



Journal of Clan Ewing

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Editor's Note

William E. Riddle, Editor (+1 505.988.1092, *Riddle at WmERiddle dot com*)

The value of a network is proportional to the number of other people attached to it.

Robert Metcalfe, Computing Entrepreneur

This issue of the *Journal* highlights networking in support of genealogical research.

Jill Spittle's Membership News message solicits suggestions for expanding the *Clan Ewing* network by bringing its activities to the attention of potential members. David Ewing's Chancellor's Message identifies members who are transcribing and scanning materials, and solicits additional volunteers, in order to enhance the communication across the network from members who have prepared valuable genealogical material to members who are trying to solve their genealogical puzzles. My Web Site News message provides advice about how best to browse through materials provided via the Internet network.

Clan Ewing's biannual gatherings offer premiere opportunities for concentrated, face-to-face networking among Ewing cousins and researchers. The Chair's Message from Mary Gosline reveals additional details about the plans for the upcoming 2008 Gathering. And, additional context for this gathering's focus on the Ewing settlement of Shenandoah Valley is provided by two articles: one by Jean McClure on the Great Philadelphia Wagon Road, and one by Evelyn Ewing on the Ewings who settled the Stephens City, Frederick County, Virginia, area. This gathering is shaping up to be one of the best in terms of your ability to prepare specific questions and specific data in advance and use these questions and data to focus and guide your networking with other attendees during the gathering.

In his eleventh Ewing Surname Y-DNA Project article, David Ewing focuses on the connections that might exist to several other Clans as indicated by Y-DNA evidence. My third article on the Ewing settlers of Southwestern Pennsylvania focuses on the contribution of Squire James Ewing (1733-1825) to establishing Presbyterianism in rural Allegheny County, Pennsylvania, in the late eighteenth century. The records of the Montours Presbyterian Church founded by Squire James and his neighbors in 1788 identify inter-marriage connections among some forty-five-plus settler families. Both articles serve to enlarge the network by identifying collateral families. Genealogies for these families may lead to information valuable in filling in gaps in Ewing genealogical data, solving genealogical puzzles, and resolving conflicts and issues revealed by other data and information.

David Ewing's article and my article offer an interesting example of the value of broadcasting information across the network. Independently, we each included information about potential collateral families. David Ewing lists three-dozen surnames of families from the Scottish Borders. I identify ten-dozen surnames of families who supported the call from the Montours and Raccoon Presbyterian congregations for ministerial support. There is a noticeable overlap between these two lists; about a dozen surnames appear in both lists. By highlighting possible connections among families, this overlap can be used to focus David Ewing's search for Y-DNA evidence and my search for understanding the spousal connections among the settlers of Southwestern Pennsylvania.

Wm E. Riddle

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Chancellor's Message

David N. Ewing, Chancellor (+1 505.764.8704, *DavidEwing93 at gmail dot com*)

I reported on progress in our fund raising efforts and made a big pitch for volunteers to contribute to the work of *Clan Ewing* in my last message. Let me catch you up on developments.

The fund raising drive is proceeding at a pace that is simultaneously gratifying and disappointing. It is gratifying, because we have had a couple of additional generous individual donors, and we have now raised a total of \$3360, just \$640 short of our goal for 2007. It is disappointing, because we have had a total of only eight individual donors come forward from among the several hundred members of *Clan Ewing*. Please remember that a lot of small donations will quickly add up to big progress toward our goal. We very much appreciate the contributions of larger donors, but we need the participation of everyone at a level that is comfortable for them in order to achieve our goals. Please send your contributions to our special fund to *Clan Ewing* Treasurer:

Robert Hunter Johnson
Treasurer, *Clan Ewing in America*
513 Cherokee Drive
Erie, Pennsylvania 16505

We have also recruited a couple of new volunteers. I'm excited to report that Patricia Ewing Hammond (*Clan Ewing* Member #1011) has volunteered to transcribe some books for us. She is already almost two-thirds of the way through transcribing E.W.R. Ewing's 1922 classic *Clan Ewing of Scotland*, and we will soon be posting the text of this in the Ewing Reading Room on the *Clan Ewing* web site. This will be a tremendous contribution to the growing list of important works on Ewing genealogy that *Clan Ewing* has made available for the free use of Ewing researchers everywhere. Posting the text of these works will make searching for clues many times easier than it has been previously, not only because many formerly hard-to-find books will be at the fingertips of anyone who visits the web site, but also because the print versions of the books were often inadequately indexed (E.W.R. Ewing's book has no index at all), and the electronic versions on our web site will be fully searchable using modern search technology.

Also, Darryl DaHarb (*Clan Ewing* Member #917) has offered to help us scan some source documents for posting on the web site. There is no end to possibilities in this project, but we think that a good place to begin will be to get good clean scans of the original documents that Margaret Ewing Fife included as figures in *Ewing in Early America*. We already have the text of this book posted in the Ewing Reading Room, but as yet the figures are not available online. We welcome suggestions for other documents that we should make available, especially when accompanied by an offer to do the scanning!

Two new volunteers may not sound like much, but consider how important these two contributions will be to the mission of *Clan Ewing*. Imagine what we could do with twenty new volunteers. Here are a few ideas for projects that could be taken on by volunteers:

- We would like to develop a comprehensive list of every Ewing genealogy book ever published, with complete bibliographic information and notes about availability. When a book is available on our web site or elsewhere on the web, we would provide a link. Gradually, we would like to add reviews of these books, as well. Already, I have collected a pretty good list of these, but we could really use a volunteer to fill this out, clean it up and put it in a nice uniform format for posting on the web site. Can you help?

- We would like to develop a *Ewing Time Line* that identifies and locates all of the Ewings mentioned in early Irish and Scottish records. John McLaughlin, Jim McMichael and I have already had some discussion about this and we have a pretty good start on collecting references to Ewings in seventeenth century Irish resources. Excerpts of some of these are posted in the Research Reports on our web site, but these are not organized in an optimal way. Jim has made a start at trying to put these references on a time line so as to identify possible relationships among the various Ewings mentioned. I think that a relatively easily achievable goal would be to list all of the references to Ewings in Scottish and Irish records before 1700. Exactly how these should be organized to make them most useful to Ewing researchers is a puzzle that remains to be worked out. Doesn't this sound interesting?
- We would very much like to obtain DNA specimens from Ewing men in Scotland, especially from Scottish Ewing men who have their conventional genealogies worked out well enough to be reasonably certain of where their Ewing ancestors were living in 1600 AD or so, before the Ulster Plantation. Perhaps a volunteer or committee of volunteers could go to work on finding these men and persuading them to participate. If our fund raising project meets its goals, we will be able to pay for the testing of at least some of them. We have considered advertising in Scottish newspapers, but we worry that that would be expensive and have a low yield. I have copies of all the pages showing Ewings in a recent Ayrshire telephone directory, and there are not so many that we couldn't call each of them asking for leads. A volunteer could also run down directories from other areas of interest, and perhaps identify Scottish Genealogy publications and web sites where we could advertise or contribute articles. This is a case where we not only need someone to do the job, but also to figure out how to do the job. How about it?
- We have an ongoing need for contributions to the *Journal of Clan Ewing* and participation in the Ewing Genealogy Documentation (EGD) Project. Practically any subject bearing on Ewing genealogy or history that is of interest to you will also be interesting to the rest of us. Write an article! We also need volunteers to help start preparing some well-documented genealogies for our EGD Project. Jim McMichael has posted five generations of the descendants of John Ewing of Carnashannagh, and Bill Riddle is working on the descendants of James Ewing of Inch Island. Who will work on your line?

Clan Ewing continues moving into the future. We are proud of our progress with the *Journal* and with the web site, and are excited to be recruiting new members and participants in *Clan Ewing* activities. We are all looking forward to breaking bread together at ***Echoes of the Shenandoah***, the Tenth Gathering of *Clan Ewing*, which will be held in Winchester, Virginia, in September next year. Meanwhile, let me close by quoting from one of my four year-old granddaughter's books:

"Who will help me plant the wheat?" said the Little Red Hen.

David N. Ewing

Chair's Message

Mary E. Gosline, Chair (+1 410.997.3719, R.Gosline at worldnet.att dot net)

Under the leadership of our founder, Rev. Ellsworth Samuel Ewing, *Clan Ewing* began hosting gatherings in Vincennes, Indiana, in 1988. Since that time, they have been held every two-to-three years. Gatherings provide opportunities for *Clan Ewing* to fulfill several purposes—fostering fellowships, encouraging research, and sharing genealogical finds with other members. The specific activities differ from one gathering to the next. Usually, bus tours take attendees to places of historical interest for the Ewing family. Throughout the gathering, we enjoy the fellowship of cousins and friends, old and new. The Archive Room provides a place for research, for sharing our finds, and for connecting with each other.

Some might ask: Why should I come when I don't know anyone? Members would probably have many different answers. My husband, Bob, and I attended the gathering in 1990 because I was curious and because Rodney Boy Scout Camp, in Cecil County, Maryland, was close! I keep coming because I love to see all the cousins who gather, catch up on what they are doing, and learn more about their research. I make new friends every time. I am intrigued by puzzles, such as sorting out the various branches of the Ewing family, which can't be done during just one reunion! The history of places where the Ewings lived also fascinates me.

As mentioned above, the gatherings are not identical. The committee for each new site is encouraged to come up with flexible plans appropriate to the location. While it's too early to publish a schedule for ***Echoes of the Shenandoah***, the 2008 Gathering Committee is making arrangements to have:

- the Archive Room open for researchers on Thursday;
- a couple of half-day tours to sites of local interest, including the Ewing Family Cemetery in Stephens City;
- **NEW!** – a casual dinner Thursday evening followed by a dessert buffet in the registration area for members and friends to meet and greet each other; and
- **NEW!** – free time for participating in discussion groups, sightseeing on your own, searching the archives, or obtaining help with your family's history.

Some additional activities may include a *Fun Run* (for those who want to exercise) and family group photos.

The 2008 Gathering Committee anticipates that registration materials will be mailed in January 2008 and will be available on the web site at the same time. *Clan Ewing* does not have the funds needed to cover the large amounts (such as hotel and bus deposits) required in advance of the gathering. So, please help us be able to make these down payments by registering early. To entice you to sign up as soon as possible, discounted *Early Bird* registration fees will be offered during the Spring and early Summer of 2008. These reduced fees will not be available after July 15, 2008.

Echoes of the Shenandoah

Whether you are interested in history, research, or fellowship, the Tenth Gathering of *Clan Ewing in America* is for you!





1840 Frederick County Courthouse

(Left to right: Evelyn Ewing, Catharine Lovett, Jim Ewing, Jeanette Ewing, Bill Ewing, Mary Gosline, Mary Jane Ewing, and Lewis Ewing)

In May, the 2008 Gathering Committee introduced me to Winchester Old Town Walking Mall, a portion of Loudoun Street which is closed to vehicular traffic. Passing through the middle of the city's historic section, the mall is lined with restaurants and shops interspersed with interesting old buildings. We stopped in front of the 1840 Frederick County Courthouse (see picture to the left), which is now home to a Civil War Museum. The building, which occupies the site of the original 1741 Frederick County–Winchester Courthouse, once served as a prison and hospital for both the Northern and Southern troops. Winchester changed hands over seventy times during the Civil War and consequently both armies used the facility. In addition to the soldiers' names and drawings on the wall, the museum holds a nationally recognized collection of relics and artifacts from Civil War days. Research about the soldiers who may have been captured at Winchester continues today. The judicial system moved to the Frederick–Winchester Judicial Center when it opened in 1984. For more information visit the web site for the museum at www.CivilWarMuseum.org.

To expand the historical framework of the area and of the families who lived in the Shenandoah Valley, this issue of the *Journal* provides additional articles and sidebar “tidbits,” identified by the theme of the 2008 Gathering, ***Echoes of the Shenandoah***. Jean McClure's article (page 15) on the Great Philadelphia Wagon Road provides wonderful background material for the Ewing families and many others who migrated from Pennsylvania to Virginia, Tennessee, Kentucky, and the Carolinas. This important route was known by many names including Warriors' Path, the Wagon Road and the Great Valley Road. As shown in the map on page 17, it began in Philadelphia and divided near Roanoke. The western trail became known as the Wilderness Road, which passed through the Cumberland Gap to Boonesborough, Lexington, Harrodsburg, and Louisville, Kentucky. The southern trail became the Carolina Road, which ran through Rocky Mount, Virginia, down to Salisbury and Charlotte, North Carolina, continuing through Rock Hill and Chester, South Carolina, to Augusta, Georgia. Another southern route led from Rock Hill through Camden, South Carolina.

Evelyn Ewing's article (page 21) introduces us to John Ewing of Carnashannagh (1648-1745) and his descendants, with an emphasis on his son William Ewing (1711-1781) who migrated from Pennsylvania into Virginia along the Great Philadelphia Wagon Road. William's family has remained in Frederick County, Virginia, for over 250 years. Our hosts for the 2008 Gathering in Winchester are members of this family, and one site we will visit is the family cemetery.

The importance of the Shenandoah Valley and the wagon road through it has become more apparent to me in recent days. As I learn more about this popular trail, I have been thinking about how it might have

affected my family. Several of my ancestors probably traveled along the Great Philadelphia Wagon Road, making stops in Winchester, Staunton, Roanoke, and Union County, South Carolina. This is an area that I have not yet explored in my research.

Our genealogist, James R. McMichael, frequently encourages us to follow the history of our ancestors' collateral families. After hearing this advice repeated at the National Genealogical Society Conference in Richmond, I have decided that if I can't find my elusive Samuel Ewing in Frederick County, I should begin looking farther up the Valley of Virginia (that is, southwest from Winchester). Samuel's brother-in-law James McAfee settled in the Catawba Creek area near Roanoke. Later, Samuel Ewing's children and those of James McAfee ended up in Mercer County, Kentucky, and the families lived close enough to inter-marry. To study these families further, my next research adventure will probably be to the Virginia Room at the Roanoke Public Library.

If you have ancestors in the valley, plan to spend some additional time for research when you come to the 2008 Gathering. In addition to the Handley Library in Winchester,¹ you may wish to visit the Roanoke Public Library known for its collection on Southwestern Virginia. It is located at 706 S. Jefferson Street, Roanoke, Virginia 24016. A good idea might be to check their web site at www.RVL.info ahead of time to see what materials might interest you. The Southwestern Virginia Genealogical Society, P.O. Box 12485, Roanoke, Virginia 24026 is another good resource for that area.

Mary E. Gosline

¹ See: Ewing, Jeannette. The Handley Library, Winchester, Virginia, *J. Clan Ewing*, Vol. 13, No. 2 (May 2007), p. 15.

Membership News

Jill Ewing Spittler, Membership Director (+1 330.345.6543, *JEwingSpit at aol dot com*)

Talk about time flying: Where did the time go these past three months since the last issue? Much of my time has unfortunately been consumed with computer problems. I decided to change my rooms around, and—Murphy strikes again—the computer didn't work in its new location. Looks like the telephone jack in the wall is the problem. I now have the computer hooked up with a 25-foot cable to the jack in the living room. I will get it fixed after I get important stuff out of the way, in particular, my message for this issue of the *Journal*.

I sent out twenty-six letters to folks who did not renew their memberships and received only six responses. We will send notices for upcoming gatherings to the other twenty former members and hope that they decide to join in and re-start their memberships.

Several people have joined in the past three months. I'll list them in the next issue; time is too short to do that in this issue.

Now let's talk about getting to potential new members. We have so many great things going on: the Ewing Reading Room with online versions of important source material, our Ewing Surname Y-DNA Project, our Ewing Genealogy Documentation (EGD) Project, our biannual gatherings, etc. I am sure if folks knew about *Clan Ewing in America* they would want to join. Please let me know of any ideas you may have for letting people know about *Clan Ewing* and our activities.

Along these lines, only one trial membership was donated during the past three months. That makes a total of ten trial memberships, and we sincerely hope these trial members will join after their trial membership period. Please consider trial memberships as a way to share the results of our members' research efforts and information about our activities with your family and your fellow genealogists.

Jill Ewing Spittler

Echoes of the Shenandoah

Winchester in Frederick County ... so close to everywhere! Located at the northern tip of Virginia, it is the northern gateway to the Shenandoah Valley. Just 70 miles northwest of Washington, DC, Winchester, Frederick County, is located along Interstate 81 and is convenient to Interstate 66. Routes 50, 7, and 522 intersect in Winchester.

Deaths

With our sincere sympathies to their families, we convey the following information about the passing of some members of the Ewing Clan.

Mary Nell Anderson, *Clan Ewing* Member #104, died June 5, 2007. She was born November 1, 1927, in Celeste, Texas. She married Dean Anderson and lived in Greenwood, Arkansas. They had two daughters, Deborah and Sharon. Sharon died December 10, 2001. Mary Nell was a sister to Clan Genealogist James R. McMichael. Neil was known to many of us for her *Ewing Cookbook* dedicated to *Clan Ewing* Founder, Rev. Ellsworth Samuel Ewing, and containing recipes intermixed with genealogical information.

Ronald Eugene Baker died Monday, June 11, 2007, in Tyler, Texas. He was born February 3, 1953, in Dallas, Texas. He was a nephew of Clan Genealogist James R. McMichael. His mother, Betty Baker of Duncanville, Texas, is still living and his father, L. E. "Danny" Baker, died in October 2005.

Anne Kimball, *Clan Ewing* Member #999, was born January 10, 1930. She provided research support for Margaret Ewing Fife as well as others, and many *Clan Ewing* members knew her and benefited from her genealogical work. She was a descendant of William Ewing (1749-c1814) and Margaret Patterson (1746-?) whose descendants are the subject of Chapter XII in Fife's *Ewing in Early America*.

Albert Leon "Ab" Ewing of Elkton, Maryland, died June 19, 2007. He is participant AL in the Ewing Surname Y-DNA Project. He was born August 4, 1919, on the family farm in Blake / Blue Ball, East Nottingham Hundred, Cecil County, Maryland. His heritage is discussed in Chapter XXI of Margaret Ewing Fife's *Ewing in Early America*. Some might remember him from the 2004 Gathering in Cecil County, Maryland. He was a big help in organizing this gathering, and we drove through his farm on a tour with him joining us on the tour bus and visiting with us at the St. John's United Church luncheon afterward.

Web Site News

William E. Riddle, Web Master (+1 505.988.1092, *Riddle at WmERiddle dot com*)

There have been many additions to the *Clan Ewing* web site since the last issue of the *Journal*, and many more are in the pipeline.

Before reporting on these additions, however, I want to pass on some advice about how to most effectively use the *Clan Ewing* web site, and the Internet in general, in your genealogical research. This advice is for people who have some experience in using the web site and the Internet, but have the feeling that they might not be using them effectively and efficiently. The advice is specifically intended to help these people search web sites in a way analogous to wandering around in libraries trying to broaden their genealogy-related knowledge in general as well as fortuitously discover solutions to their genealogical puzzles.

Wm E. Riddle

Searching the *Clan Ewing* Web Site

One approach to searching the *Clan Ewing* web site for material pertinent to your genealogical research is to use the search engine provided on the web site's home page. You can enter a word or phrase (for example, *Coatesville*, *Williamsburg* or *Frederick County*), click a button, and get a list of links to all of the pages on which this word or phrase appears. This is somewhat analogous to a librarian preparing a master index for a library's holdings and you scanning it for a particular word or phrase. However, book, article and document indices—and therefore master indices—only cite words or phrases that the authors predicted you would want to search for. The added value of a search engine is that it allows you to look for any word or phrase that appears in the material. Suddenly, you can search each and every page in each and every book, article or document for any name, location, event or whatever. It requires some practice to effectively use search engines,¹ but once you have gained some experience, the value can be enormous.

Another approach to searching the *Clan Ewing* web site is to periodically visit and browse the Ewing Reading Room (www.ClanEwing.org/ReadingRoom.htm). This reading room provides:

- online, searchable versions of seven Ewing-related books and nine reports covering various topics pertinent to your Ewing ancestors' genealogies and life styles,
- links to other Ewing-related web sites and web sites concerning Celtic history and culture that may further help you in your genealogical work, and
- access to the articles in previous issues of the *Journal*.

