

CHAPTER I

THE NAME EWING

Discussions of where this name originated have been continuing for many years. The SCOTTISH CLAN with which it might have been associated is a debatable one.

In *Scottish Tartans & Clans* by Sir Thomas Innes of Learney (Emeritus Lord Lyon, King of Arms), Johnson and Bacon about 1945 [13th Printing Edinburgh and London] page 5 states:

“In Scotland, Clan came to mean a group of families occupying a definite locality—a particular glen, or an island. These families shared—or claimed to share—their descent from a common ancestor and as such he was the CHIEF of the Clan ... The Tartans shown in this book are authentic—that is to say, the Sett [plaid weave] has been defined by the chief of the Clan to the satisfaction of the Lyon Court and the description is officially recorded in the ‘Public Register of All Arms and Bearings’.”

On page 8, he also states:

“EWAN, Ewen are connected with the MacLachlan Clan. EWING is also connected with the MacLachlan Clan.”

On page 76 is an explanation of MacLachlan:

“Maclachlan is a Celtic Clan. The Maclachlan of that Ilk have resided from time immemorial in Strathlachlan in Argyllshire. The district was once called Kilmortie.”

On page 10 begins the discussion of MacEwan:

“MacEwan or MacEwen are connected with the MacEwan Clan.”

On page 65, he continues:

“Cowal was originally the home of this Clan. On the East Coast of Glenfyne there stood in 1750 the ruins of the MacEwan Castle. The first MacEwan Chief on record lived in 1200.”

In *Highland Clans and Tartans*, by R. W. Munro, Octopus Books Ltd., 1977, London, neither EWING, MacEWEN nor MacLACHLAN is mentioned! He makes a very interesting observation on page 11:

“A mixture of Pictish, Scottish (or Irish) and Scandanavian ancestry went to the make-up of the Clans.”

Scottish Surnames by Clifford Stanley Sims, Avenel Books 1862. N.Y. (republished 1969) indexes only the names Macewen and Maclachlan. On page 73 we find:

“MACEWEN. The son of Ewen. The family are descended from Anradan, son of Gillebride, King of the Isles in the twelfth Century.”

and on page 75:

“MACLACHLAN. The son of Lachlan. The family are descended from Gilchrist, grandson of Anradan, son of Gillebride, king of the Isles in the twelfth century.”

The “Clan Ewen Society of Scotland” published its seventh Bulletin in June, 1982. Members bear the names McEwan, MacEwan, MacEwen, EWIN and EWING (with variant spellings). The bulletin told of the location and history of Castle McEwen mentioned in *Scottish Tartans and Clans* page 65 (referred to above). The 1982-83 president of “The Clan Ewen Society” Lt. Col. Alan Ewing of Balgowan, Garngaber Road, Lenzie, Glasgow, Scotland wrote me the following on February 5, 1982:

“I note your reference to Clan Lachlan and the possibility of the EWING'S being a part of that Clan. Many reference books make this claim, but the EWING together with EWAN and EWEN derive from McEwen of Otter. A possible reason for this confusion might be that, originally the McLACHLANS occupied Strathlachlan—their Chief still resides there—and the McEwens occupied the lands of Otter immediately south and adjacent to Strathlachlan, both located on the Eastern shore of Loch Fyne in the area known as Cowal. From the end of the 15th century the McEwens lost their lands of Otter and being without a chief from thence they became a 'broken clan' and scattered with no focal point in the country.”

Colonel EWING was most gracious in giving me this explanation of the two clans and their lands. I am, personally, quite satisfied with his explanation.

In Edinburgh in 1983, I met Dr. Don Pottinger the Lord Lyon of Arms. He is sure the spelling and name EWING is very old. In *Bartholomew's Clan Map of Scotland of Old*, by Sir Ian Moncrieffe and Don Pottinger we find the following statement:

“The lands [on the map] indicate general spheres of influence; usually about the time of King James VI (1566-1625), but taking the history of each district of family as a whole. The Arms, official insignia of the Chiefs, may only be used by them, when recorded in Lyon's Register.”

Elbert William R. Ewing in *Clan Ewing of Scotland* pages 359-362 has a discussion of the EWING Coats of Arms. He had determined that the earliest on record was before 1565 and had been “executed” by one named Workman. By 1922, only six Coats of Arms had been registered in the name of EWING, i.e. proven, by the Lord Lyon in Edinburgh. Only one man in the United States, who lived in St. Petersburg, Florida in 1980, is qualified to bear a EWING Coat of Arms. Dr. Don Pottinger, in the Lord Lyon's Office in Edinburgh graciously showed me the originals of all seven. The earliest is not recorded there only described.

