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All contributions are subject to editing. The Ewing Family Association does not assume liability for statements of fact or opinion by contributors, but proven errors will be corrected. In addition, the opinions of contributors are not necessarily those of the Ewing Family Association or its Officers, Board Members, or Activity Coordinators.

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EFA's 16th Biennial Gathering

**Greenwich, NJ and Philadelphia, PA
September 18-20, 2020**

**Gathering Registration**

Complete the form (next page) and return it with a check made payable to:

Ewing Family Association / 1330 Vaughn Court / Aurora, IL 60504

OR, register online at www.ewingfamilyassociation.org and pay via PayPal, MasterCard, or Visa.

Hotel Registration

Official venue for the Gathering is the:

Holiday Inn Philadelphia South-Swedesboro / Phone: 877-784-5889
1 Pureland Drive / Swedesboro, NJ 08085

To get the special EFA rate of \$129 (plus tax) per night, call to make your reservation and state that you are attending the Ewing Family Association Gathering. Parking at the hotel is free. More information about the hotel is at www.lhg.com/holidayinn/hotels/us/en/swedesboro/bdgni/hoteldetail.

Program and Transit

On Friday, 9/18, the Gathering will be held in Greenwich, NJ, where we will see sites related to the family of Thomas Ewing. Luncheon will be at the Presbyterian Church. Upon returning to the hotel, we will enjoy a banquet and presentation about Amy Ewing Patterson and her famous friends.

On Saturday, 9/19, we will bus into central Philadelphia for lunch at the Museum of the American Revolution, and take a tour of Ewing sites related to Amy Ewing,

Tentative Schedule

Friday, 9/18:	8:30A	Welcome - Holiday Inn Swedesboro, NJ
	9:30A	Leave for Greenwich, NJ
	10:00A	Tour Greenwich
	12:00P	Lunch – Greenwich Presbyterian Church
	1:00P	Continue tour of Greenwich, including visit to Ewing sites
	4:30P	Return to hotel
	6:15P	Dinner – Hilton Pureland I Meeting Room
	-- Includes preview of visit to Philadelphia, EFA Membership Meeting, and entertainment	
Saturday, 9/19:	8:30A	Depart for Philadelphia, PA
	9:45A	Arrive historic district
	12:30P	Lunch at Museum of the American Revolution
	2:30P	Continue tour of historic Philadelphia
	5:00P	Return to Holiday Inn Dinner on your own
Sunday, 9/20:	7:00–11:00A	Breakfast & Farewell/Departure
	9:00A	Board Meeting

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Gathering Registration Form

Ewing Family Association's 16th Biennial Gathering

September 18-20, 2020
Greenwich, NJ and Philadelphia, PA

REGISTRATION FORM

Use this form, or register online at www.ewingfamilyassociation.org via Pay Pal, MasterCard, or Visa

Name: _____ *Email: _____
Street: _____ Phone #: () - _____
City: _____ State: _____ Zip: _____
(2-letter)

* Your email address will be used to confirm your registration and to send you news about the 2020 Gathering.
If you do not have an email address, or prefer not to use it, please enter 'None.'

Attendee's Name (How it should appear on name badge)	All Events** (\$150)	Banquet Only (\$50)	Dietary Restrictions (Vegan, Allergy, etc.)
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____
TOTALS:	_____	_____	_____

** Registration fee for 'All Events' includes the luncheon and buffet-style evening banquet on Friday, 9/18, as well as the bus fare, museum tour, and lunch on Saturday, 9/19.

Pay online at www.ewingfamilyassociation.org OR Send this registration form and check payable to:
Ewing Family Association
1330 Vaughn Court
Aurora, IL 60504

Questions? Contact: Beth Ewing Toscos, EFA Chancellor, at beth.toscos@gmail.com, or
Lynn Ewing Coughlin, Treasurer, at lcoughlin@comcast.net

We look forward to seeing you in September!

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Amy Hunter Ewing (Patterson) – Part 11 **Her Famous Friends in Philadelphia from 1779 to 1844**

David 'Bruce' Frobes (brucefrobes@gmail.com)



Amy Hunter Ewing Patterson
(20 Jan 1751 - 4 May 1866)
 Charles Willson Peale 1797

Introduction

Part 11 continues the story of famous, interesting and historic people in Amy's life (January 20, 1751- May 24, 1844). Some of these people had EWING for a last name, some were Amy's immediate family, others married into Amy's family, and some worked in the US Mint in Philadelphia and the University of Pennsylvania.

This chapter centers on Amy and her family's lives during the period of 1824 to 1830. During the six years after the passing of Amy's husband, Professor Robert Patterson in July 1824, an interesting portion of the history of the United States was recorded and several of Amy's immediate family and descendants were specific subjects of that recorded history. And we will see that Amy's and Robert's son surpassed her husband's accomplishments in science, both in the academic world and in related subjects that helped make America a better place. I believe all of the Ewings and Pattersons that lived during this period in our history must have been full of pride for Amy's family, not only as good citizens, but for their practical contributions to the new country of the United States of America.

The Conquest for the Mint Directorship

Robert Patterson's passing on July 22, 1824, set off a "sales pitch" by his friends to influence the President of the United States to name a new Director of the US Mint. "A mass of letters displaying a variety of recommendations for the vacant Directorship arrived in Washington in July, 1824. The two most-highly acclaimed candidates for the office were members of Amy's family, Samuel Moore, her son-in-law, and Robert Maskell Patterson, her son."¹

Letters in favor of Moore, a former Congressman, came from such people as "Alexander J. Dallas, John Sergeant, and Samuel Delucenna Ingham."² "Just as the President (Monroe) and Secretary of State (John Quincy Adams) received many letters for Moore, they received an equal number of recommendations favoring Robert M. Patterson."³



Robert Patterson
1743-1824

¹ The Robert Patterson Family—Eminent Philadelphians, Scholars, and Ancestors of the United States Mint: 1743—1824 by Carolyn Myatt Green, Athens, Georgia, 1974.

² Ibid.

³ Ibid.