The reading room is continually updated and new sub-sections—new categories—are frequently introduced to make browsing easier. Each time you visit the reading room, you can, of course, use the search engine provided on the reading room's main page. Alternatively, you can scan down the book and report lists and navigate to those items that catch your eye. This is analogous to visiting a library

¹ See my Web Site News in the Vol. 12, No. 4 (November 2006) issue of the *Journal* for advice about how to effectively use search engines.

and using the lists they provide about various topics, for example, a list of the library's holdings concerning an area's early settlement. During your visits to the Ewing Reading Room, you might navigate to other web sites and consult their book and report lists. This is analogous to a librarian telling you about another library across town that might have materials on the topics you are interested in, after which you drive over to the other library and use their topic lists to find pertinent material.

There is a third approach to searching web sites. It is analogous to what you do when you visit a library and wander through its stacks and file cabinets to find pertinent information and data. As you wander, you pull books from the shelves and reports from the file cabinets, look at their Table of Contents and Index, and quickly flip through them. Some books and reports you return; some you keep. After you have found a half-dozen or so "items of interest," you retire to a table, sit down and look through the documents more carefully in *scan-and-catch* mode: you speed-read the material and, when some word or phrase catches your eye, you slow down and read more carefully.

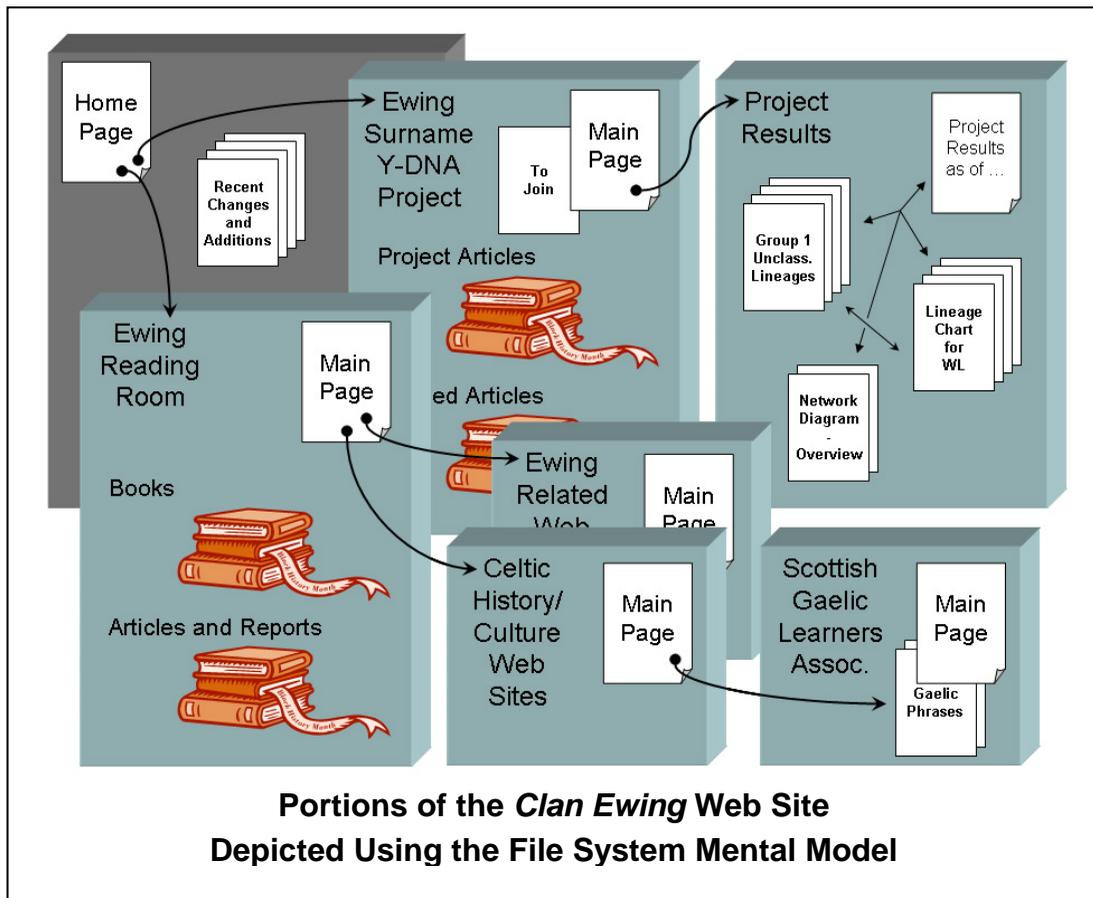
In scan-and-catch mode, nothing is specifically guiding your search. You are not looking for a specific book; if you were, you would use the library's card catalog. You do not have a specific word or phrase in mind; if you did, you would use the computerized search engines increasingly provided by libraries. Rather you are guided by a jumble of words and phrases in your head, some of them buried deep in your long-term memory. You are trying to fortuitously find something pertinent to your genealogical research by "flashing upon" a word or phrase as you speed-read the material. How many times have you done this and found something really valuable? If you are like me, the answer is: Many, many times!

This wandering approach works because you have a *mental model* of how the library and its holdings are organized; there's an image, a visualization, in your brain that helps you proceed. The model helps you know, for example, that for genealogical research you can skip the library's Fiction, Business, and Sports sections and spend your time wandering around in its History, Government and Genealogy sections.² This mental model comes from your using libraries for many years, starting at an early age and gradually weaning yourself from having to ask Marion the Librarian: Where can I find ...?

One of the reasons that this mental model works is because all libraries have essentially the same physical layout. Web sites, however, do not have a physical structure. In fact, this is one of their major values. Rather than being a collection of shelves and file cabinets, web sites are more like a big room with stacks of documents piled hither and yon, each document having information about where to look to get closer to some document of value in your work.

Effectively and efficiently wandering around a web site requires "bird's eye views" that reflect the regions of tightly inter-related material and the pathways among these regions. A *filing system* mental model is one such view. Its primary purpose is to trivialize the work of wandering around a web site to find pertinent material and, thereby, maximize the time to scan-and-catch the material you discover. The figure on the next page illustrates the use of this filing system mental model to describe a representative subset of material on the *Clan Ewing* web site. This example shows that there are icons representing *documents*—books, reports, articles—and icons representing *papers*. Some of the paper icons are

² It is sometimes valuable to wander around in seemingly inappropriate sections. I once found information pertinent to an uncle's mountain-climbing activities by passing through a library's Sports section on my way from its History section to its Government section.



special. These *indices* are curled at their lower righthand corner. All-but-one of the indices are named *Main Page*; one has the distinguished name *Home Page*. In addition, there are *file cabinets*—represented by grayed, 3-D, rectangular icons—which group the documents, papers and indices into collections. One of these file cabinet icons—the *primary* file cabinet—is darker. Arrows denote *pointers* between file cabinets and *references* within file cabinets.

In summary: there are *documents* and *papers*; these are collected together in *file cabinets*; one of the file cabinets is *primary* (it is where you start your wandering); every file cabinet has an *index*; indices can *point* to file cabinets or documents and papers in other file cabinets; the documents and papers within a file cabinet can *reference* each other.

Sound familiar? I doubt you will find a library, reference room, study or office that is not organized in this way. Having this organization in mind, you can wander through a web site as effectively and efficiently as you would wander through a library, reference room, study or office to find materials to scan-and-catch for tidbits of pertinent information.

An example of using this mental model is: You enter the *Clan Ewing* web site. You notice that you can find out about recent changes and additions to the web site. But you decide to first consult the Home Page index, and a pointer to the Ewing Reading Room catches your eye. You wander over to the reading room. You notice there are file drawers with potentially relevant books, articles and reports. But you delay looking at them because you see, on the Ewing Reading Room's Main Page index, a pointer to a file cabinet with information about Celtic History and Culture. This was not an immediate concern when you entered the reading room, but upon seeing the pointer you recall that you ran across a Celtic-dialogue quotation months ago that you could not understand but that intrigued you for some reason that escapes you at the moment. You decide to "take a detour," wander over to the Celtic History and Culture file cabinet, and take a look at its index. You see a pointer to a paper about Gaelic phrases in the Scottish Learners Association file cabinet. You wander over to this file cabinet and scan-and-catch the paper. Nothing catches your eye, so you wander back to the reading room's file cabinet, pull out the file drawer with articles and reports, and continue your wandering. And so on.

Other scenarios could be developed, but I leave these as a learning exercise for interested readers. You get the idea: you can use this filing system mental model to help you wander through the *Clan Ewing* web site (and other web sites) to discover information that will allow you to make leaps rather than baby steps in solving your genealogical problems. Try it out. And be sure to gradually evolve *your own* mental model to match *your* personal preferences and needs.

Wikipedia

Articles in the *Journal* and materials posted on the *Clan Ewing* web site are increasingly citing Wikipedia³ as a source of information. According to its providers, Wikipedia is: The biggest multilingual free-content encyclopedia on the Internet with over seven million articles in over 200 languages, and still growing. Yes, you read that right, seven million articles (as of July 2007).

In the past month or so, I have used Wikipedia to find information on: the *French and Indian War*, the concept of *escheat*, the sociological history of *Ulster*, and longitudinal demographic information for *Robinson Township, Allegheny County, Pennsylvania*. The information I found was more than merely sufficient for my purposes. In addition, the articles provided copious citations (links) to related information which, when I navigated to and read this information, answered some questions lurking back there in my long-term memory. These questions were not the ones that caused me to visit Wikipedia; but, once I saw the citations, I realized they might lead me to important information. Wikipedia helped me rapidly find additional materials to scan-and-catch. I was truly operating in rapid scan-and-catch mode.

I have found Wikipedia valuable in many situations. But I have found it un-helpful, and sometimes frustrating, when I am trying to track down answers to specific, narrowly-defined questions. Wikipedia is not all that valuable for nailing down facts. Dictionaries, thesauri, telephone books, quotation compendiums, etc. are much better in this situation. But, if you want to scan-and-catch your way around the humongous amount of information posted on the Internet, Wikipedia can't be beat.

³ *en.wikipedia.org* is a link to Wikipedia's English-language portal.

One problem: Wikipedia does not have all that much genealogical data or information organized along family lines.⁴ For example, if you search Wikipedia for *Ewing* or *Clan Ewing*, the first item on the list of potentially-interesting articles concerns the TV show *Dallas*. This means that Wikipedia may not be all that valuable for your search for genealogical data. But it can be a valuable resource for your sociological research where you are trying to understand your ancestors' life styles and the times in which they lived. For example, two generations of my Ewing ancestors were greatly affected by epidemics during the 1800s. From traditional sources, I recorded the data about death dates and causes, sheriff's sales of the estates of the deceased, and orphan adoptions. In Wikipedia, I found the information about these epidemics that helped me "put it all together" and understand what my ancestors' lives were really like.

And a word of caution: By design, anyone can add information to a Wikipedia article, and tools are provided to help visitors do this. Further, for the vast majority of articles, additions are neither monitored nor validated. I feel the articles I've found are accurate; I have validated the information in one article by matching it, over time, to data in other articles and haven't found glaring contradictions. But visitors have to realize that Wikipedia-provided information has not been verified and validated and, in the vast majority of cases, not even reviewed. The information should not, therefore, be adopted without some assessment of its validity. This is, however, the case for genealogical data and information that we find anywhere, off or on the Internet, within or outside Wikipedia.

Searching the Results of the Ewing Genealogy Documentation (EGD) Project

With respect to Ewing families, something is needed to assure that genealogical data and information are validated and well-documented. This is the focus of *Clan Ewing's* Ewing Genealogy Documentation (EGD) Project. One of the project's purposes is to improve the available Ewing-immigrant genealogical data by a rigorous integration, review and validation of data and information obtained from many sources.

Many of us are familiar with how to effectively search large descendancy charts—family trees. However, the EGD Project will result in a very large genealogical "forest." Effectively searching it will be a very challenging task. But that's a subject for a future Web Site News.

Recent Changes and Additions

Additions to the *Clan Ewing* web site since the last *Journal* issue include:

- Volumes II and III of the book *James Ewing – Pioneer* by Nancy Hanks Ewing (edited by Barbara Ewing Powell and transcribed by James R. McMichael). These two volumes concern, respectively, the descendants of James' sons "Indian John" Ewing and "Swago Bill" Ewing.
- An online version of John D. McLaughlin's article, *The Clan Ewing of Loch Lomond – An Alternate View*—published in the Vol. 12, No. 4 (November 2006) issue of the *Journal*—which discusses an alternative view of the origins of the Ewing Clan from that proposed in Chapter IX of E.W.R. Ewing's book *Clan Ewing in Scotland*.

⁴ I have heard there is a Wikipedia-like web site which has a genealogical focus. But I have not yet found it. If you happen to run across it, please let me know.

- An online version of Jeff Scott Ewing's article, *Ewing-related Historical Data*, which appeared in the Vol. 13, No. 2 (May 2007) issue of the *Journal*. The article concerns the geographical, geological, political, philosophical, scientific, religious, etc. context in which our Ewing ancestors lived. The online version updates and expands the list of sources and provides numerous links to the source material.
- The tenth in the series of articles on the results of the Ewing Surname Y-DNA Project, originally published in *J. Clan Ewing*, Vol. 13, No. 2 (May 2007). This article updates the project's results to reflect several new participants and includes the use of Network Diagrams to succinctly identify and crisply discuss differences among the various groups. It is accompanied by updated Ewing Surname Y-DNA Project results. In addition to the by-group results tables discussed in the tenth article, the newly posted results include information about several new participants.

Future Changes and Additions

Several additions to the *Clan Ewing* web site are currently planned for the three months between this and the next (November) issue of the *Journal*:

- The Eleventh Ewing Surname Y-DNA Project article, which appears in this issue, will be posted, accompanied by updated project results.
- A transcription of E.W.R. Ewing's *Clan Ewing of Scotland*, being prepared by Patricia Ewing Hammond, will be posted. Hopefully, this will be a complete transcription. Perhaps it will be "all but the last few chapters." In any event, visitors will be able to electronically search this classic and important source for Ewing family information, significantly increasing its value for and effect on Ewing-related genealogical research.
- A five-generation-plus genealogy for James Ewing of Inch will be added to the EGD Genealogy. This initial version will initiate a community-wide attempt to identify and correct errors, identify and discuss issues, and develop a well-documented genealogy for several of James Ewing of Inch's emigrant descendants.
- A card-catalogue style index will be added to the Ewing Reading Room. This will provide an initial list of Ewing-related books, articles and documents available on the *Clan Ewing* web site and elsewhere.
- A new section will be added that provides online versions of the Ewing Settlers of Southwestern Pennsylvania articles. Some of the online versions will be augmented with additional information. For example, the online version of the article in this issue of the *Journal* will be accompanied with a map of the Ewing graves in the Montours Presbyterian Church Cemetery. This new section will also include links to other information pertinent to this part of the Ewing Clan.

Please periodically check the *Clan Ewing* web site and take advantage of these additions as they appear.

Echoes of the Shenandoah Tenth Gathering of Clan Ewing in America

The next *Clan Ewing* gathering will be held in Winchester, Virginia, September 18-21, 2008. This section of the *Journal* provides context-setting articles related to this celebration. Historical and genealogical articles provide background for the gathering. Other articles showcase places of interest which members may want to include in their visit to Virginia and the Frederick County area.

The theme for the 2008 Gathering of *Clan Ewing*, ***Echoes of the Shenandoah***, indicates what the 2008 Gathering Committee hopes *Clan Ewing* members will experience and learn during their stay in the Winchester and Stephens City areas of Virginia. The Committee wants your visit to Virginia to be a fun-filled, exciting time and wants to share with you the intriguing history of the settlements along the scenic Shenandoah River in the Shenandoah Valley. Among the echoes you may hear are the footsteps of folks walking through the valley, metal shoes of the pack horses trudging up the trail, and wagon wheels rolling along the ruts in the road.

The articles in this series are:

- Ewing, Evelyn Jones. Colonial History of the Shenandoah Valley, *J. Clan Ewing*, Vol. 13, No. 2 (May 2007), pp. 11-14. An introduction to the settlement of the Shenandoah Valley by William Ewing and other descendants of John Ewing of Carnashannagh.
- Ewing, Jeannette. The Handley Library, Winchester, Virginia, *J. Clan Ewing*, Vol. 13, No. 2 (May 2007), p. 15. A brief introduction to an important place to visit and conduct research while attending the 2008 Gathering, ***Echoes of the Shenandoah***.
- McClure, Jean. Great Philadelphia Wagon Road, *J. Clan Ewing*, Vol. 13, No. 3 (August 2007), pp 15-20. (This issue of the *Journal*.) A discussion of the development of the migration path from Philadelphia into and through the Shenandoah Valley, with an emphasis on the use of this migration path by descendants of John Ewing of Carnashannagh who settled the Stephens City, Frederick County, Virginia, area.
- Ewing, Evelyn Jones. Ewings of Shenandoah Valley, Virginia (Part 1), *J. Clan Ewing*, Vol. 13, No. 3 (August 2007), pp 15-20. (This issue of the *Journal*.) A genealogy of the descendants of John Ewing of Carnashannagh emphasizing the children of William Ewing, his son.

Great Philadelphia Wagon Road

Jean McClure

They came in ships with billowing sails and sails sometimes hanging limp. There were scores and scores of ships from Ireland, England, Germany, and the Netherlands. The emigration began in the 1600s but increased in large numbers by the 1700s. The exceptionally long and cold European Winter in 1709 deprived people of food, and many emigrants moved because the conditions under which they resided had worsened.

The voyage was an arduous and long one through both storm-tossed waters and calms, when little progress was made. The ship holds had little ventilation or sanitary conditions; one can only imagine what a relief it must have been to disembark from the crowded ships. Voyages was especially hard on children. Many children, as well as others, died at sea and it was necessary to bury them at sea. A third of Penn's Quaker Friends died from smallpox on one journey, from Deal in England, which lasted two months. The effects of the voyages affected the immigrants' settlements: William Penn decreed that neighbors within a radius of three miles should not visit someone who had smallpox.

The main ports for landing were at Philadelphia, New Castle in Delaware, and Port Deposit in Maryland. William Penn filled twenty ships on the first voyage he sponsored. Penn's ship *Welcome* arrived on October 24, 1682, at New Castle on the Delaware River. His nephew Markham preceded him with three other ships.

Why did many ships head for the port of Philadelphia and for Pennsylvania? An important factor was the high price of land in the tidewater Virginia, Delaware, and Maryland regions, which were already extensively occupied. In Pennsylvania, land was less expensive and plentiful. In addition, Swedes had landed in 1639 and started New Sweden, spreading out to build homes and establish churches.¹ In addition, the Swedes had an amicable relationship with the Indians and could serve as interpreters for the immigrants brought by William Penn. Captain Lars (abbreviation for Lawrence) served as interpreter for William Penn's landing on October 23, 1682. In addition, the Swede's leader, Captain Cock, was a great favorite among the Indians. As William Penn's interpreter, the Captain helped Penn ingratiate himself among the Indians. Penn sent Captain Cock to New York to buy goods suitable for traffic and for trading for food.

The State of Pennsylvania, as well as its name, had its beginning in a land grant of 48,000 square miles by King Charles II of England to William Penn when Penn was 37 years old. The cost of this immense claim—15,000 pounds—was paid for by monies bequeathed to Penn by his father, Admiral William Penn. In 1755, when he was 34 years old, Admiral Penn had taken sugar-rich Jamaica from the Spanish, starting England's three-year war with Spain. Admiral Penn was a very religious, Presbyterian man.

William Penn was the first person of wealth to join the Society of Friends, founded by George Fox in 1647. Penn spent time in prison for writing and distributing pamphlets about Quakerism. Large grants of

¹ The *History of New Sweden*, by Israel Acrelius, has a letter written by Captain Cock on May 31, 1693, which lists all the men, women, and children "which are found and still live in New Sweden, now called Pennsylvania on the Delaware River." There is also a list of "those still living and born in Sweden who have lived here 54 years."

land were available, and he used the inheritance from his father to apply for a grant. Charles II honored the claim and was glad to be rid of William Penn and other Quaker non-conformists. The King honored Admiral Penn by naming the grant "Penn" and adding "sylvania," creating a name for the grant meaning "Penn's Woods."