It is thought that the grave slab of a WILLIAM EWING who died in Bon Hill, Scotland, is the earliest known COAT OF ARMS. The date on the grave slab is 1600. The writer visited this churchyard in 1980 and asked the minister to have a “rubbing” made by young people of the slab, HE agreed but sent only a 2" x 2" slide of a grave of a William Ewing who died in 1850 having taught at the University of Virginia. That information the writer already had in abundance. Myrtle and W.T. Ewing of Monroe, Ga. visited there in 1989 and the stone slab was missing.

Next to William Ewing is the grave of Robert Ewing and his grave slab is identical in composition to that of William. It does not bear a Coat of Arms. I was unable to decipher the dates of birth and death of either of these men. The “rubbing” attempt was the only possible clue to the dates other than the 1600 date (which had been verified in Scotland for E.W.R. Ewing in 1918 or thereabout). WILLIAM EWING then was head of the Clan and Robert Ewing was either a brother or a son. We found no will nor intestate account for either of them.

On the following page is a map of the area under discussion prepared by our son, William Miller Fife, Jr., a great great great grandson of William Ewing who came to Georgia about 1800 and his wife, Hannah who was “born in Georgia.”

Also following is a copy of a chart that Stuart Ewing, son of Thomas Harvis Ewing, distant cousins, found. It is called a CONJECTURAL CHART and was prepared by Dr. Don Pottinger, Lord Lyon of Edinburgh, Scotland, along with others.

For about ten years your writer has had paid researchers in Scotland looking for any EWING who might have had children such as those who came to America quite early as many Genealogies have proclaimed. To date no one, except the man in St. Petersburg, FL may claim a right to wear and use a EWING Coat of Arms. His, of course, has been adapted exclusively for him. The researchers looked at Wills, Deeds, Intestate Accounts, and Service to Heirs (someone who got money/goods/land though not willed to them) to no avail.

The fact that we are here, NOW, and bear the name EWING is proof that early pioneers braved unbelievable hardships and fear of death to seek a home in a new land. I would be remiss if I did not record that, to them I am grateful to be here in this country and to bear an exceptionally GOOD NAME:

EWING

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From a 1991 Report on EWING prepared by John G. Harrison, MSC, Historical and Technical Research, Stirling Scotland is the following:

“page 5: Some people in Scotland were always called EWING. It has been suggested that the name EWING may be related to EWEN (which is certainly true) and McEwan (which is possible) to Hewingson and perhaps to Young.

The letter 'yogh' written much like a scripted 'z' is pronounced like the letter 'y'. The word for female sheep (ewe) was printed as 'zow' the 'zo' being the ew sound in ewe. For example, Thomas Ewing is recorded in the Sterling Council Minutes in November 1603 and on the same day he is in the Guilding Minutes it is spelled 'Zoung'.”

The most recent edition of the International Genealogical Index for Ireland available to me lists:

“Marriage of Nathaniel Ewing to Rachel Porter in the Parish of Templemore, Londonderry on 2 March 1721” [1721/2].

This would suggest that they were married at her place of residence which was Derry County or Londonderry city and at the Parish Cathedral (St. Colomb's) not at the Burt Congregation Presbyterian Church.

“Baptism of Robert Ewing, son of Finley and Jane Porter in Londonderry in 1718.”

This is in error for Burt Church Records prove Robert was baptised to Finley in Jan 1692/3. The author of the 1718 date is unknown. However, Finley Ewing, Jr. could have had a Robert, born 1718.

Jane Porter had her first child 40 years before (1677!) She is getting rather old to be having more children. Perhaps Finley married a second time finding another Jane Porter? This is quite disturbing information from I.G.I. as it gives no source nor Church which is always necessary in a Baptismal account.

It is possible that Finley Ewing, Jr. whose children's names were also a part of the Burt Congregation Records might have been the father of the Robert baptised 1718. No real proof.

Dr. Harrison who searched Scottish Records for Clan Ewing in America stated:

“Though perhaps a second cousin marriage was preferred, the term 'Cousin' was very wide and the marriage of Finley Ewing to Jane Porter would have made a whole swathe of Porters 'cousin' in popular parlance. In Scotland a full cousin was usually called 'cousin german' (germain).”