A chain reaction of events, rather than the plaudits for both men, determined the selection of the new Director. Just before the elder Patterson died, he invited to his home William Jones, a former Philadelphia Congressman, Cabinet member, Secretary of the Navy, and President of the Second United States Bank. "When Jones came into Patterson's bedroom, he noticed that the ailing man was unable to speak. Patterson indicated that he wanted the guest to see the note he had written. Although Patterson could



William Jones
Painted by Gilbert Stuart

not communicate verbally, Jones realized that his mind was perfectly composed. As Jones read the hardly-legible unaddressed, undated, and unsigned note, he understood that it was a rough draft of Patterson's resignation."⁴ The unfinished message included Patterson's recommendation for his successor:

*"In conjunction with the other officers of the Mint, [I] take the liberty of recommending as my successor my son-in-law, Dr. S. M."*⁵

The closing sentence, Jones thought, expressed perfectly the sentiments of the venerable old man as well as all Moore supporters:

*"I am not more influenced by personal attachment, than by a regard to the continued reputation of the establishment, which, under his directorship, I am confident, would suffer no deterioration."*⁶

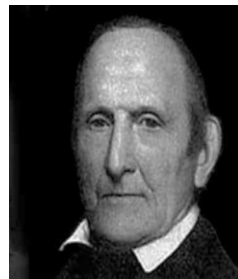
He assured Patterson that he would send this unofficial note on to President Monroe. He also would tell the President why the letter had never been submitted. "Jones uttered a few wishes for his recovery and excused himself."⁷

That same day Thomas Leiper, father-in-law of Robert M. and a powerful Republican Party member, wrote his friend, Thomas Jefferson, then retired in Monticello. His letter began:

*"This gentleman [Robert Patterson] is in every respect such his Father was when he received the office at your hands."*⁸

Jefferson immediately wrote to Monroe and enclosed Leiper's letter. Then he wrote to Leiper to say that his testimony favoring Patterson was forwarded to the President. Friends of Amy speculated as to why her husband favored Moore over his own son. "The influences that the elder Mrs. Patterson may have had on her husband's selection, and the affection Patterson felt toward his oldest daughter, Mary Moore, were probable factors. Mary was much like her mother; they had the same tastes—a love for history, biography, science, and literature. And it had already been decided that Mrs. Patterson (Amy) would sell her home and move in with the Moores."⁹

Samuel Moore had become part of the Patterson family which helped him achieve the appointment. In 1789, he came from the western side of New Jersey to attend classes at the University of Pennsylvania. He lived with the Pattersons



Samuel Moore

⁴ The Robert Patterson Family—Eminent Philadelphians, Scholars, and Ancestors of the United States Mint: 1743—1824 by Carolyn Myatt Green, Athens, Georgia, 1974.

⁵ Ibid.

⁶ Ibid.

⁷ Ibid.

⁸ Ibid.

⁹ Ibid.

after Mr. Patterson learned of his Scotch-Irish parentage and that he was a Presbyterian. He also learned that his father was Colonel David Moore “who distinguished himself in the American Revolution, suffering grape-shot wounds at the Battle of Germantown.”¹⁰ It was then that Mr. Patterson invited him to board at his home which was located on Cherry Street above Third, very near the University.

“While living there he enjoyed the academic environment, family life, and became quite fond of the eldest Patterson child, Mary, who was then twelve years old.”¹¹ After graduating in 1791, he practiced medicine in nearby New Jersey, gained adequate income, returned to Philadelphia in 1798 and married Mary Padgett Patterson six days before her 21st birthday.



Scots Presbyterian Church

From the year that Mary and Samuel married until he was appointed Director of the US Mint, Samuel was away from Philadelphia much of the time on business. Now he was forced to remain in one place. “Moore, his wife, and four daughters moved to Philadelphia and bought a large two-story home on Fourth and Spruce. His widowed mother-in-law gave up her home and came to live with them. Moore joined the Scots Presbyterian Church across the street, which had been the Patterson family church.”¹² The house was just three and one-half blocks southeast of Independence Hall. On July 15, 1824, Samuel Moore was appointed Director of the US Mint by President James Monroe. He would serve in that capacity until 1835.

Amy Confronts More Death in Her Family

In 1825, it had been a quarter of a century since Amy and Robert had attended a funeral for a member of her family. Now in August, her brother, Maskell Ewing Jr., passed away while visiting his hometown, Greenwich, New Jersey. His dad served as the County Clerk in Greenwich and Maskell Jr. grew up helping his father. His experience was rewarded when he was appointed clerk of the General Assembly in Trenton before he was 21. Maskell Jr. relocated to Trenton and stayed in the position of Clerk for the next 20 years. The legal world also interested Maskell Jr. and he became an attorney in 1778 after studying under lawyer William Houston. He served as the recorder of the City of Trenton



Maskell Ewing Jr.

¹⁰ Colonel David Moore, 1774-1803 biographical sketch, Moore Papers

¹¹ The Robert Patterson Family—Eminent Philadelphians, Scholars, and Ancestors of the United States Mint: 1743—1824 by Carolyn Myatt Green, Athens, Georgia, 1974.

¹² Ibid.

from 1799-1805 and after moving to Philadelphia and on to Delaware County, Pennsylvania, in 1805. He served as state senator from that county for six years. He was 67¹³.

Then, in November 1825, Amy's sister, Mary Ewing, passed away in Latrobe, Pennsylvania at age 72. Now only four of the original 11 children of Maskell Ewing and Mary Padgett were still living.

Two years later, Amy's brother, James Hunter Ewing, died on March 28 1827. On the same day, Maskell Ewing Jr.'s son, James Hunter Ewing, died at the age of 28 in Whitemarsh, Montgomery, Pennsylvania.



Robert Maskell Patterson (RMP)

Portrait by Thomas Scully

The Founding of the Franklin Institute

In my Part 10 Article, I discussed the accomplishment of Amy's son Dr. Robert Maskell Patterson (RMP), my 3rd great-grandfather, during 1822 to 1825 as he founded the Musical Fund Society. "Even though Professor Patterson's life centered on his duties at the University of Pennsylvania, he was also actively involved in many civic organizations. His love of science led him to be one of the founders and most active and efficient officers of the Franklin Institute, the first institution of its nature in this country."¹⁴ Thirty-four years after Benjamin Franklin's death, the purpose was the application of science to mechanic arts.



Franklin Institute – Original Building

Completed 1825

While only two years old when Franklin died, RMP may have physically seen him on the dock while holding Amy's hand when he returned to Philadelphia in 1785, but he never knew the man that influenced science and mechanics more than anyone at the time. Following its founding in 1824, Dr. Patterson established a library and gave sets of philosophical and chemical apparatus, a valuable collection of models, and an extensive cabinet of minerals.

Dr. Patterson, grandson of Maskell Ewing (1721-1796), remembered vividly the first exhibition held in 1823 in the lower floor of Carpenter's Hall. Each year at the Institution of Carpenter's Hall and years later he recalled:

*"We have seen that the greatest principle, which serves with most assurance, to advance the useful arts, and to improve the conditions of men, consists in combining the work of the intellect with the work of the hand; so that what the researchers of science have produced as abstract truths, the hands of labor may turn into results of practical advantage."*¹⁵

¹³ Ibid.