William Penn drew up a Frame of Government in 1682 for the Pennsylvania Colony. This document contained an explicit clause for permitting amendments, an innovation that made it a self-adjusting constitution. In the same year, Penn founded Philadelphia and called it the City of Brotherly Love. In 1683, Thomas Holms and other members of the Society of Friends laid out Philadelphia with a grid pattern employed by some Spanish Colonial towns.

In 1690, a paper mill, the first in America, was put up in Germantown, bordering Philadelphia on the north. This greatly facilitated the keeping of public records, the transaction of business, and the spreading of information. Philadelphia quickly became a thriving market place for food, for tradesmen selling their products, and for imported items.

History tells us why emigrants came to Pennsylvania, when they came, and how they came. It also tells why they came to the place they did: Usually they arrived at their intended destinations, but some ships were blown off course and passengers did not disembark at their intended port. But, why did they proceed further into the frontier? How did they make this migration? Who prepared the way? How did the word about fertile land to the west and south get out?

We can't answer the last two questions. But with respect to why they migrated into the frontier, the answer is simple: Philadelphia and the immediate surrounding areas had become crowded. In addition, the Government of Pennsylvania became overburdened with managing land claims and began discouraging settlers in the environs of Philadelphia.

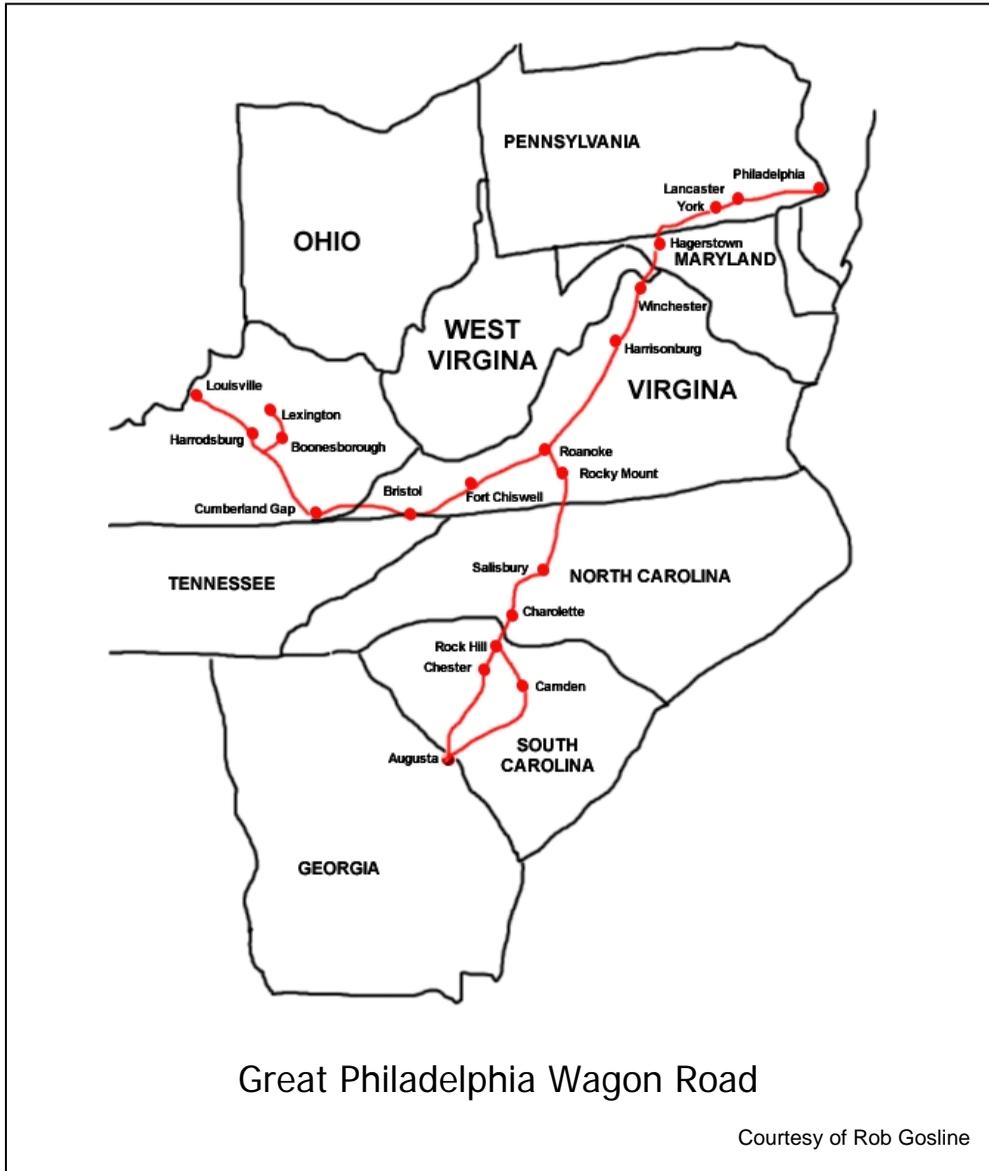
Establishing and Using the Wagon Road

With respect to how they migrated to the south west, the answer is a bit more complex, encompassing the pragmatics of having a route and the nature of the journey. With respect to the pragmatics: A road to Lancaster had been built about 1733. The route west from Philadelphia to Lancaster was about where Route 30 now leads to Lancaster. Along Route 30, eight miles southwest of Coatesville, is Cochranville, Pennsylvania, where the New Londonderry Church was established by Scotch-Irish immigrants about 1730. It is now called the Faggs Manor Presbyterian Church.² Early baptismal records go back to 1701. Surnames include ones later found in Shenandoah Valley records.

This became the first leg of the Great Philadelphia Wagon Road. The Lancaster Road was first extended by crossing the Susquehanna at Wright's Ferry and ending at York. The Allegheny Mountains had not been crossed so what had become the Great Philadelphia Wagon Road was then extended (see map on the following page) southerly from York through Gettysburg, Hagerstown, and Watkin's Ferry to Winchester and on through the Shenandoah Valley where it became known as the Great Wagon Road on down to the Cumberland Gap, with a branch which became the Wilderness Road through Kentucky, and on to Tennessee and the Carolinas.

² www.IrishGenealogy.com/us/pa/places-faggs-manor.htm

As for the nature of the journey: Mapmakers, social ties (language, culture, and religion) and “word of mouth” affected the composition of the travel groups. The need for protection and the advantage of having skilled tradesmen were also critical to composing the travel groups. The groups comprised families, single people and indentured servants.





Conestoga Wagon

Courtesy of Beverly Whitaker MA,
freepages.genealogy.rootsweb.com/~gentutor/facts.html

The groups used Conestoga Wagons. These wagons, thought to have been developed by the Mennonite German settlers in the Conestoga Valley, came into use around 1725. The wagon was a blessing for the immigrant families, individuals, and indentured servants because they could travel in wagon trains for protection. In addition, it enabled the families to take needed household items and tools with which they could build their cabins and till their fields. Finally, those who could not walk and help drive livestock could ride in the wagons.

The wagons were heavy and broad-wheeled. Four-to-six oxen were needed to pull the loads of as much as eight tons fifteen miles per day. Each wagon was constructed with a floor that curved upward to prevent tipping and shifting of cargo. A wagon measured 16.5 feet in length

and 4.5 feet in width so it was ideal for traveling over trails and narrow roads. The contents were protected against bad weather by a tall curved framework over which was stretched a tough white canvas cover.

Use of the Wagon Road by the Descendants of John Ewing of Carnashannagh

In 1729, there was a quite sizeable increase in the number of ships that docked at Philadelphia, many carrying Scotch-Irish immigrants. One of those families was that of John Ewing of Carnashannagh, including his children and their families. This Ewing family first settled in Chester County, Pennsylvania.

Huge grants of land were available in the Shenandoah Valley. On August 5, 1731, Jost Hite, a linen weaver turned grist mill operator in Pennsylvania, purchased the land grant that John and Isaac Van Meter had received with the condition that they bring in settlers. Hite came with twenty families in 1731. Benjamin Borden and John Lewis came with Hite and later acquired large land grants beyond the Appalachian Mountains. The families who came with Jost Hite had surveys made in 1732.

William—perhaps accompanied by his father, John Ewing of Carnashannagh—must have been one of those settlers. He had a survey made for 1,210 acres, valued at the rate of five pounds for every hundred acres. After settlement rights were established and surveys made, immigrants could obtain warrants, patents, or pay for land in grants, according to the circumstances under which the immigrant had settled. Settlement rights were also sometimes sold to another person.

Lord Fairfax had received a large grant of land which included most of the Northern Shenandoah Valley in Virginia and Hampshire County to the west in what is now West Virginia. Lord Fairfax had inherited this grant from his mother. This situation made it difficult to establish title to the land for the families that came from Pennsylvania with Jost Hite. Hite brought suit against Lord Fairfax and the suit continued for some time.

As a result of this suit, William Ewing was allowed only 625 acres by settlement right. Records in *Northern Neck Warrants and Surveys* show that he had a survey made of those "625 acres where he

lives," on January 16, 1754. He acquired other land; there are two surveys for land in 1762 and 1763 for 386 and 400 acres, respectively. This was in the area lying around Stephens City, south of Winchester, on the *Great Philadelphia Wagon Road*. The Ewing Family Cemetery is at Stephens City. William Ewing is buried there, along with his wife, Elizabeth Tharp Buckley. The 1786 notebook of Jonathan Clark, land agent of Lord Fairfax, describes William Ewing's homestead.

Other descendants of John Ewing of Carnashannagh who also came to the Shenandoah Valley included:

- Alexander who never married;
- Jean who married Andrew Vance;
- (probably) Mary who married Joseph Collins (a John Collins witnessed William Ewing's nuncupative will);
- Nancy who married a Huston/Houston, possibly John;
- Joshua, son of John Ewing Jr who had died in Pennsylvania, as a ward of William Ewing;
- Samuel who married Margaret McMichael; and
- James Ewing who married Sarah Mayse.

These descendants of John Ewing of Carnashannagh played an important role in the early settlement of the Upper Shenandoah Valley. A trail branched off the Great Valley Road and led through Bath County to Warm Springs and the Greenbrier River area where several of the above families settled.

Summary

The Great Philadelphia Wagon Road provided a means for emigrants to America to escape the land-availability stresses in the environs of Philadelphia and find farmable land to the southwest. The road grew as needed to support migration farther and farther into and through the Shenandoah Valley. John Ewing of Carnashannagh and his descendants used this wagon road to migrate to and settle around Stephens City, south of Winchester, Virginia.

References

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- *Northern Neck Warrants and Surveys* by Peggy Shomo Joyner.
- *History of New Sweden* by Israel Acrelius.
- *Frye and Jefferson Map of 1754*.
- *Migration Routes from Pennsylvania to Virginia*, compiled and written by Virginia Phillip and edited by J. William Cupp.
- *Frederick County Map; surveyed & drawn by Eugene M. Scheel for the Farmers & Merchants National Bank* with old early place names added.

- *Wikipedia*, the free, online encyclopedia.
- Personal research by the author in Frederick County, Bath County, and counties along the Greenbrier River.

Jean McClure, a long-time member of Clan Ewing, is descended from Joshua Ewing, son of John Ewing, son of John Ewing of Carnashannagh. She attended the second Clan gathering, planned by Rev. Ellsworth Samuel Ewing, has attended all the gatherings except one since then, and organized the 2002 Gathering held in Columbia, Missouri.

Ewings of Shenandoah Valley, Virginia (Part 1)

Evelyn Jones Ewing (+1 434.634.9227, *jeej at telpage dot net*)

Researchers have found that John Ewing (1648-1745) of Carnashannagh, Ireland, was the ancestor of many Ewings who settled in the East and gradually moved west across the United States. *Clan Ewing* Genealogist James R. McMichael and his Ewing Genealogy Documentation (EGD) Project Committee have recently thoroughly examined the early documentation available in Ireland, Scotland and the United States regarding John Ewing of Carnashannagh. This has convinced them that, until further proof surfaces, John Ewing of Carnashannagh was the ancestor of many Ewings who settled in the western part of Virginia, North Carolina, Tennessee and Kentucky. This John Ewing, of Scottish descent, lived in Northern Ireland in the Fahan Parish,¹ Townland of Carnashannagh, County Donegal. It is thought that he was born in Scotland and emigrated to Ireland but no record has been found of his birthplace. While the focus of this article is on his descendants who remained in Frederick County, Virginia, other descendants, whose families lived briefly in the Shenandoah Valley before migrating west, are identified and discussed.

According to the Register of Derry Cathedral Marriages,² John Ewing married Jennett Wilson in Derry, Ireland, on December 3, 1683, when both were members of that parish. John married, second, Janet McElvaney on September 4, 1701, in Burt Congregation. Burt Congregation is near Townland Carnashannagh.

Around 1729, John Ewing of Carnashannagh and members of his large family left Ireland for the American Colonies. John Ewing brought a *Confession of Faith* book, printed in 1700, with him. On page 94 of that book is recorded "John Ewing has departed this life September 23rd 1745 in his 97th year of his age." That would make his birth about 1648 and his age when traveling to America around 81. When John Ewing and his family arrived, they settled in Nottingham Township, Chester County, Pennsylvania, near Octoraro Creek.

In the early 1730s, the Ewings learned of better land opportunities on the frontier of Virginia. With many other families they traveled on the Great Philadelphia Wagon Road to the Shenandoah Valley of Virginia. It is believed that John Ewing came to the Shenandoah Valley with several family members who settled in Virginia or traveled through Virginia to western states. The search continues for a stone or document verifying his presence in Virginia.

William Ewing, the ancestor of the Stephens-City Ewings, was a son of John Ewing of Carnashannagh. Before the gravestone of Samuel Ewing was found in the Ewing Family Cemetery in Stephens City, Virginia, the family believed young William had come down to Virginia alone. With information from Ewing families and other sources, we have learned that three of William's brothers, two or three of his sisters and his father, John Ewing, moved with him to Virginia.

A letter, dated August 26, 1827, and written by Robert Ewing to his cousin Sallie Jamison, gave important family history received from his cousin Elizabeth Ewing Jamison, fifth child of Samuel and

¹ Fahan Parish was created out of Templemore Parish after John Ewing of Carnashannagh emigrated to America.

² Extracts of the Derry Register appear in *Early Ewing History, Research in Ireland and Scotland*, and *Ewing in Early America* which are in the Ewing Reading Room. (www.ClanEwing.org/ReadingRoom.htm)

Margaret Ewing, in 1820. The letter declared that John Ewing of Carnashannagh first married about 1685 and fought "the Irish armies of James II within the walls of Londonderry the 105 days of the year 1690." Further: "His eldest son, Alexander Ewing, then a child of four years was starved very nearly to death" during the siege.

The children born to John Ewing and his first wife, Jennett Wilson, were:

- Alexander who lived to old age but never married,
- Nancy who married Mr. Houston,
- Jane/Jean who married Andrew Vance, and
- Thomas who married Nancy Campbell.

Alexander Ewing (son of John Ewing and Jennett Wilson) was born about 1685. Prior to February 10, 1762, Alexander moved to Frederick County, Virginia, and lived there with his brother, William Ewing, and his sister, Jane/Jean Ewing Vance, widow of Andrew Vance.

Nancy Ewing (daughter of John Ewing and Jennett Wilson) married Mr. Houston. They probably settled in Frederick County. A Northern Neck survey dated January 18, 1749/50, for Thomas Butler's 400 acres situated on Cedar Creek which was next to the properties of John Hueston and Andrew Vance, is important. The Chain Carriers for the survey were William Hueston and John Cook. The Houstons are believed to have lived on land adjacent the land of Nancy's sister, Jane/Jean Ewing, and this sister's husband, Andrew Vance.

Jane/Jean Ewing (daughter of John Ewing and Jennett Wilson) was born in 1694 and christened July 1, 1694, in county Donegal, Ireland. She married Andrew Vance and came from Pennsylvania to Frederick County. Andrew's will, recorded April 2, 1754, in Frederick County, names a wife Jane and sons Andrew, Samuel, Alexander and John.

Thomas Ewing (son of John Ewing and Jennett Wilson) appears not to have moved to Virginia and it is uncertain whether he stayed in Pennsylvania. He was born in Ulster about 1699, married Nancy Campbell and died at the age of 84 without heirs. His will was probated in Chester County, Pennsylvania.

The children of John Ewing's second marriage to Janet McElvaney—in the order named in Robert Ewing's letter—were:

- John who married Sarah Jenkins,
- Mary who married Joseph Collins,
- William who married Elizabeth Tharp,
- Samuel who married Margaret McMichael, and
- James who married Sarah Mayse.

John Ewing (son of John Ewing and Janet McElvaney) was born in 1703 and christened on October 14, 1703, in County Donegal. His will, written October 16, 1736, was probated in Chester County, Pennsylvania. His wife, Sarah Jenkins Ewing, and sons, Thomas and Joshua, were named in his will and his brother William Ewing and David Jenkins were appointed guardians and trustees until Thomas and Joshua were twenty-one years old. Witnesses were Andrew Vance, Matthew Warren and John Jones. After John Ewing was killed by a male servant, Sarah Jenkins Ewing married Peter Mather. In

1755, Alexander Ewing sued Peter and his wife Sarah for the four pounds she borrowed after John's death. In 1784, Peter Mather was appointed guardian for Thomas Ewing, a deaf mute, who was born between 1732 and 1735. Joshua Ewing, born about 1733, died December 4, 1810, in Bath County, Virginia, at about the age of 77.

Mary Ewing (daughter of John Ewing and Janet McElvaney) was born in 1706 and christened January 20, 1705/06, in County Donegal, Ireland. Mary and her husband Joseph Collins had land surveyed in 1748 in Chester County, Pennsylvania, adjacent to her brothers, Samuel and Thomas Ewing. Thomas Ewing purchased this land in 1755 when it is believed Mary and her spouse Joseph Collins moved to Frederick County, Virginia. The children in this family were: Thomas, John/Joseph, a daughter who married Mr. Buckley, and a daughter who married Mr. Day.

William Ewing (son of John Ewing and Janet McElvaney) was born about 1711 and died December 27, 1781, at the age 70. It is assumed his family was living, at the time of his birth, in Townland Carnashannagh, County Donegal, Ireland. William settled land in Frederick County, Virginia, and lived in what is now Stephens City, Virginia, the rest of his life. [William's descendants who remained in Frederick County are discussed below after first completing this review of the immigrant John Ewing of Carnashannagh's family.]

