole and John Carr. That land consisted of 285 acres; from Post Road on the east, Ten Rod Road on the north, swamp land on the west, and the Annaquatucket River on the south. Samuel Phillips resided in Newport, Rhode Island, at the time of this purchase. When he may have arrived in Newport is unknown at this time and is perhaps an issue worthy of further research. His origins are also unknown, yet speculated to be Exeter, England.

The above historical background is significant genealogically to establish the possibilities of where and when the children of Samuel Phillips and his wife, Elizabeth, were born, if they were born in the colonies or in England. Since the Newport Anglican Church was not founded until 1698, and the Narragansett Church not until 1707, those church records do not reveal the dates of baptism of the children of Samuel and Elizabeth. Even once these churches were formed, until they were given a “settled minister”, they were served by missionary priests for several years. Therefore the most probable clue for the date of the children’s births will likely be the records of their deaths, and or their tombstones. In addition to Samuel Phillips, the father, only one son, Christopher Phillips (1693-1753) was buried at the Old Narragansett Church cemetery.

From the above, we can conclude that Samuel Phillips, born about 1655, was certainly not a Cavalier, since he was born after the conclusion of the English Civil War, although he was a loyal Anglican, and possibly even a Royalist supporter of the monarchy. That he resided in

Newport and purchased a substantial property where he built his home in the Narragansett in 1709, suggests that he was a planter of some means and not a tradesman nor indentured servant. Thus, it is doubtful he was any relationship to Michael Phillips (c.1635-1676) who preceded him in Newport, whose descendants were Quakers and tradesmen.

It is from the old Narragansett Church registers that the names of Samuel and Elizabeth's children can be found, listed among the marriages and baptisms of their children. I will outline what is known in next month's article.