¹⁴ The Robert Patterson Family—Eminent Philadelphians, Scholars, and Ancestors of the United States Mint: 1743—1824 by Carolyn Myatt Green, Athens, Georgia, 1974.

¹⁵ Ibid.

1825 and the Construction of the Pennsylvania Canal

The Franklin Institute, the Musical Fund Society, and his involvement with the Pennsylvania Company for Insurances on Lives and Granting Annuities were not all of Professor Patterson's extraordinary contributions, for he lent his talent to yet another task. "In the spring of 1825, the Governor of Pennsylvania, Andrew Shulze, appointed a Board of Canal Commissioners, whose services were to be gratis, to organize the construction of the Pennsylvania Canal. The urgent need for the canal was obvious because of the economic loss Pennsylvania felt when the newly-completed Erie Canal gave New York a decisive advantage in competitive Western commerce . . . As one of the five Board members, Dr.



Pennsylvania Canal

Patterson was entangled in the economic future of the city and exposed to some of the wilderness hardships."¹⁶ The canal's ultimate destination was Pittsburgh with side canals along the way.

Imagine how proud Amy, RMP's siblings, and all his relatives must have been when the canal was finished. "The members received public acclaim for their Herculean accomplishments. They were considered men of ability and integrity who were not guided or influenced by local interest, jealousy, or prejudice."¹⁷ "As the editorial in the Pennsylvania Intelligencer averred:

*"In the character of the gentlemen selected, we think the public has a perfect security against any undue influence upon their minds, in the selecting of the principle route."*¹⁸

One writer concluded that Dr. Patterson's appointment showed "the high esteem in which he was held by the rulers of his native State."¹⁹ And imagine all the Ewing descendants looking up to Uncle Robert Maskell Patterson as he achieved these accomplishments.

University of Virginia Calls Away Amy's Son

In the beginning of 1828, Amy was nearly 75 years old (January 20th). Except for the couple of years that her son Robert Maskell Patterson studied in Europe, she had lived with or been in almost daily contact with him since he was born. Now that was going to change.

¹⁶ The Robert Patterson Family—Eminent Philadelphians, Scholars, and Ancestors of the United States Mint: 1743—1824 by Carolyn Myatt Green, Athens, Georgia, 1974.

¹⁷ Ibid.

¹⁸ Ibid.

¹⁹ Ibid.

The University of Virginia in Charlottesville offered RMP the position of Chairman of the Natural Philosophy and Astronomy Department. “Thus, Professor Patterson, in his forty-first year, packed his belongings and went to Virginia with his wife, Helen, and their children – daughters Elizabeth Leiper, Emma, Helen Hamilton, and Mary Gray, who was not yet a year old; and sons, Thomas Leiper and Robert, both of whom later graduated from the University of Virginia. The oldest became a civil engineer and the youngest, a lawyer. They arrived in Charlottesville in the autumn of 1828.”²⁰

In Part 12, I will cover more about Professor Patterson and his family living and working at the University of Virginia until 1835. Over the seven years they were in Charlottesville, they only returned to Philadelphia during college break periods. Amy was thrilled to see them and observe the maturity of those grandchildren.

Chances of Jefferson and Adams Dying on the Same Day?

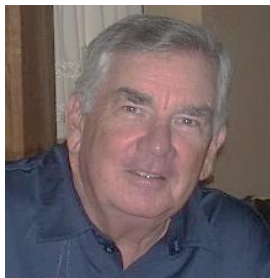
But before I end Part 11, I wanted to share a unique mathematical problem presented to his students by Professor Patterson.

“As a teacher, Dr. Patterson again displayed his uncommon learning. For his senior class, he compiled little volumes on various subjects such as: Problems in Electricity for the Senior Class of 1834, Senior Notes on the Impact of Bodies, and Senior Notes of Hydrostatics. However, the most original problem Professor Patterson conceived was calculating the mathematical chances of Thomas Jefferson and John Adams dying on the same day.”²¹

This complex problem was:

“At the time of the Declaration of Independence, what was the probability that Adams and Jefferson should both die on the day of the celebration of the jubilee, 50 years later?”²²

Patterson provided notes that contained formulae and fractions, and after much mathematical jargon, he concludes, “The odds were more than 1,721 million to1 against the occurrence of both these events.”²³



David 'Bruce' Frobes earned his bachelor degree from DePauw University. He is attached to the Ewings of Greenwich, New Jersey through Amy Hunter who married Robert Patterson there in May 1774. He has made several on-site trips to Greenwich, New Jersey, and Philadelphia to study more about his Ewings and the history of that area. His career included the Air Force and 35 years in the investment management and trust administration business. Now retired in Rio Verde, Arizona, Bruce has built his genealogical files to include 3,800 names with the Ewings as a prominent focus of his research. When not searching the past and contributing articles to the Ewing Family Journal, he is an avid golfer in the mountains and the deserts of Arizona. You can reach Bruce via email at BruceFrobes@gmail.com.

²⁰ The Robert Patterson Family—Eminent Philadelphians, Scholars, and Ancestors of the United States Mint: 1743—1824 by Carolyn Myatt Green, Athens, Georgia, 1974.

²¹ Ibid.

²² Ibid.

²³ Ibid.

Grandfather's Farm: Life on the Cohansey Plantation of Squire Maskell Ewing

By: Mary Patterson Moore

Editor's Note: This article, presented by Beth Ewing Toscos (beth.toscos@gmail.com) is a description of life and customs in Cumberland County, New Jersey, during the latter years of the 18th century. Dictated to her grand-daughter in 1859 by Mary Patterson Moore (daughter of Amy Hunter Ewing (Patterson)), who was then 82 years of age. Booklet printed in 1981 by Cumberland County Historical Society]

Part 1

The first thing I recollect when on a visit to Grandfather is Aunt Rachel taking me to see the men burning the marsh. The whole scene is vividly present to me now; it must have been 77 years ago, 1782 at least. It was evening – Aunt Rachel threw the skirt of her dress over her head and led me along toward the fire. I thought it the most beautiful sight I have ever beheld, and so it was. The flames spread over a large surface for miles along the shore, and the sky was beautifully lighted up, while a number of men were busy with their rakes and forks – doing I know not what – were dark objects between us and the fire, appearing to be almost in it. The only other recollection I have of that visit is Aunt Susan talking “baby” to me (for this she was famous all her life) she called me *Wagtail*. I had learned to repeat some verses from a child's book, the first lines of which were:



*“The wagtail haunts the streams and brooks
And charms us with her pretty looks.”*

You can scarcely imagine me, an old woman of 82 years old, as being once a pretty little black-eyed girl with curly hair, running about in Grandpa's yard, the pet of the house; yet it was so, and of this much my recollection is perfect!