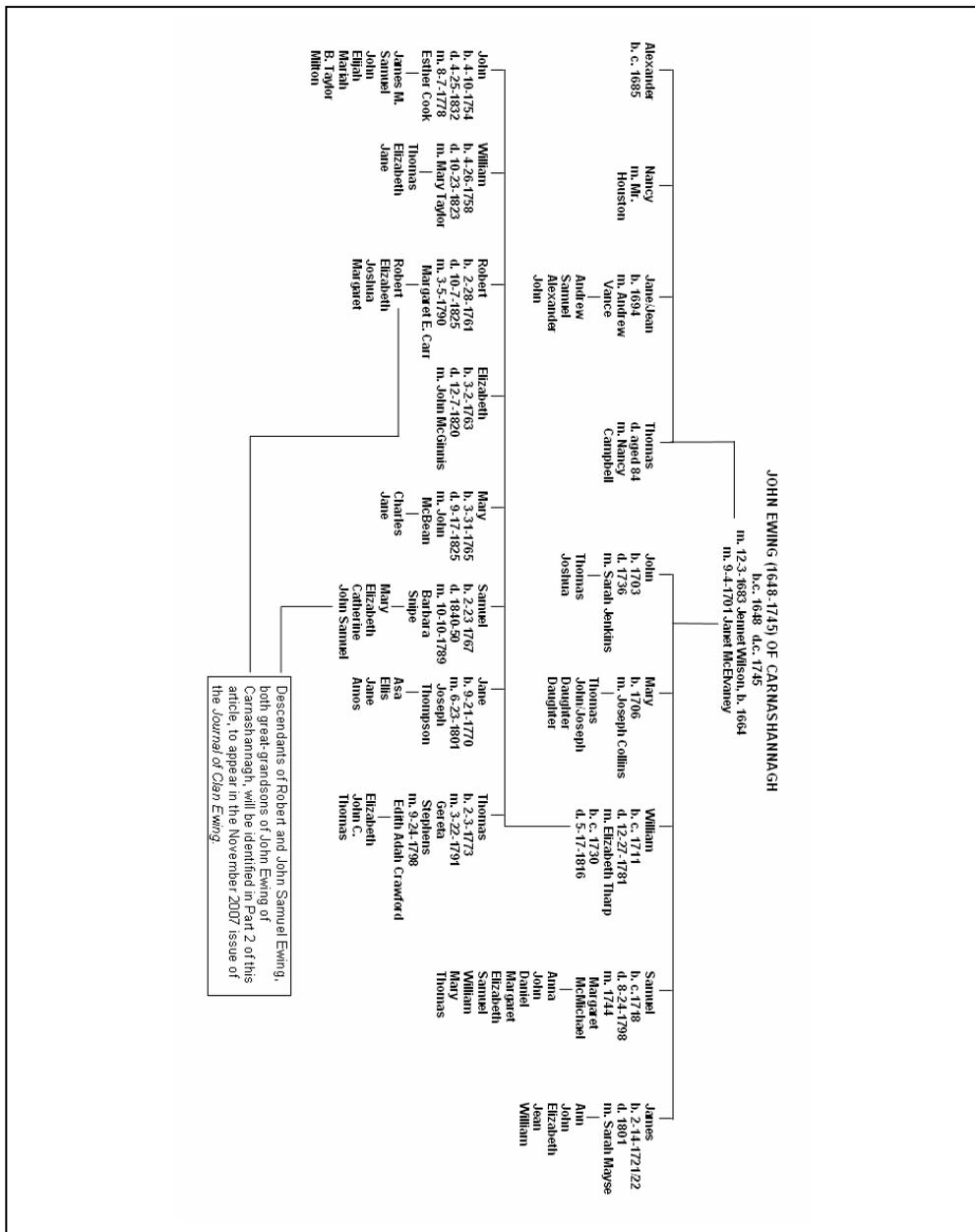
Samuel Ewing (son of John Ewing and Janet McElvaney) was born about 1718 in Ireland and married Margaret McMichael in 1744. Samuel died August 24, 1798, at the age of 80 and is buried in the Ewing Cemetery in Stephens City, Virginia, beside his daughter Margaret Ewing. Children of Samuel's family were: Anna who married Abraham Hillis, John who married Isabella McComb, Daniel who never married, Margaret who first married John Carr and later married Robert Ewing, Elizabeth who married James Jamison, Samuel who married Margaret Crawford, William who married Margaret Poulson, Mary who married Thomas Crawford, and Thomas who married Margaret Tilford.

James Ewing (son of John Ewing and Janet McElvaney) was the last child of John and Janet (McElvaney) Ewing. He was born February 14, 1721/22 and died in 1801 in Virginia at the age of 79. He married Sarah Mayse.³ Their children were: Ann who first married Archibald Clendennin, Jr., and later married John Rogers; John ("Indian John") who married Ann Smith; Elizabeth who married George Dougherty; Jean who married Moses Moore, Jr.; and William ("Swago Bill") who married Mary McNeill.

William Ewing, Son of John Ewing of Carnashannagh

William Ewing (son of John Ewing of Carnashannagh and Janet McElvaney) arrived in Pennsylvania about 1729, and in the early 1730s migrated south to Virginia where he purchased and settled land. The William Ewing deposition given in the Hite vs. Lord Fairfax Suit states "That this deft. [defendant] in April 1737 came into this Colony from Pennsylvania." That date might have been 1732 or later since Jost Hite brought groups of settlers down for several years. William was one of many early settlers of the Virginia frontier who had to sue Lord Fairfax to get titles for their land. The Ewing Cemetery is located on the property William Ewing originally purchased from Lord Fairfax. No homes remain on the property, but family members remember when Ewing Lane led to the family homestead near the Ewing Cemetery in Stephens City, Virginia.

³ Further information about this James Ewing and his descendants appears in the book *James Ewing – Pioneer* by Nancy Hanks Ewing which appears in the Ewing Reading Room. (www.ClanEwing.org/ReadingRoom.htm)



About 1753, William married Elizabeth Tharp, daughter of Zebulon Tharp and his wife Jane who were neighbors of the Ewings. Elizabeth, born about 1730, had first married Mr. Bakle/Buckley. Her son

Jonathan Bakle is named in William's will which also names all the children except Thomas who was an infant in February 1773 when William's nuncupative will was dictated. William and Elizabeth's children were John, William, Robert, Elizabeth, Mary, Samuel, Jane and Thomas.

- John Ewing was born April 10, 1754 in Frederick County, Virginia, and died April 25, 1832, in Pendleton County, Kentucky, at the age of 78. He migrated to the Greenbrier River area in Greenbrier County, Virginia (now West Virginia). John first married Esther Cook on August 7, 1778, in Virginia. No children have been recorded for this family. He then married Alice Caswell on March 3, 1794, in Bourbon County, Kentucky. Their children were James M., Samuel, John, Elijah, Mariah, B. Taylor, and Milton.
- William Ewing was born April 26, 1758, in Frederick County, Virginia. Like his brother John, he went to the Greenbrier River area in Greenbrier County, Virginia (now West Virginia). He purchased land, just across the river from Joshua Ewing, on Spice Run. William married Mary Taylor, who was previously married to Daniel Taylor. William was tall and known as "Long William" to distinguish him from the three other William Ewings in the area. He signed one court deposition "William Ewing" followed by "long" in much smaller writing. His stone is in the Joshua Ewing Cemetery; it reads: "W.E. died 23 Oct 1823". William and Mary (unk.) Taylor Ewing's children were: Thomas, Elizabeth who married Samuel James, and Jane who married John Miller.⁴
- Robert Ewing was born February 28, 1761, in Frederick County, Virginia, and died October 7, 1825, in Frederick County, Virginia, at the age of 64. He married Margaret Ewing Carr, widow of John Carr and daughter of Samuel and Margaret (McMichael) Ewing, on March 5, 1790. Robert's wife Margaret Ewing died June 18, 1815, aged 62 (as indicated by the inscription on her stone in the Ewing Cemetery in Stephens City, Virginia). The children of Robert and Margaret were: Robert who married Mary White and wrote the letter to his cousin Sallie Jamison; Elizabeth who married Moses Nelson; Joshua who drowned, unmarried, at the age of 26; and Margaret who married William B. Walter. Stones for Elizabeth Nelson, her two infants, and her brother Joshua are in the Ewing Cemetery along with their mother Margaret Ewing. Robert's grave has not been located.
- Elizabeth Ewing was born March 2, 1763, in Frederick County, Virginia, and died December 7, 1820, at age 57. She married John McGinnis. They lived near her family in Stephens City, Virginia, and witnessed many family wills and deeds. Elizabeth Ewing McGinnis' stone in the Ewing Cemetery is inscribed "... McGinnis Died Dec 7, 1820 Aged 57 years". There were no children.
- Mary "Polly" Ewing was born March 31, 1765, in Frederick County, Virginia. Inscribed on her stone in the Ewing Cemetery is "Mary McBean Died Sept. 17, 1825, Aged 60 years". She married John McBean prior to 1795; her mother's 1795 will identifies her as Mary McBean. Mary and John's children were Charles and Jane. Jane married Amos Thompson, son of Joseph Thompson and Jane Ewing.
- Samuel Ewing was born February 23, 1767, in Frederick County, Virginia, and died between 1840 and 1850 at about the age of 73. He and Barbara Shipe were married November 10, 1789, by Rev. Elisha Phelps in Frederick County.

⁴ DB2, 413, Bath County, Virginia, 1835.

The children of Samuel and Barbara Ewing were Mary, Elizabeth, Catherine and John Samuel. Mary was born March 29, 1790. She never married and died November 20, 1870, at the age of 80. Elizabeth was born in September 1792. She also never married and died November 15, 1870 at the age of 78. Catherine was born in 1793. She married, on May 19, 1818, John S. Clark, who was born in 1796. John Samuel was born about 1802. He died December 16, 1882, in Meigs County, Ohio, at about the age of 80.

- Jane Ewing was born September 21, 1770, in Frederick County, Virginia. Jane and Joseph Thompson, her cousin, were married June 23, 1801, with Thomas Ewing listed in *Frederick County Marriage Register 1* as the Surety. The children of this Frederick County family were Asa, Ellis, Jane and Amos. Amos Thompson married his cousin Jane McBean, daughter of John and Mary Ewing McBean.
- Thomas Ewing was born February 3, 1773, in Frederick County, Virginia. Thomas first married Gereta Stephens on March 22, 1791, and later married Edith "Adah" Crawford on September 24, 1798, with John McGinnis, Surety. Children of the second marriage were Elizabeth, John C. and Thomas.

The stone for William Ewing has been located in the Ewing Cemetery in Stephens City, Virginia. This stone—in four pieces—is inscribed "William Ewing Died Dec. 2?, 1781 Aged 70 years". A small piece of William's death date is missing. Beside his stone is the stone of Elizabeth (Tharp) Ewing, his wife. Her stone is inscribed "Eliz Ewing Died May 12, 1816 Aged 86 years".

Part 2 of this article, in the next issue of the *Journal*, will discuss the descendants of William Ewing, son of John Ewing of Carnashannagh, who have lived in the Shenandoah Valley since the 1730s.

References

- *Ewing in Early America* by Margaret Ewing Fife (ed. James R. McMichael)⁵
- *Ewings of Frederick County, Virginia* by James and Evelyn Ewing⁵
- Transcript of the Record of the Hite vs. Fairfax Suit, in *The Fairfax Proprietary*, by Josiah Look Dickinson
- *Descendants of John Ewing of Carnashannagh* by James R. McMichael⁶

*Evelyn Jones Ewing is a former public elementary school teacher. Evelyn and her husband, James Earl (Jim) Ewing Jr., authored The Ewings of Frederick County, Virginia which was written in 1986 before some of the information in this article was available. As members of the 2008 Gathering Committee, Evelyn and Jim will be our hosts for **Echoes of the Shenandoah.***

⁵ Appears in the Ewing Reading Room. (www.ClanEwing.org/ReadingRoom.htm)

⁶ Appears as part of the results of *Clan Ewing's Ewing Genealogy Documentation* (EGD) Project. (www.ClanEwing.org/EGD_Project/John_of_Carnashannagh)

Ewing Surname Y-DNA Project – Article 11

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This is the eleventh in a series of articles about the Ewing Surname Y-DNA Project. The previous ten articles have appeared in the last ten issues of the *Journal of Clan Ewing*. They are also available online through links at the *Clan Ewing* web site (www.ClanEwing.org). Extensively cross-linked results tables, project participant lineages, group relationship diagrams and network diagrams are also available on the *Clan Ewing* web site.

The Ewing Homeland

The last sentence in the statement of purpose of the Ewing Surname Y-DNA Project is:

We will also be trying to collect samples from Ewing men in Ireland and Scotland, and this may allow us to identify the elusive homeland of the original Ewing immigrants to America.

The deep ancestry and origin of the Ewings has been a sort of Holy Grail for some Ewing genealogists, whose zeal has unfortunately resulted in a considerable degree of confusion.¹ The founder of *Clan Ewing*, Rev. Ellsworth Samuel Ewing, thought he had found the relationships among many Ewing lines and published a set of charts in 1990 that showed descent of these lines from one “William Ewing of Stirling [Scotland],” who was presumably born early in the seventeenth century and is supposed to have had three sons, William, James and Robert, born in Glasgow, and numerous grandsons in Londonderry and Donegal (Ireland), many of whom immigrated to America. At the last gathering, *Clan Ewing* still had a number of copies of these charts, which had been offered for sale to members, but the Board decided to withdraw and dispose of these in a rather belated and doubtlessly ineffectual effort to prevent further propagation of numerous errors that the charts contained.

We know from history that James I of England established plantations in Ulster beginning in 1609, with the aim of “planting” English and Scottish Protestants there as a kind of beachhead against the Catholics in Ireland. There is no doubt that the Presbyterian Ewings in Ulster were among these settlers, and little doubt that all or almost all of us have ancestors in Scotland, whether our immigrant ancestors came to America from Ireland, directly from Scotland, or via some more circuitous route. Precisely where these ancestors originated in Scotland is not such an easily answered question.

In my last article, I promised to write this time about what our DNA results have to say about “the elusive homeland of the original Ewing immigrants to America.” I thought that it would be a relatively straight-forward project to see which of the two main theories about the original home of the Ewings was best supported by the DNA evidence. In a nutshell, the two theories are:

¹ I should be clear at the outset that I mean no disrespect to any previous Ewing genealogist or historian, and especially not to Rev. Ellsworth Samuel Ewing, R.S.T. MacEwen or E.W.R. Ewing. I often find myself wishing that I could discuss these issues in person with these three, and with many others who have gone before. I am doing my best to be accurate and to “move the ball forward” with this research, but it is difficult, and I, too, am surely making mistakes. My fondest wish is that a long series of Ewing researchers into the future will identify and correct these mistakes and build on this work.

- Ewing is derived from Clan McEwan of Otter, one of the Dál Riata Clans that at one time occupied the eastern shore of Loch Fyne on the Cowal peninsula of Argyll, as argued by R.S.T. MacEwen,² or
- Ewing has no relation to Clan McEwan of Otter or any other Highland Clan and derives instead from an Anglicized³ version of Ewen, which is a name of great antiquity among the Brythonic Celts of Strathclyde, as argued by E.W.R. Ewing.⁴

Others have unconvincingly suggested that the name may have Anglo-Saxon or Scandinavian roots. In a book chapter that was recently posted on our web site,⁵ C. L'Estrange Ewen pretty well disposes of any notion that the name had other than Celtic derivation on philological grounds, though he does allow that the Celtic languages may have received the root of the name from a more ancient source, perhaps the language ancestral to Celtic, Greek and Latin. He gives numerous examples of forms of the name from Irish, Welsh and British sources, and also reports its existence in Manx, Cornish and Breton.

As you know if you have been following this series of articles, I previously concluded that the majority of the Presbyterian Ewings who came to Ulster from the lowlands of Scotland in the seventeenth century were in a sense returning to the homeland of their remote ancestors, who had originated there and had probably come to Scotland in the fifth century or so with the Dál Riata. I reached this conclusion because roughly two thirds of the Ewings⁶ tested so far fall into a relatively closely related group within haplogroup R1b1c7, which corresponds to the so called "Uí Néill" or "NW Irish" cluster, and seems almost certainly to have originated in Ulster, though probably long before it was known as such. I did a little more research in getting ready to write this article, and discovered the truth of a saying Linda Merle recently shared with me, claiming it was an old Chinese proverb:

"Man who reads one book on subject knows it all. Man who reads two is afraid to open mouth."

² MacEwen, R.S.T. *Clan Ewen: Some Records of Its History*, *The Celtic Monthly*, Glasgow, 1904. This is available online courtesy of *Clan Ewen, USA* at their excellent web site, www.ClanEwenUSA.org. A link directly to the paper is www.ClanEwenUSA.org/rstmacewen.html.

³ "-ing" is a Germanic patronymic ending, having the same meaning as "-son" added to Scandinavian names or "-ski" added to Slavic names. This has led some to claim that Ewing means "son of Hugh," and others to claim that it is just a translation of McEwen from Gaelic into English (the "Mc-" and "Mac-" prefixes are Celtic patronymics), so means "son of Ewen." I think using "-ing" was originally just a mistake or an effort to make the name sound a little more English, and I do not think this has any bearing on which of the theories is more accurate.

⁴ Ewing, Elbert William R. *Clan Ewing of Scotland*, Corben Publishing Co., Ballston, Virginia, 1922, out of print. The article on the Origin of the Ewing Name posted on our web site at www.ClanEwing.org/documents/Ewing_name01.html consists mostly of a transcription of Chapter 9 of this book, which presents Ewing's conclusions based on material that he covers in his Chapters 4 through 8. Facsimile copies of the book are available in hardback or paperback from www.HigginsonBooks.com. The text of the entire book will soon be posted in the Ewing Reading Room (www.ClanEwing.org/ReadingRoom.htm) on the *Clan Ewing* web site.

⁵ Ewen, C. L'Estrange. *A History of Surnames of the British*, The Macmillan Co., New York, 1931. A transcription of his Chapter 14 is available on the *Clan Ewing* web site (www.ClanEwing.org). Ewen also published a genealogy of his family, which I have not seen, but if I am not mistaken it was centered in East Anglia and probably has no relationship with the Ewings.

⁶ In previous articles, I have referred to this group as "the large group of closely related Ewings." In the Results Pages on the *Clan Ewing* web site at www.ClanEwing.org/DNA_Project/DNA_ProjectResults/Y-DNAprojectresults.htm.

These Ewings are those in Groups 1, 3, 4, 5, 7 and 9.

As it turns out, the situation with the Dál Riata is not so clear-cut and well established. Some folks have even argued that this kingdom started out and stayed mostly in what eventually became Argyll (in Scotland), and had only an outpost in northeastern Ireland. In any case, even if R.S.T. MacEwen and those he was relying on were right and MacEwan descended from the Irish Dál Riata, the ancestors of the MacEwans did not come to Argyll in the fifth century, but in the eleventh century, sometime shortly after the death of Anradan's father, Aedh Athlaman in 1033 AD. Furthermore, there are numerous conflicting pedigrees of the families involved, including two in the 1450 manuscript that Skene discovered and translated (and in some places mistranslated) and used as the basis of his theories,⁷ which appear to be the ultimate source of R.S.T. MacEwen's information.

Man-o-man. I feel like the tourist from back east who thought he would take a quick stroll over to the pretty mountain by the side of the road in New Mexico, only to discover after two hours of hiking through the sagebrush that the mountain was still another twenty miles away and he forgot to bring water and a hat. In my case, the clear air that makes it difficult to judge distances accurately is statistical genetics and the sagebrush tearing at my trousers is Celtic genealogy. This whole business reminds me of my favorite Zen saying: "Don't believe everything you think."

Clan McEwan of Otter

R.S.T. MacEwen tells us,⁸ citing John S. Keltie, *History of the Highland Clans, vol ii.*, that one of the sons of Anradan, Aodha Alain d.1047, had three sons: Gillachrist, Neill and Dunslebhe. Gillachrist had a son, Lachlan, who was the founder of Clan Maclachlan; Neill was the founder of Clan MacNeill; and, Dunslebhe had two sons—Ewen, who founded Clan MacEwen, and Ferchard, who founded Clan Lamond. He says nothing about Clan MacSweeney. I believe this pedigree is based on one of the versions from Skene, but if there is anything like a consensus on the matter, it would be that this version is mistaken. I have spent more hours than I care to think about trying to summarize the pedigrees of the Anradan kindred for this article but now realize that I cannot do that without pages of caveats and footnotes. To get a taste of this, take another look at John McLaughlin's article in the November 2006 issue of the *Journal of Clan Ewing*.⁹ Suffice it to say that the inclusion of Clan MacNeill in this kindred is the result of Skene's mistranslation of a passage that actually speaks about the supposed descent of this kindred from Nial of the Nine Hostages, and has nothing to do with the MacNeill's of Scotland.¹⁰ To make matters worse, it now appears not to be the case that the Anradan kindred is related to Nial of the Nine Hostages. Nevertheless, the Maclachlan, MacEwan, Lamond and MacSweeney clans¹¹ are generally held to be descended from Anradan and to be fairly closely related to one another. The differences in the sundry alternative pedigrees have mainly to do with the specific names and number of

⁷ Skene, William Forbes. *The Highlanders of Scotland, Their Origin, History, and Antiquities; with a Sketch of Their Manners and Customs, and an Account of the Clans into which They Were Divided, and of the State of Society which Existed Among Them*, 1837. I believe there is also a 1902 edition, edited by Alexander MacBain.