At my next visit, my Grandfather lived in an old house which he inherited from his father who had been dead many years. He was not to have possession of it until after the death of his mother. He would have been glad to have lived in it as his mother's tenant, but she thought Maskell was a thriving man (and so he was for he had a good wife) and could get along without, but one of her sons was a thriftless being, and she, mother-like, took him home.

He knew that his brother was to have the farm at the death of his mother so he would not improve it; he lived there until the place was almost ruined with bad farming, being overrun with garlic and briers; indeed it was said he sowed garlic for early pasture. Which brother it was I do not know, nor whether he

died before his mother, and now there is no one living who can tell me. I know that his mother was living when Grandfather took possession of the farm.

I remember my great-grandmother quite well and the only other person in the world that does is Dr. Ewing; we used to call her “little grandmammy”. I was told she was born “in the year one”. (She was born in 1701), and I thought she was almost as old as the world. She died in 1784 when I was seven years old. My recollection of “little grandmammy” is seeing her sitting at the door looking out at me playing, with her

knitting in her hands and her maid a little further in the house spinning. She did not live in the same house as her son, there were two standing side by side, and she lived in the one with the end toward the road. At the end of Grandfather's house, there was an oven with a shed roof over it. I one day climbed up and was getting a beautiful piece of moss to make a "baby house," as I called it, when grandmother came in great haste and called to know what I was doing; when I told, she said, "Do you know that the rain would flood the house, but for the moss?"

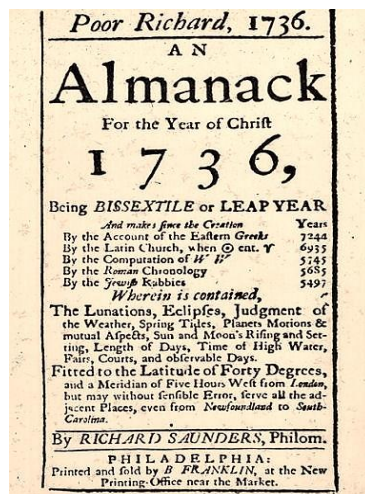
"The next visit was, I think, three years after; I was then 10 years old, it was the longest visit I ever paid, six months I believe. The old house was gone, and a small tenant house in place of it; Grandfather was living in a new house on the opposite side of the road, the same pattern of the best houses of that day in Cumberland. There was a large kitchen, we would call it now, but it was the family room where all sat and ate, and where all the work was done. There was no cellar under it, but under the main building, which was larger and three steps higher, there was a beautiful cellar, the walls were of brick and the floor the same for they had no stone; the brick gave it a clean and neat appearance. This part of the house was raised high enough to allow windows in the cellar for light and air. I think I can see it yet – through the middle were two hanging shelves used for bread, pies and cakes, with shelves all around for milk and cream, butter and eggs, shelves were placed around two sides, on the third was a row of meat barrels. In the smoke house were the hams and from the joists overhead in the kitchen hung dried beef. There was no trouble about marketing, one need not step out of the door to set a plentiful table.

In the kitchen there was a large fireplace; the firewood was four feet long and the back log was so large that it was rolled in with levers, indeed, sometimes a log chain was attached to it and a horse used to draw it to the door. There was no scarcity of wood in those days. Long as the wood was, it did not reach the length of the fireplace. The mouth of the oven was at one end (the oven was out of doors) and in that end was placed a large arm chair, rush bottomed, and this seat was for "Daddie" when he came in tired from work. Back of his chair was a recess in the wall on which the flat irons stood and by them a candlestick that he might read in the evening. On a nail above hung an almanac, "Poor Richard's", on another was a tea kettle holder (a square of patchwork), and nearby was a roller towel for the men when they came in from work, they having first washed at the well.



Thomas and Mary Maskell Ewing's House

Photo compliments of EFA Member, Grace Ewing Thompson



Courtesy of Wikipedia

There was a window by the fireplace where stood Grandmother's wheel, and a wheel at the other side for one of my aunts while the other attended to housework. There were generally two wheels going round all winter; in summer one was spinning on the big wheel while the other carded. Baking was done twice a week, the bread was set to rise over night, then by getting up early, the pies and cakes were made and the oven heated, and all put into it before they sat down to breakfast.

When that was over and the dishes washed, the oven was "drawn" as it was called, and Oh! How sweet it did smell! The wheels were then set into motion and no time was lost. The washing, once a week was done in the same time, by rising early the clothes were either boiling or on the line before breakfast."

"Now I must tell you about the good Grandfather [Maskell Ewing, Sr. (1721-1790), father of Amy Hunter Ewing (Patterson)]; he petted me more than Grandmother did, that is he made more of a baby of me.



Amy Hunter Ewing Patterson
(20 Jan 1751 -24 May 1844)
Charles Willson Peale 1797



Robert Patterson
(1743-1824)

When he came home from the field and was seated in his chair in the chimney corner, he would call me to him and take me on his knee, with his arm around me and my head on his breast. He would then tell me stories of Indians and wild beasts. He was once chased by a panther and had hunted and shot wolves. There was one story of which I never tired, again and again I would ask for the story of *The Howling Wolf*. He had a great many funny songs that he would sing for me. He had a great deal of humor and was fond of children and took pleasure in them, and of course, his grandchildren loved him."

Note: We will continue looking at early life on the Cohansey River in Cumberland County, New Jersey, in the November 2020 Ewing Family Journal. Before we conclude, there is an interesting account late in Mary Patterson Moore's narrative that reads thus:

"One day Grandmother said to Mr. Hunter, their esteemed pastor, "Ame has two offers of marriage, one from Mr. Statham who owns a farm near us and the other is from Mr. Patterson who has nothing and depends upon teaching for a support, which would you advise her to accept?" "Mr. Patterson to be sure," said he, "a man of good sense and principles; with him she is safe!" There was another consideration with mother, she was in love with the one and not with the other – she probably did not reason at all but only felt."

The Curious Incident of David Ewing in the Night-Time

Commander John Thor Ewing (thor@thorewing.net)

I've recently been working on early Ewing charters, testaments and sasines (legal documents of land ownership) beginning the somewhat tedious work of indexing the information they contain. Unsurprisingly, much of the information we have about early Ewings gives details of where they lived, what they owned and what they owed, and sometimes to whom they were related. Occasionally, we might get a glimpse of their opinions through which side they might take in a dispute. Only rarely do we see anything more personal, given how hard it is to find direct evidence of their lives, I was easily led astray by a mention of David Ewing in Westgrange from the account of the trial of Stephen (or 'Stein') Malcolm, a maltman from Leckie, Stirlingshire, in 1628.²⁴

A David Ewing in Westgrange is also mentioned by John Harrison in his 'Web of Kinship' report from 1991: "David Ewing in Westgrange (his name is sometimes given as Ewine etc.) is mentioned as a witness several times from the 1580s to about 1605. His connections, as well as his possession of Westgrange, indicate a substantial man. In 1596, an instrument of sasine by David in favour of his eldest son and heir, Thomas, of land on the south side of the high street of Stirling, is recorded. [SB1/11/1/27 9th March 1596]"²⁵

At first sight, it may seem unlikely that this David Ewing in Westgrange, who drops out of the records in 1605, could be the same man who is mentioned in a trial of 1628, but some of the incidents in the trial are dated to many years before, the first of them to October 1600. As Harrison was unable to identify any later Ewings in Westgrange, it seems entirely possible that this is indeed the same man. David clearly owned land within the Burgh of Stirling as recorded in the sasine of 1596, but he was not the owner of Westgrange as Harrison suggests, which would have made him David Ewing 'of Westgrange' rather than 'in Westgrange.' We should probably imagine him as a prosperous tenant farmer and merchant.²⁶ Perhaps it is also the same son and heir of David Ewing in Westgrange who appears in both the sasine of 1596 and the trial of 1628. According to the notes of the trial,

"Stein confessed pt he counselled david Ewin in west grange for helping of his sone who was then seik and had taken ane fray in the night to tak the bairne out in be nyt at ellevin or twell houres and lay his hand vpon the bairnes head and directed him to draw his sword and schaik it about the bairne for said Stein the fairye wold not cume quhair they saw drawin swordis,"

which in Modern English is,

"Stephen confessed that he counselled David Ewing in Westgrange for helping of his son, who was then sick and had taken a fit in the night, to take the child out in the night at eleven or twelve o'clock and lay his hand upon the child's head, and directed him to draw his sword and shake it about the child for, said Stephen, the fairy [folk] would not come where they saw drawn swords."

Stephen usually administers his cures himself, but in this case he merely advises David on what to do. Westgrange is about 10 miles from Stephen's home at Leckie, which is an hour's ride. David Ewing had presumably set out to fetch him, arriving at Leckie at around ten o'clock at night. Stephen's cures are

²⁴ For a full transcription from the trial of Stephen Malcolm see: Alaric Hall, 'Folk-healing, Fairies and Witchcraft: The Trial of Stein Maltman, Stirling 1628', *Studia Celtica Fennica* 3 (2006): 10–25 (<https://journal.fi/scf/article/view/7416>).

²⁵ John G. Harrison, 1991, 'A Web of Kinship' (<https://www.ewingfamilyassociation.org/research/documents/ReScotland.pdf>).

²⁶ Westgrange belonged to Thomas Dunbar of Westgrange, Dean of Moray, who inherited the property from his father and passed it on to his son, both called Alexander Dunbar of Westgrange (Stoddart, 1881, *Scottish Arms*, Vol.II, p15-16).

often performed at night, so both he and David presumably trusted in David's ability to perform the cure on his own. Having taken the Stephen's advice, David returns home to his wife and son. He takes the sick child out into the night air, lays his hand on the boy's head and brandishes his sword around him. We can only assume that the child made a full recovery, though we might wonder about the science behind the cure.

For David and Stephen, the significance of the drawn sword may well have been partly that it was forged from iron. In a famous essay called 'The Secret Commonwealth,' written sixty years later in 1691 by Rev. Robert Kirk, Minister at nearby Aberfoyle, Stirlingshire, we learn that "Women are yet alive who tell they were taken away when in child-bed to nurse fairy children . . . The tramontains [*i.e.* Highlanders] to this day put bread, the Bible, or a piece of iron, in women's beds when travelling, to save them from being thus stolen; and they commonly report that all uncouth, unknown wights are terrified by nothing earthly so much as by cold iron."²⁷

Three of Stephen's other cures also use a drawn sword. In the cure of John Muir's son in Buchlyvie, "he took out the bairn [*i.e.* child] in the night . . . he drew a compass about the bairn, being thereout, with a sword, and after he returned to the house, and he had not met with his company the fairies. As also that he caused the bairn's mother to set on the fire a pan full of water, and that he cast an elf-arrow stone therein, of purpose to wash the bairn therewith."²⁸ The elf-arrow stone is probably a neolithic arrowhead, which was identified as of elfin origin. As Rev. Robert Kirk writes, "Their weapons are mostwhat [*i.e.* mostly] solid earthly bodies, nothing of iron but much of stone, like to yellow soft flint shaped like a barbed arrowhead, but flung like a dart with great force. These arms . . . have somewhat of the nature of thunderbolt, subtly and mortally wounding the vital parts without breaking the skin, of which wounds I have observed in beasts and felt them with my hands."

Stephen used a sword to cure James Glen of lunacy, drawing a ring around him with a drawn sword "to hold off the fairy [folk] from the said James." They had settled on a fee of five marks, which in modern money is about £35-£40 GBP or \$45-\$50 USD,²⁹ but James only paid him half of the five marks they had agreed, and when Stephen asked for the remainder he answered that "he had gotten overmuch for any good he had done him, whereupon the said Stephen took the man by the hand and said he should put him in his own place, and so it seems it fell out for that same night the man hanged himself."

Stephen also used a drawn sword to cure one John Forester in Kippen, whose case also ended unhappily. John had been "heavily diseased" when he asked Stephen for help, who recommended he "go to the place where he had contracted the sickness and ask [for] his health, whereupon the said Stephen took the said John Forester and his brother Thomas Forester two several [*i.e.* separate] nights about midnight to the place where [he] had gotten his sickness, and when they were come to the place . . . he caused the said John and Thomas [to] sit down on the ground upon their knees and drew a score about them with a drawn sword, and . . . prayed to God and all unearthly wights to send the said John his health again, likewise . . . in these nights aforesaid he bade the said John Forester's wife stick [*i.e.* shut, bolt] both door and window, and fear nothing and speak nothing whatever she heard or saw till they returned

²⁷ Rev. Robert Kirk's 'The Secret Commonwealth' was first published in 1815 by Sir Walter Scott. Andrew Lang's edition of 1893 was reprinted with an additional introduction in 1933 and is available as a Dover reprint as *The Secret Commonwealth of Elves, Fauns and Fairies* (2008). A new edition by Marina Warner was published earlier this year by NYRB Classics.