⁸ MacEwen, R.S.T. Clan Ewen: Some Records of Its History, *The Celtic Monthly*, Glasgow, 1904, Chapter II, paragraph 3.

⁹ McLaughlin, John D. The Clan Ewing of Loch Lomond—An Alternate View, *J. Clan Ewing*, Vol. 12, No. 4 (November 2006), pp 20-23 (www.ClanEwing.org/documents/McLaughlinAlternate.pdf). Even more detailed information and discussion is available on his web site at members.aol.com/lochlan/anradan.htm.

¹⁰ McLaughlin, John D., personal communication, July 10, 2007.

¹¹ McSorley probably should be considered here, too, perhaps, but I did not get around to that.

generations separating the various clan founders and Anradan, but we are talking at most about differences of two or three generations, which should have negligible effect on the DNA evidence.

So what sort of DNA data is available that might bear on this question? I suppose we could dig around in the ruins of the old clan castles hoping to turn up a few teeth that still have some analyzable DNA in them, but the prospects of that are dim, and even if we found some samples, it would be hard to be sure who they belonged to or to know how to connect them with us. It would be impossibly cool to get specimens from several individuals still living near the clan castles and having well-worked out genealogies connecting them with these clans. This is arguably possible only with some of the MacNeills on the Isle of Barra, but not with the Maclachlans, the MacEwans, the Lamonts or the MacSweeneys. Working backward from modern descendants of this group, genealogic records always peter out by the seventeenth century or so, and many of us have hit brick walls before that. Instead, we are left to examine the DNA of men whose names make us think they may be descended from these clans. Most of these men are Americans; DNA testing by genealogy hobbyists has not really caught on in Europe. The good news is that such data as we have is readily accessible on the Internet.

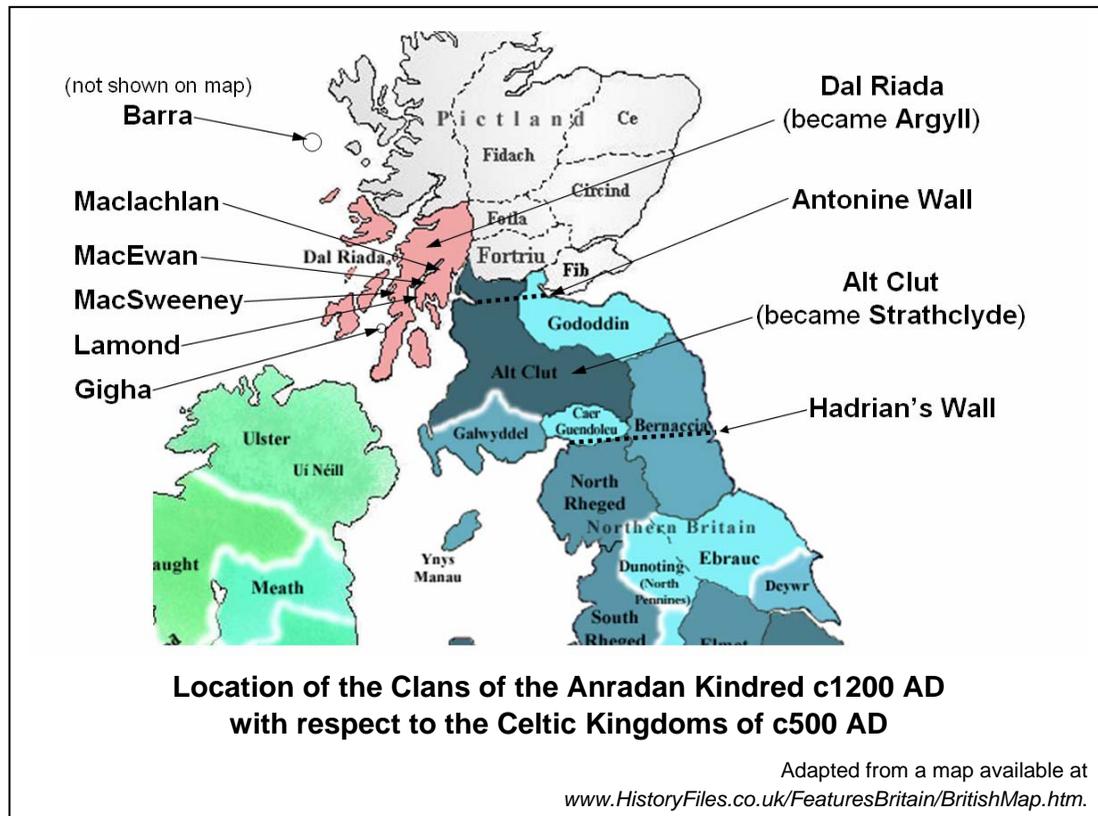
I have prepared the map on the following page¹² showing the relative positions of these clans' homelands, as well as some areas and landmarks discussed later in the article, by adding some notations on a map of Celtic kingdoms from around 500 AD. Keep in mind that this is a good 500 years before these clans are supposed to have actually arrived in Argyll (shown on the map as Dal Riada). The Maclachlans, MacEwans and Lamonts had possession of the greater part of the Cowal peninsula of Argyll, along the eastern side of Loch Fyne. The Lamonts were on the south, separated from the MacEwans by the river Kilfinnan, and the MacEwans were separated from the Maclachlans to the north by the stream that divides the parishes of Kilfinnan and Strath Lachlan. The territory of the MacSweeneys centered on Castle Sween (or Castle Suibhne, as it is also called), which is on Loch Sween, in modern-day Knapdale, on the west coast of the next peninsula to the west of the Cowal peninsula where the other three clans were located. The MacNeills had possession of the two widely-separated islands of Barra and Gigha. The Isle of Barra is near the southern end of the Outer Hebrides, due west of the Isle of Rum; Gigha is about fifteen or twenty miles south of Castle Sween, just off the west coast of modern-day Kintyre.

Maclachlan

The McLaughlin Y-DNA project¹³ has 49 members, and has also collected some data from the Sorensen Molecular Genetic Foundation. The situation here is complex, because a good number of the project participants are descended from Irish McLaughlins who did not go to Scotland. John McLaughlin has identified a DNA signature that is roughly as specific to the MacLochlainns of Tirconnell (Donegal) as the Ewing signature is to the large group of closely related Ewings. Based on Irish genealogies, this branch is more distantly related to the Anradan kindred (if such even exists); the common ancestor of the MacLochlainns of Tirconnell and the Dál Riata Maclachlans lived something like five generations before Anradan, give or take a couple of generations depending on which of several alternative

¹²To see a Google Map with these and other important locations marked, go to tinyurl.com/ywjabb. This online map will allow you to navigate around and zoom in and out so as to look at the areas of interest more closely.

¹³www.WorldFamilies.net/surnames/m/mclaughlin



pedigrees one believes. The MacLochlainn of Tirconnell modal is genetic distance 8¹⁴ from the Ewing modal, which does not convey much more information than that they are both R1b1c7, and no particularly close relationship can be adduced.

The McLaughlin project has one man descended from “Thomas Butler MacLachlan, m 1872, Glasgow,” the only man in the project that spells the name “MacLachlan.” He was tested at only 32 of the 37 markers that the Ewing men have been tested at, and matches the R1b1c7 modal at all but one of these.¹⁵ Another McLaughlin who thinks his ancestor originated in Scotland was tested at only 25 markers and matches the R1b1c7 modal exactly at all of these. We might be able to accept these

¹⁴ We must know how many markers we are comparing when we speak about genetic distance. In these DNA articles, when I do not mention how many markers are being compared, it is to be understood that we are comparing the 37 markers of the standard FtDNA panel. If we wanted to spell that out in this specific case, we would write “genetic distance 8/37.” If we are comparing fewer, or more, or different markers, something will always be said to indicate this. For example, if we are comparing 25-marker panels we will not report a genetic distance as 2, but rather as 2/25, meaning that there is a difference at two of the twenty-five markers compared.

¹⁵ He has DYS 458 = 18, where the R1b1c7 and Ewing modals have DYS 458 = 17. The Ewing modal differs from the R1b1c7 modal at three other markers of this group of 32, so he is at genetic distance 4/32 from them.

genetic distances and still argue for a relationship with the Ewings, but without a match on any of the markers that characterize the difference between the R1b1c7 and Ewing modals, it is really too far a stretch.¹⁶ There are only two other men in the McLaughlin project who claim ancestry originating in Scotland; a Locklin is in haplogroup I1c, and a McLaughlin is in R1b, but not R1b1c7, so both are far from the Ewing modal, and definitely not related to us.

To summarize, the McLaughlins are diverse, and though there is a large group of closely related Irish McLaughlins, there are also many McLaughlins not related to them or to one another, and none of the McLaughlins appears to be particularly closely related to any of the Ewings.

MacEwan

As far as I can tell, the only McEwan on the planet to have had DNA testing is John McEwan in our project. He lives in New Zealand, but his ancestors come from Lower Killeean, Argyll and Bute, which is on the southern-most end of the Isle of Islay, maybe 60-70 miles southwest of Castle MacEwan, so not so close, but closer than Donegal or even Glasgow. His DNA is a little hard to interpret because an ancestor had a special kind of mutation affecting several markers simultaneously called "a recLOH event" that is a bit too complicated to explain here. John is genetic distance 11 from the closest Ewings (a couple of men in Group 6 plus PT and RL2) and genetic distance 23 from the Ewing modal. He is definitely not in R1b1c7 and probably is not related to any of the Ewings in a genealogical time frame. But we cannot make too much of the results from one man.

I might mention as a little aside in this connection an interesting disparity in the distribution of the McEwan and Ewing names. In the 1881 census of all of Great Britain (excepting Northern Ireland, where the census was lost) there were 2764 Ewing and 4607 McEwan individuals. Most of these were in Scotland: 2018 and 4153, respectively. The largest number of individuals with these names lived in Lanarkshire, but this is the county where Glasgow is located, and by 1881 it was the major industrial center in the region and had a relatively large population compared to the surrounding areas. Many people had undoubtedly moved there from elsewhere (including a good many from Ireland, if I am not mistaken). More telling are the concentrations of individuals with each of these surnames in various counties (see the figure on the next page). Ewing was found in concentrations exceeding 100 Ewings per 100,000 people (100/100k) in Kinross-shire, Dunbartonshire, Clackmannanshire, Stirlingshire and Renfrewshire. These counties lie in a band extending across the narrow waist of Scotland, from the Firth of Clyde to the Firth of Forth. McEwan was found in comparable concentrations in these counties as well, but in much higher concentrations than the Ewings in the Highlands to the north and west in Perthshire and Argyllshire.¹⁷ For example, in Dunbartonshire Ewing was found in a concentration of 202/100k and McEwan was found at 142/100k, while in Argyllshire McEwan was found at 295/100k while Ewing was found at 37/100k. In the Irish Primary Valuation property survey of 1848-64, there were 124 Ewing households in Ireland, mainly in Ulster, and no McEwans, though there were 43 McCune

¹⁶ The markers that best distinguish the Ewing modal from the R1b1c7 modal are: DYS 442 = 11, DYS 19 = 15, DYS 456 = 18, and DYS 449 = 31 in order of specificity. The Ewing men in our Group 5 also have DYS 391 = 10, where the R1b1c7 modal is 11.

¹⁷ I derived these data from Surname Atlas v1.05, a nifty little program available for twenty bucks from Archer Software at www.ArcherSoftware.co.uk. A similar, but less flexible tool that has data from both the 1881 and 1998 censuses is available online for free use at www.Spatial-Literacy.org/UCLnames/Surnames.aspx.

the “right” side of the rebellions that resulted in the escheating²¹ of the lands of most of the Irish clans, and they were among the relatively few Irish who received grants of land and ended up powerful landowners in Donegal. The Sweeney FtDNA project²² has only 10 members. One participant has a 67-marker panel, three have 37-marker panels, two have 25-marker panels and the remaining four have only 12-marker panels. Three of these men appear to be in R1b1c7, but they do not have matches at the markers characteristic of the Ewings. One Sweeney is in haplogroup I, and the others in R1b1 outside of R1b1c7. I understand that there are a number of McSweeney haplotypes on Y-Search, but I have not found time to download and analyze these, though John McLaughlin tells me he has had a look at them and that no striking resemblance to the Ewings is evident. I added consideration of the MacSweeneys to this article after I had already prepared the network diagram that appears on page 41 so they do not appear there. Without more thorough analysis, I cannot say with certainty that there is no relationship between the MacSweeneys and the Ewings, but preliminary indications are that there is none.

MacNeill

As mentioned above, the MacNeills are not a part of the Anradan kindred, and there is no reason to suspect that they might be related to the MacEwans or Ewings, but there is a large MacNeill project,²³ and I thought it would be interesting to include their data in this analysis as a kind of control group. There are at least four distinct groups of MacNeills. One of these is a distinctive haplotype cluster including most of the MacNeills who trace their ancestry to the Isle of Barra. This is not R1b1c7 and is nowhere close to the Ewing modal, but by maddening coincidence, it shares with the Ewing modal the unusual marker DYS 442 = 11. If they were within even genetic distance 7 or 8 of the Ewings and had this marker, we would be tempted to call this evidence of a relationship, but their overall genetic distance is 19—much too long a stretch. Three McNeil participants are R1b1c7, so closer in genetic distance, but they do not have the distinctive Ewing markers. The other MacNeills are diverse types in R1b outside of R1b1c7. None of the MacNeills appear to be related to any of the Ewings.

Ewen of Strathclyde

The area of Scotland known as Strathclyde since the late ninth century had previously been a Celtic kingdom known after the Brythonic name of its capital, Alt Clud (Rock of the Clyde, in Cymric), which later became Dumbarton. The extent of its territory varied through the years, but for much of its history it occupied roughly the area of the modern-day counties of Renfrewshire, Dunbartonshire, Stirlingshire, Lanarkshire, Ayrshire and northern Dumfriesshire. It lay north of Hadrian's Wall²⁴ and was not occupied

²¹ *Escheat* is a common law doctrine that ensures that property is not left in limbo and ownerless. It originally referred to a number of situations where a legal interest in land was destroyed by operation of law, so that the ownership of the land reverted to the immediately superior feudal lord. In this article, it implies that the English crown took title to lands that it claimed had belonged to rebellious Irish Earls, neglecting to respect that in the Irish system, land did not belong to individuals, but to clans, and though the Earls decided who could use the land, they did not own it. Basically, James I used the rebellion of a few as an excuse to take everybody's land.

²² www.WorldFamilies.net/surnames/s/sweeney

²³ www.FamilyTreeDNA.com/public/MacNeil

²⁴ Hadrian's Wall was built by the Romans beginning in AD 122 in an effort to help defend occupied Britain from raids by the unconquered tribes to the north. It extended completely across Britain a distance of 73 ½ miles, from the

in the original Roman conquest of Britain, but a good part of it lay south of the Antonine Wall²⁵ and it came under Roman administration for a time.²⁶ There is little in the way of historical records of the region until the seventh century AD or so, but one of the earliest records records the defeat of the Dál Riata Scots at Strathcannon in 642 by King Ywain (Eugenius), who some have argued is one of the earliest known ancestors of the Ewings.

History²⁷

This region was for centuries at the fulcrum of a struggle between competing cultural and linguistic groups. When the Romans first came to the region, it was occupied by a British Celtic tribe, the Dumnonii, who probably spoke Cymric, a p-Celtic language more closely related to modern-day Welsh than to Gaelic. By the seventh century, Alt Clud already had long, complex and often contentious relationships with several neighboring peoples. To the northwest in Argyll lived the Dál Riata Scots, who spoke Gaelic, a q-Celtic language also spoken in much of Ireland. To the north lived the wild Picts of Caledonia, whose language is lost, but was probably also a p-Celtic tongue and may have been mutually intelligible with Cymric. To the west was the sea, a highway for Scots raiders on which the Vikings would also arrive beginning in the ninth century. To the east were the Germanic Angles, later supplanted by and intermixed with the Danes. To the south, at first there were Brythonic cousins of the people of Alt Clud, but they were soon supplanted by and intermixed with the Saxons, and several hundred years later, ruled by the Normans.

E.W.R. Ewing writes,

“Upon every border of Strathclyde the volcano had rumbled, and often the deadly eruption had laid her plains in waste and filled her streams with the bodies of her people; armies had marched and counter-marched over her fields, leaving only ruin and bleak desolation in their wakes.”²⁸

Ywain was the brother or brother-in-law of the Pictish King Bruide, and the Britons of Alt Clud and the Picts were allies in the seventh century and early eighth centuries against the Scots of Argyll—or at least against most of them, as there seems to be some evidence for an alliance between Alt Clud and Cenél Comgaill, a branch of the Dál Riata Scots on the nearby Cowal peninsula. There were four major battles between Alt Clud and the Scots in 678, 704, 711 and 717. Alt Clud won the first two and the Scots the next two, but Alt Clud managed to maintain independence. By the middle of the eighth

Solway Firth on the west to the mouth of the River Tyne on the east. Its ruins lie entirely within the boundaries of modern-day England, south of the border with Scotland by about 9 miles on the west and 68 miles on the east. (en.wikipedia.org/wiki/Hadrian%27s_wall)

²⁵ The Antonine Wall was built by the Romans beginning in 142 AD a hundred miles north of Hadrian's Wall in a short-lived and largely ineffectual effort to extend the area of Roman control northward. It extended 37 miles across modern-day Scotland from the Firth of Clyde to the Firth of Forth. The wall was abandoned after only twenty years, when the Roman legions withdrew to Hadrian's Wall in 164 AD, and over time reached an accommodation with the Brythonic tribes of the area, who they fostered as buffer states. (en.wikipedia.org/wiki/Antonine_wall)

²⁶ By the time period we are focusing on here, these “walls” would have long been in ruins.

²⁷ Most of this history is taken from two articles in *Changing Identities, Ancient Roots: The History of West Dunbartonshire from Earliest Times*, Ian Brown, ed., Edinburgh University Press, Edinburgh, 2006. The two articles are: *The Early History and Languages of West Dunbartonshire* by Simon Taylor, pp 12-41; and *Highland and Lowland, Gael and non-Gael: West Dunbartonshire from the Thirteenth to the Eighteenth Centuries* by Edward J. Cowan, pp 42-66.

²⁸ Ewing, Elbert William R. *Clan Ewing of Scotland*, Corben Publishing Co., Ballston, Virginia, 1922, pp. 44-45

century, the Alt Clud's alliance with the Picts had ended and the Picts made an alliance with the Angles of Northumbria. Alt Clud dealt the Picts a major defeat in 750 (which may have paved the way for the eventual triumph of the Scots), but while they were at it, Northumbria took over a good part of Alt Clud territory in the south. In 756 Alt Clud surrendered their capital to the Picts and the Northumbrians, but nine days later they nearly wiped out the Northumbrian army. The *Annals of Ulster* state that Dumbarton "sufferd [sic] a burning" in 780. Usually a 'burning' signifies capture, and it is possible that another of our imputed royal ancestors, Owen,²⁹ was killed in this event. It is not clear which of their three adversaries at the time perpetrated this 'burning.'