²⁸ For a full transcription from the trial of Stephen Malcolm see: Alaric Hall, 'Folk-healing, Fairies and Witchcraft: The Trial of Stein Maltman, Stirling 1628', *Studia Celtica Fennica* 3 (2006): 10–25 (<https://journal.fi/sct/article/view/7416>).

²⁹ Values for 2017 based on the UK National Archives currency converter (<http://www.nationalarchives.gov.uk/currency-converter/>) and average yearly exchange rate. At this period, a Pound Scots was valued at just one twelfth of a Pound Sterling, but its spending power within Scotland was rather more than its nominal value.

again, for nothing would ail her.”³⁰ But as he began to get better from his sickness, John was not only ungrateful for Stephen’s help but “seemed to be something unkindly to him, [so] that in menacing form [Stephen] said that the wand that struck him before was yet to the fore,” after which, “within few days the said John coming out of his own house in the morning and being in good health at his own door, he lay down and presently died.”³¹

Thankfully, it seems David Ewing in Westgrange showed suitable gratitude for the cure of his son and suffered no ill consequences. Perhaps one reason for the difference in attitudes was that David, like Stephen, was a Highlander, whereas the Glens and Foresters were Lowland families. In the 17th century, Stirlingshire and Dumbartonshire were a meeting place of two distinct Scottish cultures. Highlanders had a distinctive style of dress and spoke Gaelic as their first language, while Lowlanders dressed like the English and spoke Scots. The minister Robert Kirk and the Foresters are shown by their surnames to have been Lowlanders, and the surnames Muir and Glen are also Lowland names, whereas Stephen Malcolm and David Ewing bear Highland names and would have been identified by Kirk as ‘tramontains’. It is among the Highlanders that some were (and to some extent still are) either revered or reviled for the gift of second sight, and they may have placed greater trust in tales of what Kirk calls “*Sleagh Maith* or the good people” (‘the good people’ is a literal translation of Gaelic, *an sluagh maith*) which originate in Highland tradition.

Andrew Lang describes Lowland attitudes in his introduction to ‘The Secret Commonwealth’, writing that “if a savoury preacher wrought marvels, he was inspired, but if an amateur did the very same things,—prophesied, healed diseases, and so forth,—he or she, was likely to be haled before the Presbytery, and possibly dragged to the stake. In the Highlands these invidious distinctions were less forcibly drawn.”

Whether Stephen Malcolm was dragged to the stake and executed remains unclear. This may have been his fate, but because his confession was freely given he may have received a more lenient sentence. The record of the court treats his testimony concerning fairies in a straightforward, matter-of-fact way, and makes no claim of diabolical involvement as many 17th-century witch trials would. Instead, we may guess that the Brethren of the Presbytery of Stirling who sat in judgement over him believed like him that they shared this world with an unseen race, *an sluagh maith*, which Stephen was able to influence.



*John Thor Ewing is a scholar, historian,
and Commander of the Ewing Clan.*

³⁰ For a full transcription from the trial of Stephen Malcolm see: Alaric Hall, ‘Folk-healing, Fairies and Witchcraft: The Trial of Stein Maltman, Stirling 1628’, *Studia Celtica Fennica* 3 (2006): 10–25 (<https://journal.fi/scf/article/view/7416>).

³¹ *Ibid.*

Scottish Clan & Family Encyclopaedia

Courtesy of Dr. & Mrs. David Neal Ewing

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THE CLANS AND FAMILIES OF SCOTLAND

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SCOTTISH CLAN & FAMILY ENCYCLOPAEDIA THIRD EDITION

George Way of Plean and Romilly Squire of Rubislaw

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The Rt Hon. Lord Lyon King of Arms
Court of the Lord Lyon
Edinburgh

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EWING



ARMS

(of Craigtoun) 3

Argent, a chevron embattled Azure ensigned with a banner Gules charged with a canton of the Second, thereon a saltire of the First, all between two mullets in chief and the sun in his splendour in base of the Third

CREST

A demi lion rampant in his dexter paw a mullet Gules

MOTTO

Audaciter (Boldly)

The clan and surname of Ewing originate on the shores of Loch Lomond, where the name remains common to this day. During the late fifteenth century members of Clan Ewan of Otter appear to have settled there after being forced from their ancestral lands around Kilfinan on the Cowal peninsula, when Findlay Ewing was granted the estate of Ladytoun by the Earls of Lennox in the 1560s. As well as the favour of the Earls, these early Ewings owed their advancement to the Scottish Reformation, as the lands of Ladytoun had previously endowed a nunnery. It has also been argued that the status of the chiefly family is evidence of their descent from the ancient Ewans of Otter. Ewing arms are first recorded in the Workman Armorial of 1566.

Shortly after the establishment of the Ewings in Lennox, the deposed Mary, Queen of Scots escaped from her prison on Loch Leven and raised an army in an attempt to regain the throne. Her forces met with those commanded by her half-brother, the Earl of Moray, at Langside, south of Glasgow. It appears that one of the Queen's banners at Langside was carried by a William Ewing. Family historian, Thor Ewing, has argued that William Ewing was likely to be of the same family who

had recently been granted arms and lands. In support of this he noted that the ancient Ewing arms display the red ensign of Scotland, and that flags are uncommon as heraldic devices, and thus likely to indicate special favour.

Subsequently, little is known of the chiefly family. It seems that in common with many other lowly gentry, members settled in Ulster as part of the Jacobean Plantation. As related by early twentieth century family historian, E.W.R. Ewing, one Findlay Ewing, said to have been an artillery officer, fought with the Williamite forces at the Battle of the Boyne in 1690 and was presented with a sword by William of Orange in recognition of 'conspicuous bravery'. Many later Ewings in North America traced descent from these settlers, notably Thomas Ewing, First Secretary of the Interior, who was born in 1789. Thor Ewing has highlighted that the name Findlay is uncommon and represents some evidence of association with the Ewings of Ladytoun.

Born in 1814, Bishop Alexander Ewing traced his heritage to the traditional Ewing lands, and was said to have observed Ewing arms 'almost identical' to those recorded in 1566 being depicted on a tombstone in the churchyard of Bonhill, Dumbartonshire. Bishop Ewing was consecrated Episcopal Bishop of Argyll and the Isles in 1857, and struggled to maintain that denomination in the West of Scotland against the opposition of Presbyterianism and the consequences of rural depopulation. This, together with poor health and failure to learn Gaelic led his biographer to conclude that Ewing's career as a bishop was not successful and that 'he was remembered for his scholarship and good nature, rather than any accomplishment'. He died in 1873.



Least Revered Among the Potawatomi Indians

Ewing Brothers, William and George

Wallace K. Ewing, Ph.D. (wkewing1@gmail.com)

Brothers William and George Ewing were 19th-century fur traders, land speculators, merchants, and politicians. In their time, they were described as aggressive and unscrupulous, with little regard for, nor enjoyment of, the niceties of life. They knew how to run several businesses simultaneously at a profit, even though their enterprises were widespread. In terms of accumulated wealth, they were enormously successful. When the brothers died 12 years apart, their combined estates amounted to the equivalent of more than \$24 million in today's valuation. Despite their shortcomings, or perhaps because of them, the Ewing brothers and their father, Alexander, were instrumental in building Fort Wayne, Indiana, into a major city. But, their impact was felt throughout – far beyond that Indiana hub.

This Alexander was one of several with the same name who lived in the colonies around the time of the American Revolution. Some historians/genealogists claim that William's and George's father was born in Pennsylvania in 1763, and that in 1779, he joined the Continental Army in Pennsylvania, serving as a private and remaining with his unit until the end of the Revolutionary War four years later. Ewing Family Association genealogist, Karen Avery, believes that the lives of two Alexander Ewings have been confused. Based on extensive research, Mrs. Avery is convinced that the Alexander Ewing who settled in Fort Wayne was born in Ashford, Windham County, Connecticut, on May 28, 1768, and did not serve during the Revolution. Mrs. Avery explains:

Earlier researchers perhaps were not aware of the fact that the parents (Alexander, 1732-ca. 1801 and Lydia Howe Ewing, 1736-ca. 1804) were also living in the same locations of Ashford, Windham County, Connecticut, Northumberland County, Pennsylvania, and Ontario County, New York. It is likely that records of Revolutionary War service pertain to the father Alexander and not the son.³²

In any event, in about 1787, Alexander opened a trading post in an area now known as the City of Buffalo. Bartering for furs with the six Indian nations of upstate New York (Mohawk, Oneida, Onondaga, Cayuga, Tuscorora, and Seneca), Alexander prospered and soon bought a farm in Livingston County in west central New York. While living there, he met Charlotte Griffith, whose father and mother, William and Freeloove Griffith, resided in Geneseo, also in Livingston County. Alexander and Charlotte were married in nearby Avon in March 1795. Although Charlotte was only 15 years old, 12 years younger than her husband, she was said to be a mature, thoughtful woman, who proved to be a good match for Alexander. Their first child, a girl, was born in 1796 in Geneseo, and their second, Charles Wayne Ewing, was born on October 13, 1798, also in Geneseo.

Faced with a downturn in business, Alexander moved further west sometime between Charles's birth and that of William Griffith Ewing, who was born on October 18, 1801. Following William came Alexander Hamilton Ewing in 1803, and then George Washington Ewing, who drew his first breath on December 10, 1804. William, Alexander, and George were born on River Raisin, near Monroe in the Michigan Territory. Between 1804 and 1819, Alexander and Charlotte had two more surviving children, both girls. From Monroe, the family moved to Piqua, Ohio.

Piqua had been a Shawnee village, and many members of that tribe remained in the area at the time of the Ewings' arrival. During the War of 1812, Alexander served under General William Henry Harrison

³² Karen Avery, personal correspondence with the author, October 2019.

and participated in the Battle of the Thames, in which Chief Tecumseh was killed and his British allies defeated. Alexander's military service earned him the title, probably honorary, of colonel.

During his years in Piqua and nearby Troy, Alexander maintained an inn and probably a trading post, with the Shawnees as his primary customers. William and George worked for him and learned how to manage a trading post, how to barter with Indians, and how to prosper on the frontier. In 1822, after living in Ohio for 15 years, Alexander and Charlotte moved again, this time to Fort Wayne, about 80 miles to the northwest, taking with them their seven children.

Soon after the move to Fort Wayne, Alexander opened Washington Hall, a tavern built of logs that also served as a meeting place, and in 1823, he was one of the founders of Wayne Lodge No. 25, Free and Accepted Masons. Alexander filled the position of Worshipful Master, and his son, Charles, served as secretary and later as treasurer. Charles, an attorney, was the first person to open a law practice in Fort Wayne. *[Editor's Note: See the upcoming August 2020 EFA Newsletter for more on Charles.]*

In addition to its main function as a place to eat and drink, Washington Hall hosted many critical meetings. It was here that commissioners met in the spring of 1824 to organize Allen County. Alexander also purchased nearly 80 acres that became the business center of Fort Wayne.

When Alexander and his family arrived in Fort Wayne, the Potawatomi and other tribes still occupied their ancestral homes. Metea, pictured at right, was one of the principal Potawatomi chiefs. It's likely that the Ewings knew him, especially since William and George attended treaty negotiations held in Fort Wayne in the fall of 1826,³³ where Chief Metea acted as spokesman for the Potawatomi. The intent of the proposed treaty was to induce the Indians to move west, and if that happened, the U.S. government might pay off debts the Indians had incurred at various trading posts, including one owned by Alexander Ewing and his sons.

Charles signed as a witness to the Mississiniwas Treaty (also called the Wabash Treaty) that was negotiated in the fall of 1826. As result of the treaty, Alexander received \$500 for a claim he had against the Potawatomi, a hint that considerable profit could be made from selling or trading goods with the Indians whether they remained in their ancestral area or were moved away.

The U.S. Government typically paid the Indians' debts if removal became a reality. The Ewings were for or against removal, depending on which strategy benefited them the most, although eventually they recognized that widespread removal to the west was inevitable. In later years, the brothers participated in treaty negotiations, and the payout seemed to grow more lucrative with each succeeding treaty.

As soon as the Indians received their annual cash or in-kind payments, the fur traders pressured them to settle their debts. Typically, individual Indians accumulated sizeable tabs at the trading posts between



Metea, Potawatomi Chief in Northern Indiana

Indian Tribes of North America,
by Thomas McKenney and James Hall

³³ Robert A. Trennert, Jr., *Indian Traders on the Middle Border*, University of Nebraska Press, 1981, page 20.

annuity payments, which, in aggregate, were substantial, at least on paper. For instance, the Mississiniwas Treaty promised the Indians more than \$30,000 in cash at the signing, plus goods exceeding \$26,000 in value the next year and \$15,000 in cash each year thereafter.