The records are mostly silent for this period and it is not even clear that a Briton king ruled in Alt Clud for nearly a hundred years after the surrender of Alt Clud in 756, but it seems to have retained some degree of autonomy, and in 849, the Britons were back on the warpath against the Picts, perhaps in alliance with the Norse, who were also attacking Pictland at the time. This alliance, if such existed, did not last for long, and Vikings, based in their settlement in Dublin, sacked Alt Clud in 870. Though the Vikings did not stay and establish settlements or a government as they did in eastern Britain, they captured Arthgal mac Dumnagual, king of Alt Clud at that time. His ambitious son, Rhun mac Arthgal, persuaded his brother-in-law, King Constantine of the Scots, to arrange for the Vikings to kill their hostage, his father Arthgal, and so became the first in a series of sub-kings of Strathclyde, which now became a sort of client state of the Scots. It was then that the region came to be known as Strathclyde, the Gaelic name for what had been called Alt Clud by the Britons. Similarly, the capital of Alt Clud came to be called Dumbarton, from the Gaelic *dùn breatann* (Fort of the Britons). There was a shift of the center of power from Dumbarton south and west up the Clyde valley to beyond where Glasgow now lies, and Gaelic-speaking Scots began moving into the part of Strathclyde north of the Clyde, completely supplanting the Britons, culturally and linguistically, if not genetically. The Scots occupied what became the earldom of Lennox, a large area of modern-day Dunbartonshire and Sterlingshire surrounding Loch Lomond, which remained thoroughly Gaelic linguistically and culturally through the thirteenth century. Place names in Lennox today are overwhelmingly Gaelic, whereas in Lanarkshire survival of Brythonic place names is markedly higher.

The men of Strathclyde were defeated by the West Saxon King Athelstan in 934 and 937, but Strathclyde continued semi-independent. There was a major invasion of Strathclyde in 946 by the West Saxon King Edmund, who E.W.R. Ewing says "ravaged" Strathclyde.³⁰ In 1018, Owen the Bald, another of our eponymous ancestors, was killed in the battle of Carham, notwithstanding that he was fighting on the winning side with the Scots King Malcolm against the Northumbrians. The significance of this battle in retrospect is that it established the border of Scotland with England that has persisted to the present day. Strathclyde finally merged with Scotland in 1034 when its last king, Duncan mac Crinan, became also King of Scotland.^{31,32}

²⁹ Owen is one of our putative ancestors, who was King of Strathclyde at that time (see the King list on the next page). As confusing as it is, we must get used to seeing Ywain, Ewen, Owen, Owain, Eoghain, Eugenius, Eugien and many other spellings used interchangeably as variants of the same name.

³⁰ Ewing, Elbert William R. *Clan Ewing of Scotland*, Corben Publishing Co., Ballston, Virginia, 1922, p. 45

³¹ www.HistoryFiles.co.uk/KingListsBritain/BritainStrathclyde.htm (Incidentally, www.HistoryFiles.co.uk is a terrific web site for British History, which also contains a series of historical maps showing how the political landscape of Britain changed through the centuries. I encourage anyone interested in the subject to browse around this web site.)

I have summarized these several hundred years of history to give the reader a sense of how many armies marched back and forth across this country, and of how often the winds of shifting alliances and conquests must have forced our ancestors to move about and shift loyalties to survive, as well as how much the bloodlines of these various peoples must have mixed. We should also mention the development of Scots, the language they came to speak. Some consider Scots to be a dialect of English, others a distinct language. Early in the last millennium, there were many local versions of "English" that were not even mutually intelligible, and traces of these have survived in regional accents. Our ancestors spoke Scots. This was slow to take hold in Lennox and much of the Highlands, which remained Gaelic through the thirteenth century, but it began to develop and to be spoken in the twelfth century in Strathclyde south of the Clyde and other parts of the lowlands. Cymric died out in Scotland, but survived in Wales. Scots developed from the language of the Angles (the "Anglo" part of Anglo-Saxon), perhaps also influenced by Danish, and by some few borrowings from the Celtic tongues. In the twelfth century, those who spoke it called it *Inglis*, but by the early sixteenth century it came to be known as *Scottis*, and folks began to call it *Scottish Gaelic*, which had previously been called *Scottis*, *Erse* (Irish).³³ By the beginning of the fifteenth century, surnames had come into common use in the lowlands of Scotland, so we can see that Ewing developed as the Scots language was developing.

E.W.R. Ewing's Logic

E.W.R. Ewing makes much of the fact that there were a number of kings of Strathclyde that had names thought ancestral to Ewing. He lists a few; I think this is a more comprehensive list:

633 – 645	Eugenius (Ywain / Hoah) / Owen meb Beli
760 – c.780	Eugein / Owen
916/925 – 937	Eogan / Owen mac Donald (son of Rhun's nephew)
962 – 971	Donald III mac Eoghain
973 – 997	Malcolm mac Donald mac Eoghain
997 – 1018	Eoghain II / Owen the Bald ³⁴

He also cites references to several non-Briton kings with similar names: a couple of Dál Riata Scots kings of Argyll;³⁵ at least one Pictish king;³⁶ three BCE "Scots" kings (as this was long before Dál Riata, these should be Irish, but the context suggests E.W.R. Ewing thought that they were in "pre-Scottish Scotland," if you will);³⁷ and a descendant of Somered,³⁸ who was of Norse descent, but does not let this divert him from his thesis that the Briton Ewens of Strathclyde were our progenitors.

³² This is the historical Duncan who was killed by the historical Macbeth, in a story that otherwise has little resemblance to Shakespeare's play.

³³ en.wikipedia.org/wiki/History_of_the_Scots_language

³⁴ Also known variously as Eógan II, Eugenius and Owain the Bald. Eógan II was killed during the Battle of Carham, in which he helped Malcolm and his other allies defeat the Northumbrians (Northumbria was by this time again an Anglo-Saxon kingdom, the Danes having been defeated).

³⁵ Ewing, Elbert William R. *Clan Ewing of Scotland*, Corben Publishing Co., Ballston, Virginia, 1922, pp. 55-56

³⁶ *Ibid.*, p. 56

³⁷ *Ibid.*, p. 57

³⁸ *Ibid.*, p. 58

Ewing also makes much of the story that Saint Kentigern was supposedly the son of a Ewen; indeed, he devotes his Chapter VII to a discussion of this, and I believe erroneously claims that the name “Kentigern” is somehow an alternate form of the name “Ewen.”³⁹ In making his case for a Brythonic origin of the Ewings, E.W.R. Ewing quotes a “recent” writer he does not name:

“St. Kentigern was the son of Ewen ap Urien or Eugenius, a prince of the Britons of the Strathclyde—according to some the king of Cumbria—and Thenew (or Themin, as Baring-Gould spells it) daughter of Loth, king of Northumbria, or, according to others, king of the Lothians, to whom he is supposed to have given his name.”⁴⁰

Assiduous genealogist that I am, I thought it might be interesting to check his sources. Mainly, I looked at *The Life of Kentigern (Mungo)*, written by Jocelyn, a monk of Furness in the twelfth century, in a translation by Cynthia Whiddon Green,⁴¹ and at references in her footnotes to a fragmentary earlier *Life of Kentigern*, which I think is probably the ultimate source of E.W.R. Ewing’s information. Kentigern’s mother was Thaney, the young, unmarried daughter of the pagan Briton King Leudonus.⁴² In what may have been the granddaddy of all non-paternal events, she was unexpectedly found to be expecting. Jocelyn tells us that when she learned from Christian missionaries of,

“...the son of justice having appeared through the star of virginity...Immediately her heart burned within her, and in her meditation that fire kindled within her...and she vehemently wished to be inflamed.”

She was “inflamed” all right enough, and she thought her wish had come true. The King was not amused. He wanted to know who was the father of her child. She insisted she had become pregnant while still a virgin. In fact, and unbeknownst to her (so the story goes), Ewen, son of Erwegende (in the *Gestes of the Histories* he is called Ewen, son of King Ulien) had courted her, and when rebuffed because she wished to remain a virgin, dressed himself in female attire and impregnated her by stealth. It is unclear whether the King was more upset by her pregnancy or her conversion, but he was not buying her alibi, and

“Therefore, the above-mentioned girl was led on the command of the king to the brow of the highest mountain... so that she could be cast headlong downward from there and be broken bit by bit into pieces and torn limb from limb...[but] she descended in the fashion of a winged bird falling gently to earth.”

More proof of divine intervention being needed, she was next put to sea in a small boat with no paddle, but the

“...little boat, in which the pregnant girl was held, rode the eddies whirling up and down, and being turned towards the opposite shore, ploughed with a much quicker passage than if it had been borne along by blown sails...[and] guided the woman safe to the harbor of deliverance, for the sake of the child she carried in her womb.”

³⁹ *Ibid.*, p. 81

⁴⁰ *Ibid.*, p. 71

⁴¹ Jocelyn, a monk of Furness *The Life of Kentigern (Mungo)*, twelfth century. A 1998 translation by Cynthia Whiddon Green is available online at www.Fordham.edu/halsall/basis/Jocelyn-LifeofKentigern.html. Note that Kentigern lived in the sixth century, so this biography, such as it is, was written some 600 years later.

⁴² Also sometimes rendered as Lot or Loth. I quote from Ms. Green’s footnote 11: “However, in the first of the lectures devoted to Kentigern in the *Aberdeen Breviary*, Kentigern is said to be the son of ‘Eugenius, King of Cumbria,’ and ‘Thennew, daughter of Loth, King of Lothian’ is his mother. This legend would place Kentigern in the margins of the King Arthur legends as Lot is said to be the father of Gawain and Mordred, according to Geoffrey of Monmouth.”

Thaney gave birth to Kentigern on the beach, perhaps near Culross in eastern Fife, on the north shore of the Firth of Forth, where they were rescued and cared for by St. Serf.⁴³ Kentigern lived a long life and performed many miracles, including a good many after his death in AD 603. He is supposedly buried in a crypt beneath the cathedral in Glasgow.

Well, now. I scarcely know what to say. I have an idea the keepers of the crypt will be slow in letting us try to extract DNA from the bones of Kentigern, and even if they would, that we would be able to do so. I do not think it will be difficult to persuade the reader that there are at least some legendary insertions into this purportedly factual account of Kentigern's origin, but perhaps you will have doubts about whether there could be any useful facts in the story at all. What is of the most interest to me is that the tangle of genealogic and spiritual threads in the story of Kentigern are spun from the fleeces of all of the cultural/linguistic groups that have contributed to our ancestry.

DNA Data Considered

So, if Kentigern is not available, whose DNA do we test to check on E.W.R. Ewing's hypothesis? It would be terrific if we could run down some lineal descendants of one or another of the Kings of Strathclyde, but being a king in those days was a rather hazardous occupation, what with all their relatives standing in the wings waiting to gouge their eyes out or worse. I have an idea that they have no lineal descendants, and even if they do, there are no records to establish just who they may be. Next best, and I still have high hopes that we will eventually be able to take this approach, would be to identify Ewings in Scotland who have their conventional genealogies worked out back far enough that we can be reasonably certain of the county where their Ewing ancestors lived in 1500 or so. So far, we have recruited the grand total of one Ewing who was born in Scotland into the project: James McCartney Ewing (JM3), who was born in Glasgow, but does not know where his grandfather may have come from. We also have a couple of project participants who are descended from recent enough immigrants that they have a good paper trail to Scotland, but we simply do not have enough data of this kind to allow fruitful analysis.

Since we have been talking about a period in which surnames were not really in consistent use anyway, I thought maybe it would be interesting to compare Ewing DNA to that of some other surnames that are likely to have originated in the same general area. If I were as fastidious as I might wish, I would have figured out what other names are most common in just the same areas as the Ewings, and tracked down their DNA. As it is, I took another approach, and just took some data from two readily-available sources that included a lot of individuals who undoubtedly have roots in the area.

Campbell is a large clan with many branches, and a goodly number of them were in the general area of Scotland where Ewing names were concentrated, but especially also to the north and west in Argyll. The Border Reivers lived along and on both sides of the border of Scotland with England, predominantly south and east of the area where we think the Ewings lived. Speaking generally, the Campbells were on one side of the Ewings and the Border Reivers were on the other. It made sense to me to ask which of these groups the Ewings most resemble. Finally, Owen is the Welsh version of Ewen, and some have

⁴³ Also rendered in Latin as *St. Servanus*. It seems that the historical St. Serf, if he existed, probably did not live in the same century as Kentigern, though it is not clear to me whether he lived before or after.

argued for a remote kinship between us on that basis, though I have previously shown that this is not so.⁴⁴

There is a big Campbell project⁴⁵ that has data readily available, and a Border Reiver project,⁴⁶ which also has gathered quite a fair amount of data on a long list of names from the Scottish Borders, including Armstrong, Beattie, Bell, Burn, Charlton, Crosier, Dixon, Elliot, Ellwood, Fenwick, Forster, Graham, Hall, Hetherington, Hume, Hunter, Irvine, Johnstone, Kerr, Little, Maxwell, Musgrave, Nixon, Noble, Robson, Scott, Simpson, Storey, Selby, Tait, Taylor, Turnbull, Watson and Wilson, to name a few. There is also a good-sized Owen project,⁴⁷ and though their data is not available online, their group administrator kindly sent it to me when I asked him to do so some months ago

Network Analysis

I took the 25-marker data from the Lamont project, the subset of the McLaughlin project most closely related to the Ewings, the McNeil project, the Owen project, the Campbell project and the Border Reiver project, and then plotted them with our Ewing data in the network diagram on the next page.

The ovals give a rough idea of the boundaries of some haplogroups and the R1b1c7 subclade. The circles are proportional in size to the number of individuals with each haplotype and the lines connecting them are proportional to the genetic distance between the haplotypes. You can see “the closely related group of Ewings” as the darkest circles near the middle of the R1b1c7 oval (in the online version of this article, Ewings appear in red). The R1b1c7 McLaughlins are the next darkest cluster of circles (blue, in the online version) to the right, at about four o’clock. It is a bit hard to distinguish the difference in shading, but the large circle just touching the closely related group of Ewings at two o’clock consists of R1b1c7 McNeills (green), and the smaller circle at about five o’clock has some Reivers (cross-hatched). The R1b1c7 oval also contains five-or-six Campbells (yellow) and a Lamont (lavender).

The R1b oval outside of the R1b1c7 subclade contains representatives from all of the groups considered. You should remember that something like 80% of all men of Western European extraction are R1b. Near the middle of the oval, the cross-hatched circles are all Reivers. To their left, above the R1b1c7 oval, are the Barra McNeills. At about two o’clock is a cluster of Campbells, though Campbells are also scattered around the rest of the diagram as well. There are also four Owens and four Lamonts scattered here and there in the R1b oval, and thirteen Ewings who are not in the “closely related group,” if I am counting right.

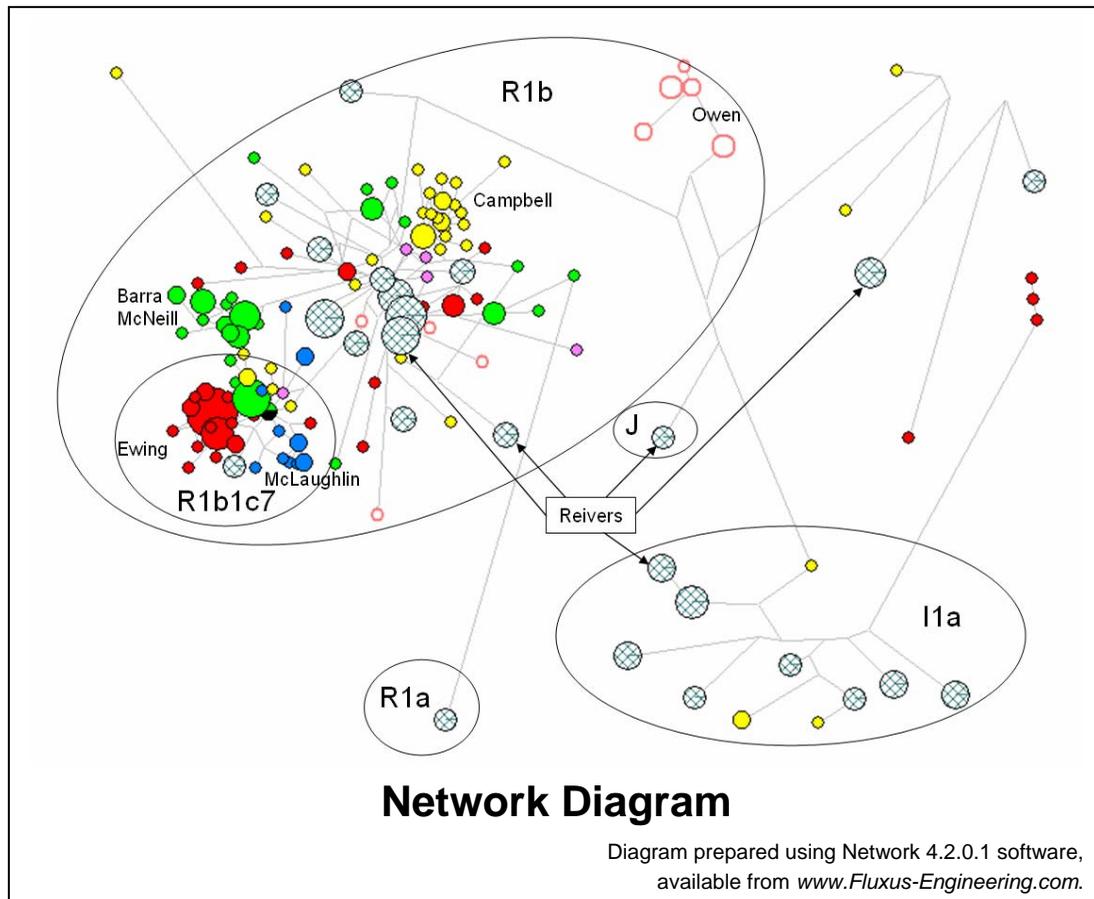
Below and to the right of the R1b oval are ovals containing haplogroups R1a, J and I1a—all predominantly Reivers in this diagram. R1a is more characteristic of Eastern Europe and I1a of Germanic as opposed to Celtic types. J is thought to descend from Middle Eastern farmers who came into Europe with the Neolithic spread of agriculture. You can also see a cluster of eleven Owens represented by the open circles at the top of the diagram just right of center. They are also supposedly in R1b; I am not clear why they should be so far from the others. As I review my work in trying to figure

⁴⁴ Ewing Surname Y-DNA Project Article 6, *J. Clan Ewing*, Vol. 12, No. 2 (May 2006).

⁴⁵ www.FamilyTreeDNA.com/public/Campbell

⁴⁶ freepages.genealogy.rootsweb.com/~gallgaedhil/elliott_border_reivers_dna.htm

⁴⁷ www.geocities.com/~owenfamil



this out, I see that I somehow included only fifteen Owen haplotypes in the diagram even though I have over three times as many, and that among those I left out are nine in haplogroup J2, one in haplogroup I, and one in haplogroup E3b.

Finally, notice also the Ewings on the far right of the diagram. The one by himself is lonesome old JD, who is probably in haplogroup I1b2*,⁴⁸ and the cluster of three is Ewing Group 9, the descendants of William Ewing of Rockingham, who are probably in haplogroup I1b2a1.

The Answer

We began by asking whether Ewing was more likely derived from the Gaelic Clan McEwan of Otter or from Ewen among the Brythonic Celts in Strathclyde. So, what is the answer? To me, the network

⁴⁸ When an asterisk follows a haplogroup designation, as I1b2*, it means, "that part of I1b2 that cannot be assigned to a specific subclade of I1b2."

diagram makes it perfectly clear that nothing is perfectly clear. There are some provocative clusters within several of the surnames, including the MacLochlainns of Tirconnell, the Barra McNeills, and a cluster of Owens in addition to the group of closely related Ewings. But every surname we have considered has representatives just about all over the map.⁴⁹ Actually, this is not surprising. What James V. Elliot says on the Border Reiver web site⁵⁰ about the heritage and genealogy of the Border Reivers applies equally to all of our families.

"The intermingling of peoples along the Anglo-Scottish border produced a tough, hybrid culture claiming many lines of descent. Individual clans often explained their own origins with stories as grand as any creation myth. A chieftain of the Armstrongs once recounted that the Elliots and the Armstrongs were descended from two brothers whose mother was a Viking woman and whose father was a bear, and that the Icelandic Sagas had extolled their mighty deeds. (Most of the time, however, the Armstrongs attribute their origins to the mere son of a Danish nobleman, or to a brave Norman squire named Fortinbras who saved his master's life in battle.)

"It is unlikely that all the members of any Border family were descended from the same ancestor. The pervasive social upheaval increased the chances that men sired by members of one clan might be born or raised under the surname of another. So did the matrimonial customs of Border families, which encouraged trial marriages and allowed wives to keep their maiden names. Moreover, the clans themselves were political entities as much as families, and many men adopted the surnames of other clans to obtain their protection and a franchise on their power.

"There is particular uncertainty in the case of the Scotch-Irish, as much of their genealogy was lost or scrambled when they were forced to resettle in Ulster. There is even a rumor that the name 'Elliott' was generically applied to many of these emigrants because of its sheer notoriety, whether they were really 'Elliotts' or not.

"It is a contention of [our] DNA Project that many of these clans have multiple progenitors, possibly of quite different ancestry, and that many of them may also share some of the same ancestors."

What is more, I suspect that some of the apparent clustering results from sampling artifact. Haplotypes were not collected from men with each of these surnames at random. For example, in the Ewing Surname Y-DNA Project we have actively solicited specimens from men we know to be related, because one of our objectives is to find genetic markers for branch points in known Ewing lineages. To the extent we succeed in this to the exclusion of Ewing men who are not related, we will find clusters that show our sampling bias rather than the data structure in Ewing men at large. That said, if you will permit me to express an opinion not based on any hard data, I am now more favorably disposed toward the conclusions of E.W.R. Ewing than to those of R.S.T. MacEwen.

It remains to explain why so many of the Ewing men in our project are in R1b1c7, the so-called NW Irish cluster. The DNA evidence adduced in this article does not even weakly support the notion that the Anradan kindred was R1b1c7, independently of the question of whether Ewing derived from MacEwan. Perhaps some of the other Dál Riata clans or individuals were R1b1c7. Though recent historians have come to doubt that the Dál Riata were Uí Néill, there may very well have been a few R1b1c7 individuals among them—there is no reason to assume that tribal groups even from this early period were genetically homogeneous. Or perhaps an Irishman ventured into Strathclyde long before there was any

⁴⁹ The only reason you do not see McLaughlins away from the cluster is that we chose to include only McLaughlins that were in the cluster. The Owens also appear more tightly clustered than they actually are, because I neglected to enter all the Owen data.

⁵⁰ freepages.genealogy.rootsweb.com/%7egallgaedhil/elliott_border_reivers_dna.htm#Question2

such thing as Dál Riata or Uí Néill. Or perhaps the commonly accepted notion that R1b1c7 originated in Northwest Ireland is mistaken.

What would be surprising indeed is to find a consistent haplotype in all of the men who share a British surname. My suspicion is that the relatively tight surname clusters we have found do not have the antiquity that calculations of TMRC (time to most recent common ancestor) based on estimated average mutation rates suggest, but rather that these clusters represent groups of men descended from relatively recent ancestors—in the case of the Ewings in the large closely related group, perhaps less than 500 years.

This is actually good news for genetic genealogy, though. Early in our project, I was becoming discouraged because it was so hard to distinguish the various Ewing lines that were so similar. But recently, we have had quite a number of new participants in the project whose haplotypes are clearly distinct. This is going to make it much easier to match future project participants with lines they may be related to. I think a good topic for my next Ewing Surname Y-DNA Project article may be fuller discussion of the results of participants I have referred to as “Singletons” in previous articles.

To Join or Get More Information

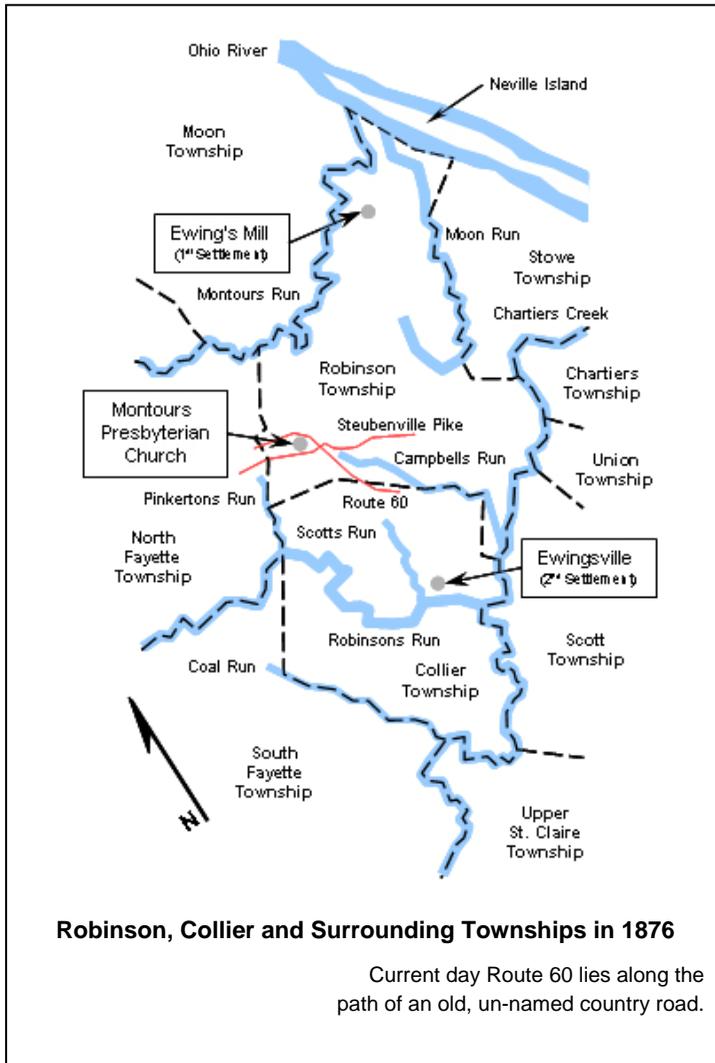
If you are ready to join the project, go to www.FamilyTreeDNA.com/public/ewing and click on *Join this group* at the top of the blue section at the left of the page. Participation by Ewing women is also welcome; they can get valuable genealogic information by persuading a male relative to submit a specimen. You can see results tables showing participant haplotypes on the *Clan Ewing* web site. There are also links on the *FamilyTreeDNA* web site to articles and FAQs. If you want to ask questions, call me at +1.505.764.8704 in the evening, or EMail me at DavidEwing93@gmail.com.

David Neal Ewing has been a member of Clan Ewing in America since 1996 and has served as its Chancellor since 2006. He previously served as Chair of its Board of Directors from 2004-2006. He is also Administrator of the Ewing Surname Y-DNA Project, which he founded in 2004, and he is a regular contributor to the Journal of Clan Ewing. Dr. Ewing has a private practice in clinical geriatric neuropsychiatry in Albuquerque, New Mexico. He received his M.D. degree from the University of New Mexico and did his residency training at the University of Michigan Hospital in Ann Arbor, Michigan.

Ewing Settlers of Southwestern Pennsylvania Part 3: James Ewing and the Founding of the Montours Presbyterian Church

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Previous articles in this series have identified a variety of Ewing brothers, cousins and nephews who settled Robinson and Collier Township in Allegheny County, Pennsylvania, in the late 1700s and



discussed the genealogy of William Ewing (c1810-c1875), a grandson of one of the area's original settlers, Squire James Ewing (1733-1825).

This article discusses Squire James' settlement of the area and his influences on the area's development, particularly on the founding of the Montours Presbyterian Church.

Church Location

Montours Presbyterian Church lies near Pittsburgh, Pennsylvania, just west of the confluence of the Ohio, Allegheny and Monongahela Rivers. As shown on the map to the left, the church is near Montours Run, a creek that runs northeast to the Ohio River, establishing part of the northwestern boundary of Robinson Township, Allegheny County, Pennsylvania.

Montours Run is named after Andrew Montour, an Oneida Indian whose Native American name was Sattelihu. He was an interpreter and negotiator in the Virginia and Pennsylvania back-country in the middle of the eighteenth century. The son of Carondawanna (an Oneida Indian war chief) and his French

wife (Elizabeth Catherine Montour), Andrew was one of a small number of Native Americans who sided with the British during the French and Indian War. As part of his support for the British, he fought with Braddock at Turtle Creek during the Battle of the Monongahela. The British recognized his allegiance by granting him an island—originally known as Montours Island and now known as Neville Island—lying in the Ohio River across from the mouth of Montours Run.¹

Montours Run is in the large region, stretching from the Allegheny and Appalachia Mountains to the Mississippi River, that was awarded to the British in February, 1763, as part of the Treaty of Paris marking the end of the French and Indian War (the North American part of the Seven Year's War in Europe). Having supported the British during the war, the colonists felt they had won the right to settle this land. Native Americans, however, felt the land was theirs and violently and gruesomely attacked settlers. Because of the dangers of these attacks, the British proclaimed that the land west of the Allegheny Mountains was Indian Land and could not be settled by the Colonists.

The land east of the Alleghenies, however, was becoming rather crowded. By the end of the 1760s, it was rather difficult for males interested in farming to find parcels large enough to support their families when they came of age and married. Also by this time, the number of Indian attacks had noticeably decreased. Many of the males trying to start lives as married farmers therefore ignored the British settlement ban and migrated across the Alleghenies. Squire James Ewing (1733-1825), a son of Alexander Ewing (c1694-b1752) and a grandson of James Ewing of Inch, was one of them.

James Ewing's Settlement Near the Church

Squire James was one of "seventeen or more families [that] came from Nottingham parish (Presbyterian) around Colora, Cecil Country, Maryland"² to establish their new-family homesteads in the forests at the confluence of the Allegheny, Monongahela and Ohio rivers. The reasons for picking this location were not recorded.³ It can be presumed they heard about the virtues of this region from trappers and traders. The attractions included readily available timber for their log cabins and farm buildings, the fertility of the land available for farming once the timber had been cleared, and good transportation routes to the trade markets to the east (via Braddock's Road) and to the west and south (via the Ohio River).

Squire James came to Allegheny County in 1770, accompanied by his wife Mary (McKown), first son William, brother Moses, and (first) cousin Samuel.⁴ Squire James initially settled a parcel of land near the mouth of Montours Run,⁵ approximately three miles northeast of where the Montours Presbyterian

¹ For more information about Andrew Montour visit en.wikipedia.org/wiki/Andrew_Montour.

² Milton M. Allison. Robinson Run Sketches: Pioneers John and Martha McDonald, *Pennsylvania Historical Magazine*, Vol. 36, p. 39. This short article describes the settlement of the Robinson Township area in the late eighteenth century.

³ The early Scots-Irish settlers of southwestern Pennsylvania, while excellent in accomplishing the settlement of the area, wasted none of their time in recording their activities. In the words of one researcher, the Scots-Irish settlers "were more familiar with the axe, the mattock, the plough, and the rifle than with the pen."

⁴ Other relatives who settled this area are identified in Part 1 of this series: Ewing Settlers of Southwestern Pennsylvania (Part 1: Some James Ewing of Inch Descendants), *J. Clan Ewing*, Vol. 13, No. 1 (February 2007).

⁵ The *History of Allegheny Country*, published in 1889 says that it was Squire James' son William who "... came to what is ... Ewing's Mill ... and purchased six hundred acres on both sides of Montour Creek." However, in his will,

Church was later erected. He constructed a grist and saw mill on this land.⁶ By the mid-1870s, the area was known as Ewing's Mill, shown on the map on page 44. At that time, the families of at least four of Squire James' descendants lived there. Today, the Ewing settlement of this area is acknowledged by the names of several country roads.

After returning from the Revolutionary War, Squire James moved his family from Robinson Township about six miles south to join his brother Moses⁷ in Collier Township and establish a "plantation" on a parcel of Chartiers-watershed land between Scotts Run and Chartiers Creek.⁸ This area was eventually known as Ewingsville (shown on the map on page 44), and it continues to be known by that name today. From the beginning, his plantation, encompassing some 600 acres, was much larger than the average 300-acre homestead for the area. It eventually comprised about a thousand acres.⁹ He built both a grist and saw mill on this land.¹⁰ By the standards of the times, his home was a grandiose mansion:¹¹ a 22-by-24 log dwelling having two stories, four windows, and 42 lights.¹² Adjacent to his home was a separate 20-by-22 log kitchen, and the "mammoth kitchen fireplace ... burned 10-foot logs which were hauled into the room through a door especially constructed to permit passage of a horse."¹³ These buildings and the two acres on which they stood were valued at \$200 by the Assistant Assessor in 1798. Near the home and kitchen buildings were two farm buildings, valued at \$24. These additional

Squire James claimed that he owned this land by patent and left it to William. Patent maps for the area do not attribute any patents along Montours Run to a James Ewing. However, they do show a William Ewing holding land on Montours Run as Executor. The confusion surrounding Squire James' land on Montours Run is possibly clarified by considering an April 20, 1835, Ewing-memorabilia letter. It is unknown who the letter was addressed to because the upper-left quarter of the letter is missing and this is the part that indicates its addressee. The letter was written by J. Mitchell, Esq., and says "...[text missing] ...is not recorded ... [text missing] ... accident it should be lost or mislaid &c would ... [text missing] ... title for thy farm and I know where said deed is ... [text missing] ... think it would be best to come forward and settle thy accounts with me and get the deed in thy own possession as soon as possible."

⁶ James Ewing (1733-1825) Will, Allegheny County Will Book, Vol. 3, p. 125, No. 69, prepared September 23, 1814, filed March 11, 1826.

⁷ Squire James inherited his brother's land when Moses died. This land was part of Squire James' plantation when Squire James wrote his will in 1814.

⁸ It is not really certain when this move to the south was made. The dates for various warrants, surveys and patents imply that it was after Squire James ended his military service in the Continental Army.

⁹ Squire James' 1814 will cites Collier-Township land that totals approximately a thousand acres. Some sources report that his plantation was as large as two thousand acres at some point.

¹⁰ *History of Allegheny County Pennsylvania*. Originally published 1889, and reprinted in 1993 by Heritage Books, Inc., 1540E Pointer Ridge Place, Bowie, Maryland. This is one of the many compilations of family histories published at the end of the nineteenth century.

¹¹ John Colerick, Tax Commissioner. *General List of Lands, Lots, and Building owned, possessed or occupied on the First Day of October, 1798*, Office of the Western Telegraphe, 1799. This is a census of Allegheny County, Pennsylvania, land owners in late 1798. It identifies dwellings and associated buildings, their sizes, the number of windows for each, their values, and the taxes that were levied at the rate of 19¢ per \$100 evaluation. It also identifies slaves.

¹² "Lights" were isinglass panes in the windows. These panes were expensive and were used as one measure of the taxable person's wealth.

¹³ William A. White. *Ewing Plantation*, unknown newspaper, unknown date. This is a short article describing Squire James Ewing's settlement of his land on Robinson Run. The author cites Charles M. Ewing as the source for the information about Squire James' mansion.

structures were situated on 898 acres. The value of these farm buildings and the 898 acres was set at \$3247 by the Tax Commissioner.

Squire James' lands were cleared and cultivated, and his mansion and farm buildings (and possibly his mills) were constructed, with the help of slaves he brought with him from the East. The number of slaves that accompanied Squire James is unknown. He had one taxable slave in 1798¹¹ and in 1814 he had four slaves:¹⁴ Rose David, sixteen year old; Beatty, age not specified (possibly Rose David's child); Hagar, forty years old; and Benjamin, seventeen years old (possibly Hagar's son). In his will, Squire James describes himself as a "Yeoman"¹⁵ being perfect [sic] in health of Body and of Sound mind memory and understanding" and says "my Widow shall have my Black girl Hage her natural life and I leave it to my Executors Discretion [sic] if she behaves well to set her free" and "my two Black boys Benn and Bill there [sic] time to be Sold and Divided between my above named Children". In addition, "one of [Squire James'] slaves, known as Botswain, was because of his fidelity freed from bondage and established a comfortable home at what became Camp Hill".^{16, 17}

In summary: Squire James brought slaves with him when he emigrated to the area; these slaves helped him "settle in;" he subsequently liberated many of these slaves; he may have helped these liberated slaves establish themselves as freed persons; he retained some slaves to serve as servants and farm hands; and he made arrangements for handling his slaves at his death in a way that served the needs and interests of his family.

Squire James was truly a landed-gentry squire. He was master of a large country estate and a principal landowner in the area. In keeping with this status, he made several contributions to the community. For one, he operated a still not only to provide "daemon liquor" to himself but also to his thirsty, mostly Scots-Irish, neighbors.¹⁸ For two, he erected Fort Ewing on his land to provide the community a refuge to escape the Indian attacks that continued to be a risk of frontier life until the early 1780s.

¹⁴ William E. Riddle. Robinson Township, Allegheny County Pa. Tax List 1814. *Western Pennsylvania Genealogical Society Quarterly*, Vol. 26, No. 2, (Fall 1999), pp. 30-33. This is a transcription of "A list of all the Taxable persons of the age of Twenty-one years and upwards Residing within the Township of Robinson in the county of Allegheny with their respective occupations." The original Tax List is in the Special Collections Room at the Carnegie Library in Schenley Park, Pittsburgh, Pennsylvania. The transcription is augmented with a simple percentage analysis of the occupations.

¹⁵ In the parlance of the time and location, "Yeoman" meant "a person who owns and cultivates a small farm."

¹⁶ William A. White. *Ewing Plantation*.

¹⁷ Camp Hill is a mile or so east of Ewingsville and within the bounds of Squire James' plantation.

¹⁸ Squire James and the other settlers were fiercely individualistic and self-reliant. They helped each other erect their homes and farm buildings. And they helped each other in times of illness and other hardships. Other than that, however, each family grew and harvested their food, butchered their pigs, sheared their sheep, hunted down their deer and bear meats, tanned their buckskin, doctored themselves in times of illness, wove their cloth, made their garments, educated their children, and policed their families and communities. It was not until the early 1810s that the population was large enough for there to be viable markets for skill-based service providers. In 1814, for example, 131 of the 193 taxable persons in Robinson Township were identified as Farmers and the rest had the following occupations, in decreasing order of frequency: Weaver, Carpenter, Shoemaker, Blacksmith, Inn Keeper, Butcher, Jobber, Mason, Miller, Stillier, Tailor, Constable, Doctor, Spinster, Tanner and Teacher. Before 1810, however, there were only four occupations other than Farmer: Miller, Stillier, Inn Keeper and Blacksmith. All of these pre-1810 occupations provided services based not only on skills but, more importantly, on the need for a considerable investment in facilities and equipment.

Establishing the Church

As another contribution, Squire James helped establish Presbyterianism in Robinson and Collier Townships. He and his neighbors were deeply religious. On the frontier, however, they were many miles away from the traditional support—churches, ministers, etc.—for this extremely important part of their lives. They banded together to establish congregations—and eventually a house of worship, the Montours Presbyterian Church—to assure Sabbath and Communion services conducted by properly trained and ordained ministers. It is probable, but unproven, that Squire James was a leader in establishing the congregations and church.

Before establishing the Montours Presbyterian Church in 1788, the settlers practiced their religion with the leadership of one or two of the community's elder statesmen recognized as knowledgeable about the Bible and religious ceremonies.¹⁹ Squire James was an elder statesmen in his community and undoubtedly led the community's religious activities.

Self-leadership was, however, inadequate. In particular, there was the need to properly sanctify marriages, baptize children and conduct communions. According to the doctrines of their Presbyterian religion, marriages and baptisms could be conducted by a community-elected Elder if a minister was unavailable. But these Elder declarations had to be subsequently confirmed by an ordained minister. And an ordained minister was certainly required to lead communions. Squire James' community first relied on itinerant ministers and later petitioned the Redstone Presbytery for *supplies*—periodic visitations by ordained ministers who could officially sanctify marriages, baptize children, preach sermons and conduct communions.

The first visit to the area by an itinerant minister was in 1775, a year before the Declaration of Independence.²⁰ John McMillan—"a slender, dark-complexioned, none too handsome man of twenty-three"²¹—delivered a sermon on August 22, 1775, to a small congregation on the banks of Chartiers Creek. This was about a mile from Squire James' Collier Township homestead, and it is highly likely that Squire James attended. McMillan returned in February 1776 and delivered a sermon in the same location. He married and was ordained to the ministry shortly after this. Because of the dangers of frontier life, he delayed moving with his wife to the Robinson Township area until November 1778. When the Redstone Presbytery was established in 1781, McMillan was one of its first four ministers. This Presbytery administered the area's Presbyterian activities, not only responding to supply requests but also sorting out the financial obligations between the congregations and the ministers. More often than not the congregations were in arrears in paying the ministers in goods or hard cash.

Establishment of the Redstone Presbytery led to ordained ministers providing religious services in the area, but there was no church in which to hold them. Communion services were held outdoors: "a speaker's stand called the 'tent' was used by the minister. It was elevated about four feet above the

¹⁹ This description of religious practices and activities prior to establishing the Montours Presbyterian Church is supported by only a small number of contemporary documents and records. It is, however, reasonable based on various genealogical and historical analyses.

²⁰ Much of this recounting of events leading up to establishing the Montours Presbyterian Church is taken from a pamphlet, *The Story of Old Montour*, prepared (by an unknown author) for the 1923 celebration of the laying of the current church building's cornerstone.

²¹ *Ibid.*, p. 10.

ground, had a breastwork in front and a log seat in the rear. Far out from this 'tent,' amid the forest trees, seats were built of round logs. These were on gently ascending ground which enabled the audience to command a view of 'the tent.' ... [L]ong logs, hewn only on the upper side, extended from near the pulpit directly up through the area of the seats. These [long logs] were elevated about the common height of a table, supported sometimes by straddling legs, but most generally by blocks of wood. ... These log tables were occupied exclusively by communicants during the process of that solemn service. ... The seats were, of course, without backs, except where the trees furnished that luxury; and such choice seats were reserved for aged ladies and the infirm. These long tables were filled and vacated four, five, six and sometimes seven times by the approaching and retreating crowd of communicants.²²

Communion services were lengthy. They generally began on Thursday. Long, fiery sermons were delivered by the minister, and people in the congregation often fainted under the emotions of the moment, particularly during the hot and humid summer months. Candidates for communion were received on Saturday and given tokens—bits of lead bearing the initials of the congregation—admitting them to the communion service held the next day.

Communion participation was important enough to the settlers that it superseded all other events, even harvests, and warranted whatever effort was needed to attend. Communicants came by horseback and wagon as well as by foot, often from many miles away. Women who walked, usually barefoot but sometimes wearing moccasins, would change, once they reached the communion site, into the "good shoes" they had carried with them.

The first Montour Presbyterian Church building was erected in 1789, coincident with the inauguration of George Washington as America's first President. The first building "was not a primitive log cabin 'meeting house' ... [with] the stump of a large tree ... selected as the pulpit, and the church built around it."²³ Rather, "It was cruciform in shape, and was built of hewn logs. One arm of the cross was on the north side about the middle of the wall and in that offset was the pulpit which was reached by several steps from the floor. Just in front of the pulpit, on a platform raised a few steps from the floor and inclosed [sic] in front and on one side, stood the choir. The choir consisted of two persons, one to line out the Psalms or Hymns, and the other to 'pitch the tune.' Opposite the pulpit in the other arm of the cross or offset, was [the church's] door."²³ The church was not heated in Winter; several of the more strict congregants felt that this would be an innovation bordering on the heretical.

Joseph Patterson, the church's first Pastor, came to the church in response to the *First Call to the Raccoon and Montours Churches, Presented April 21, 1789*.²⁴ These two congregations consolidated their call in order to enhance its attractiveness in terms of the number of congregants and the offered salary.

²² Ibid., pp. 19-20.

²³ Ibid., pp. 21-22.

²⁴ The text of this call appears in a pamphlet, *Montours Presbyterian Church*, prepared for the church's 157th Anniversary Ceremony held September 1-2, 1935. It has been transcribed verbatim except for alphabetizing the list of subscribers to make this list easier to search.

"To Mr. Joseph Patterson, Preacher of the Gospel.

"We, the subscribers, members of the united congregations of Montours Run and Upper Raccoon, being on sufficient grounds well satisfied with your ministerial qualifications, and having good hopes from our past experiences of your labors, that your ministrations in the Gospel will be profitable to our spiritual interests, do earnestly call and desire you to undertake the pastoral office in said congregation, promising you, in the discharge of your duty, all proper support, encouragement, and obedience in the Lord.

"And that you may be free from worldly cares and avocations, we hereby promise and oblige ourselves to pay you the sum of one hundred and twenty pounds, in regular annual payments, which sum is to be paid in the way and manner specified in our subscription papers accompanying this call; which sum we oblige ourselves to pay annually during the time of your being, and continuing the regular pastor of these united churches and congregations.

"In testimony thereof, we have respectfully subscribed our names this 9th day of April, 1789.

"John Abercrombie, John Allen, William Anderson, Alexander Bailey, James Bailey, John Bailey, Matthew Bailey, Wm. Bailey, John Bavington, George Beil, James Bell, John Benny, Thomas Biggert, Robert Boyd, Roly Boyd, Alex. Burns, Ehraim Burrell, John Cardike, John Carlyle, Mary Cherry, John Clark, Robert Clark, Thomas Craft, Joseph Cresswell, James Criswell, Robert Crooks, John Donaldson, John McA. Dow, John Dunbar, John Dunlap, John Elkins, George Elliott, James Ewing, Samuel Ewing, William Flannaghan, William Forbes, John Forbits, James Gaston, John Glen, William Gordan, Robert Greenlies, Alexander Grey, Wm. Grey, Wm. Guy Jr., Benjamin Hall, Robert Hall, Thomas Hanna, Andrew Harvat, David Hays, Moses Hays, Thomas Hays, Joseph Henry, John Holmes, Robert Holmes, Samuel Hunter, John Hutchinson, Samuel Jeffrey, Samuel Johnson, John Kelso, Alexander Kidd Jr., Peter Kidd, John Kilbreth, William Kilbreth, Andrew Kinnely, Wm. Kirkpatric, Abraham Kird, W. Lee, George Long, William Loury, Robert Marquis, Henry McBride, Alexander McCandlass, Hugh McCandlass, Wm. McCandlass, James McCoy, Nathaniel McCoy, Wm. McCullough, John McDonald, William McGee, William McLaughlin, Robert McMean, Isaac McMichael, John McMichael, John McNare, James Miller, Samuel Miller, James Montgomery, Peter Murphy, John Neal, Samuel Neely, John Nesbit, Henry Noble, James Peterson, Torrence Phefil, Samuel Phillips, Robert Potter, Henry Rankin, Henry Rankin, Jessie Rankin, Matthew Rankin, William Rankin, James Ravencraft, James Reagh, Wm. Reddick, Alexander Reed, John Reed, Philip Richard, James Robbin, Moses Rose, Wm. Roseberry, Isaac Rudawing, Abraham Russell, William Russel, Alex. H. Scott, James Scott, John Scott, Jos. Scott Esq., Samuel Scott, Thomas Scott, Nehemiah Sharp, Hugh Shearer, James Sheers, John Short, John Singer, Christopher Smith, John Smith, John Smith, Thomas Sprout, Wm. Stephenson, John Stevenson, James Stewart, Samuel Strain, Daniel Stuart, John Miller Taylor, Benjamin Thompson, Wm. Thompson, Wm. Tucker Sr., Wm. Turner, Robert Vance, Gabriel Walker, Wm. Walker, William Wallace, James White, Tho. White, John Wills, James Wilson, John Wilson, Mary Wilson, William Wilson, Alex. Wright, John Wright, Jeremiah Write."

Ewings in the Montours Cemetery

The Montours Presbyterian Church sits atop a hill that overlooks the local terrain in all directions. This location was undoubtedly chosen as the church site because of its elevation. It was also probably chosen because it had been used as a burial site prior to establishing the church itself in 1789. Use as a burial site prior to 1798, the date of the oldest stone in the cemetery, is implied by cemetery maps identifying a stone-less section as containing "old graves." No records survive concerning the burials in this "old graves" section. It undoubtedly contains the graves of several Ewings who are known to have died in the area before 1798, but whose graves have not been located.

By the late 1990s, some two thousand people had been interred in the cemetery.²⁵ This count includes burial sites with only partially readable markers as well as sites that have no markers but are obviously used. The Montours Presbyterian Church Cemetery is therefore not only the area's first cemetery but also one of its largest.

Some sixty Ewings are buried in the Montours Presbyterian Church Cemetery. Ewing graves are, by far, the most numerous. This reflects the long-term influence of these families upon the church's beginnings and evolution. The Ewing graves are grouped into nine lots.²⁶ The primary lot is large and centrally located. This lot has the graves for Squire James, his Wife Mary (McKown), his brother Moses, and many of his descendants and relatives and their spouses. The other lots have the graves of other relatives and descendants of Squire James.

William Ewing Riddle is a great-great-great-grandson of Squire James Ewing (son of Alexander who was son of James Ewing of Inch Island). Bill is Web Master for Clan Ewing's web site and Editor of the Journal of Clan Ewing. Outside his genealogical work, he helps organizations certify that their software development procedures satisfy regulatory requirements and lead to high-quality products. He holds advanced degrees from Cornell and Stanford and has worked in academia, industry and government.

²⁵ William E. Riddle. *Montours Presbyterian Church: Cemetery Census Compilation*, June 1998. A compilation of cemetery readings and genealogical records for the Montours Presbyterian Church Cemetery. The primary source is the lot-by-lot records prepared by Jane McCandless in the 1950s. Additional sources are: Montour Cemetery Maps, Fife & Weaver's 1937 Records, Churchill & Thomas' record of soldiers, and Powelson's Records. It provides information sufficient to locate graves in the cemetery. It also contains birth/marriage/death date information. Finally, it contains information about inconsistencies among the data from the various sources.

²⁶ The online version of this article, to appear in the Ewing Reading Room on the Clan Ewing web site, will be accompanied by schematics for each of the Ewing lots showing the relative locations of Ewing graves and giving the text of maker inscriptions.

Information Available and Sought

Ewing Family Cemetery, Stephens City, Virginia

The Ewing Family Cemetery Association would like to honor the Ewing ancestors buried in the Ewing Family Cemetery, Stephens City, Virginia, and their descendants, at the 2008 Gathering, ***Echoes of the Shenandoah***. If you are a descendant of William Ewing who was born circa 1711, married Elizabeth Tharp, and died in 1781 or Samuel Ewing who was born circa 1718, married Margaret McMichael, and died in 1798, please communicate with Jim and Evelyn Ewing. They may be contacted at 115 Walnut Circle, Emporia, Virginia 23847, +1 434.634.9227, *jeeja at telpage dot net*.

Scots-Irish Genealogical Research Materials

From Robert Cowan, *robertcowan1953 at hotmail dot com*

After many years of searching, I have built a substantial collection of useful out-of-print manuscripts important to the study of Ulster family histories. Many are listed for sale at my web site (*www.ScotsIrishGenealogy.com*) offering researchers a chance to add important items to their collection to help them in their research.

Several of these books are available in only a few major University libraries and, in the case of *Fighters of Derry*, copies were made from microfilm because I was never able to find an actual copy in the U.S. Professor Hagy gave me permission to copy his thesis, *Castle's Woods*, and I may have one of the only remaining original copies. It was of particular interest to me because the Cowan family was one of the "frontier families of southwest Virginia." These documents track settlers who came from Scotland to Ulster to Pennsylvania, Virginia, Tennessee and points west. These Scots-Irish research materials follow that path.

Albert Ewing Family

From Jeff Lanphear, *JeffL6 at hotmail dot com*

Although not related to the Albert Ewing family, I have been transcribing an autobiography written by an ancestor of mine, Sarah Sawyer Lanphear Jones. In it she speaks of her life at Eureka College, Eureka, Illinois, circa 1860. A small portion of it talks about Albert Ewing's daughter Jennie and his son Orville. I would be happy to share it with any descendants. I am also trying to locate early pictures of this family to supplement the autobiography. Any interest or help would be greatly appreciated.

Nelson Hugo Ewing

From David Ellison, *davwayell at aol dot com*

Anyone interested in a copy of the U.S. Department of State's *Report of the Death of an American Citizen* for Mr. Nelson Hugo Ewing, please contact me so I can conduct research to locate the record. Mr. Ewing died in China on February 2, 1931.

Resources Provided by the Genealogical Society of Pennsylvania

A new *Timely Resources* page has been posted on the Genealogical Society of Pennsylvania's web site (*www.GenPA.org/TimelyRes.html*) with links to various kinds of records, information about organizations, technology news, etc.

Book Regarding the Life of Thomas Ewing, Jr.

Ronald Smith (*rdsmith1865 at sbcglobal dot net*) has contracted with the University of Missouri Press to publish a book on the life of Thomas Ewing, Jr., scheduled for release in May 2008. It will contain extensive information about the Leavenworth, Kansas, law firm Sherman, Ewing and McCook, as well as extensive information about the Civil War, Reconstruction and Gilded Age periods. An excerpt from an early manuscript, chosen and edited by Joseph Neff Ewing, Jr., appeared in the November 2003 issue of the *Journal*. The preface to that excerpt says: "Ron Smith, a fifth generation Kansan, reports that when he was general counsel for the state bar association he noticed that in [1976, during a bicentennial state bar association ceremony], a plaque and memorial were placed at the corner of 2nd and Delaware Streets in Leavenworth, where the old law office of Sherman, Ewing & McCook stood. The firm is unusual in that all four members of the firm became generals in the Union Army. Smith decided to write an article, which has now expanded into a full book, as these four men were involved in most of the important events of the 19th century – everything from the Compromise of 1850, the bloody antebellum struggles in Kansas, the civil war, the Lincoln conspiracy trials, the impeachment of Andrew Johnson, Reconstruction, greenback politics and the Gilded Age."

Information Sought Regarding Sgt. Anthony D. Ewing

The Department of Defense recently announced the death of five soldiers who were supporting Operation Iraqi Freedom. They died May 28, 2007, in Abu Sayda, Iraq, of wounds suffered when their vehicle was struck by an improvised explosive device. They served in the 6th Squadron, 9th Cavalry Regiment, 3rd Brigade Combat Team, 1st Cavalry Division, Fort Hood, Texas. One of the soldiers was Sgt. Anthony D. Ewing, aged 22, of Phoenix, Arizona. Can anyone share his family lineage with us? If so, please send the information to Jill Spittle (*JEwingSpit at aol dot com*).

Ewing Y-DNA Surname Project Participants

Tammy Mitchell (*info at DowntownInteractive dot com*) is seeking help in supporting the Y-DNA testing of a male in her Canadian Ewing family that she feels is possibly related to participant JM2 in the Ewing Y-DNA Surname Project. Jean Gilbert (*hokiejane at yahoo dot com*) has a standing offer to pay for Y-DNA testing of men who can satisfy her that they are descended from James Ewing of Inch through his son John b. 1698/9. William Riddle (*Riddle at WmERiddle dot com*) is similarly willing to support the Y-DNA testing of descendants of James of Inch's grandson Squire James (s/o Alexander) who married Mary McKown.

Upcoming Events

2007 August: *Federation of Genealogical Societies' 2007 Conference*. A meeting at the Crossroads of America. Hosted by the Allen County Public Library. August 15-18, 2007. Grand Wayne Center, Fort Wayne, Indiana. Visit www.FGSConference.org for more information.

2007 September/October: *Legacy's Annual Genealogical Cruise* will be held September 19, 2007, through October 1, 2007. The cruise will depart from Vancouver, BC, Canada, and terminate in Honolulu, Hawaii. Presentations focus on the effective use of Legacy and its companion software programs. Visit www.LegacyFamilyTree.com/CruiseInfo_2007.asp for more information.

2007 September/November: A variety of events and activities are offered by the Adams County Historical Society during October and November 2007. These include a trip to the National Mall in Washington, D.C., an all-day bus trip to the Fredericksburg and Spotsylvania National Military Park in Virginia, and classes regarding the care of heirlooms and calligraphy. Check the ACHS Society's web site—www.ACHS-PA.org—for details.

2007 October/November: *Wholly Genes' Third Annual Genealogy Conference and Cruise* will depart from Ft. Lauderdale, Florida, on October 28, 2007, and return to Ft. Lauderdale on November 4, 2007, after sailing through the eastern Caribbean. While Wholly Genes is the provider of *The Master Genealogist (TMG)*, presentations will address a wide variety of general genealogical topics and the use of other genealogy programs. Additional information appears at www.WhollyGenes.com/cruise.htm.

2007 November: *The Road Goes Both Ways*, 2-3 November, 2007, Conference of the Virginia Genealogical Society highlighting the Great Wagon Road, co-hosted by the Virginia Room at the Roanoke Public Library, Roanoke, Virginia. For more information, contact the Society at 1900 Byrd Avenue, Suite 104, Richmond, Virginia 23230 or visit their web site: www.VGS.org.

2008 September: *Echoes of the Shenandoah*, Tenth Gathering of *Clan Ewing in America*, Winchester, Frederick County, Virginia, September 18-21, 2008.

Echoes of the Shenandoah

Frederick County was the birthplace of Pulitzer Prize winning novelist Willa Cather and the hometown of country music legend Patsy Cline.

2009: An exciting project known as *Homecoming Scotland* is underway in Scotland, which promises to be a year-long celebration of all things Scottish. Coincidentally, 2009 also is the 250th anniversary of the birth of Scotland's beloved bard, Robert Burns, so it is a fitting time. Information about this event may be found at www.HomeComingScotland.com.

2010 Fall: Eleventh Gathering of *Clan Ewing in America*, Uniontown, Fayette County, Pennsylvania.

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Echoes of the Shenandoah**Things to Know Before You Go****Flying to Winchester**

Washington Dulles International is the airport closest to Winchester. In making flight arrangements, please remember that traffic can be very heavy at any time of day for a variety of different reasons. Although the distance is roughly 90 miles, travel time can often be close to three hours. If you do plan to fly, early morning (for example, 7 AM) flights will require that you leave the hotel at about 3:30 AM in order to clear security in time for your flight.

Elevators?

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We've found a terrific location for kibitzing with cousins! In addition to the Archive Room where we can peruse books, research, posters, etc., the Hampton Inn's unique reception area (adjoining the Archive Room) will be a great place to visit during the day or after dinner.

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and sausages hold you over until lunch?**

If not, fill in with fresh fruit, pastries, yogurt, muffins, dry cereal or oatmeal. Wash it down with your choice of coffees, teas, juices and we'll see you on the bus!

Echoes of the Shenandoah

Tenth Gathering of *Clan Ewing in America*



Hampton Inn Winchester-North on Berryville Avenue
Winchester, Frederick County, Virginia

September 18-21, 2008

Clan Ewing in America

Clan Ewing in America fosters interest in the Ewing family; promotes gatherings of the Clan; publishes a quarterly newsletter with information that is of a biographical, genealogical or historical nature; encourages identifying the relationships among the many Ewing families in America; and shares research findings with others.

The Journal of Clan Ewing

Publishing of the *Journal of Clan Ewing* began in 1994. The first two issues were published in August and November 1994. They were not designated with a Volume and Number. The February 1995 issue is designated as Vol. 1, No. 3 as it is the third issue of the *Journal*. The *Journal* is currently published quarterly in February, May, August and November.

Membership

Membership in *Clan Ewing in America* is open to all persons with the surname of Ewing or who are descended from anyone with that surname; to anyone who is, or has been, the spouse of such a person; and to anyone who otherwise supports the purposes of the Clan.

To join *Clan Ewing in America*, send a membership form or write to *Clan Ewing in America* c/o Robert H. Johnson, Treasurer, 513 Cherokee Drive, Erie, Pennsylvania 16505. Forms are available at www.ClanEwing.org. Dues are \$25.00. Membership includes the quarterly *Journal of Clan Ewing*.

Contributions

Contributions to the *Journal of Clan Ewing* are welcome. Electronic copy is preferred and should be sent to the Editor at Riddle at WmERiddle dot com. Hardcopy submissions should be sent to William E. Riddle, 658 La Viveza Court, Santa Fe, New Mexico, 87501. If you would like to discuss your submission, call William E. Riddle at +1 505.988.1092.

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