Seeing the opportunities that lay before them, William, an attorney, abandoned his law practice in order to join his father's and brother's business interests. The three of them, in 1825, formed a partnership called A. Ewing & Sons Company. At first they worked as independent contractors with John Jacob Astor's American Fur Company (AFC), which had a monopoly on the fur trade throughout the country. After a year with AFC, the Ewings, unhappy with sharing too much of the profit with the larger firm, decided to align themselves with Suydam, Jackson, and Company, also known as Boyd & Suydam, and later as Suydam & Sage of New York. William and George thus became competitors to the Astor monopoly. Suydam stocked quantities of goods for the fur traders to buy as part of their business with the Indians, and the company sold the furs brought in by the traders in domestic and European markets.

After Alexander's death in 1827, William and George continued the family business, taking advantage of the Indian situation. The House of Ewing would endure through good times and bad for 27 years. Their enterprises took many directions besides fur trading.

Particularly popular in Europe and cities on the American east coast were beaver pelts that could be made into top hats and other clothing items. Raccoon, fox, deer, mink, and muskrat skins also were profitable commodities. The Indians trapped the animals and took them to a trading post where they could exchange them for cash or items, such as beads, bracelets, fabric, knives, guns, ammunition, kitchenware, tools, liquor, and tobacco. Unlike many fur traders, William and George were reluctant to sell alcohol.

Traders also collected payment when the U.S. Government forced the Indians to vacate their ancestral lands and move west. Before they started their exodus, the government paid their debts, satisfying the



William G. Ewing

Allen County (IN) Public Library Community Album



George W. Ewing

Allen County (IN) Public Library Community Album

fur traders' claims most of the time. Vacated land provided another money-making opportunity for the Ewings; they could buy the land at advantageous prices and resell to white settlers, usually at a substantial profit. Occasionally William and George were able to buy land directly from white settlers as well as Indians. By one means or another, the brothers accumulated more than 21,000 acres of land once inhabited by the Indians.³⁴

Fur traders such as the Ewings also profited by contracting with the government to provide Indians with merchandise, as specified in the terms of the treaties. For instance, as the result of the Treaty of 1828 with the Potawatomis, the House of Ewing was awarded a merchandise contract in the amount of just over \$7,000.³⁵

William and George received their first license to participate in the fur trade in 1822,³⁶ the same year the gigantic American Fur Company opened a post in Fort Wayne. Although they worked with Astor's company in the beginning, the House of Ewing and AFC were soon in competition with each other. William and George objected to the large company's strategy of controlling prices, underpaying the fur traders, and squeezing out smaller organizations like the House of Ewing. Of benefit to the House of Ewing, the AFC's main agent in Detroit, Ramsey Crooks, alienated several important traders who subsequently were enticed by George to leave AFC and work for the House of Ewing. One such trader, George Hunt, left AFC in early 1839 and stayed with the House of Ewing for three years. At the end, Hunt testified against the Ewings, who were themselves accused of inflating the price of goods sold to the Indians and manipulating their financial ledgers.³⁷

After Astor sold his interests in 1834, the company was divided into smaller entities, including one in the Midwest that continued under the name American Fur Company. By 1837, the brothers were in open rivalry with Midwest AFC,³⁸ headquartered in Detroit, Michigan. The previous year, 1836, George ran unsuccessfully for the Indiana legislature with the intent of proposing tax laws that would be injurious to AFC. In 1837, he was elected to the Indiana senate for a one-year term and to a full term the next year. Similarly, William won a seat in the same legislative body in 1838 and served for three years.³⁹

These victories increased their political power, which was growing steadily. In 1840-41, William and George resolved to remove themselves from the conflict with AFC that was injurious to both sides. In 1841, they began dissolving a few of their subsidiary fur trading agreements, modifying their aggressive approach to the internecine war, and opening markets farther west. In 1838, the brothers started posts in Evansville and Vincennes, Indiana, and in St Louis, Missouri, and even sent traders into Michigan. The war between the two organizations intensified the next year, sending prices higher for what often were inferior furs,⁴⁰ and at the same time, creating a financial hardship that was particularly difficult for the smaller House of Ewing.

³⁴ Robert A. Trennert, Jr., *Indian Traders on the Middle Border*, University of Nebraska Press, 1981, pages 35-36.

³⁵ *Ibid*, page 33.

³⁶ Winifred C. Craig, "The Fur Trade around Ft. Wayne," master degree thesis, June 1929, available at digital commons@Butler University, page 25.

³⁷ Robert A. Trennert, Jr., *Indian Traders on the Middle Border*, University of Nebraska Press, 1981, page 111.

³⁸ Winifred C. Craig, "The Fur Trade around Ft. Wayne," master degree thesis, June 1929, available at digital commons@Butler University, page 35.

³⁹ Robert A. Trennert, Jr., *Indian Traders on the Middle Border*, University of Nebraska Press, 1981, page 58.

⁴⁰ Winifred C. Craig, "The Fur Trade around Ft. Wayne," master degree thesis, June 1929, available at digital commons@Butler University, page 38.

The Midwest AFC filed for bankruptcy in 1842 and stopped trading five years later. Neither the Ewings nor the AFC could claim victory.

By 1840, the Ewing brothers were a recognized power in negotiations with the Indians, and by the early 1850s, they were at the peak of their success and influence. At that time, "The House of Ewing was probably the single most influential force in the determination of federal Indian policy."⁴¹

Although profits increased steadily through one means or another during the 27-year tenure of the House of Ewing, there seldom was a time when the brothers had an easy time of it. George, especially, was called upon to make business trips to New York and other eastern mercantile centers, to manage their western interests, and to lobby Congress in Washington, DC. He was quick to take advantage of a favorable political wind, such as the brief time a distant relative, Thomas Ewing of Ohio, in 1850, was appointed Secretary of the Interior, which had responsibility for the Office of Indian Affairs. It helped that the secretary and the brothers were Whigs. Unfortunately for the brothers, Thomas Ewing of Ohio was appointed United States Senator in 1850 and was replaced by Alexander Stuart. Stuart, not especially interested in Indian affairs, shifted responsibility for that office to Luke Lea, who listened and responded positively to the Ewing brothers.



**The Ewing Monument and Obelisk at
Lindenwood Cemetery**

Photo by Tera

In addition to trips east, George was responsible for managing the Ewings' outposts in western Indiana and as far away as Missouri and Iowa. Consequently, he had to relocate his family household several times. The younger brother usually was facing conflicts with a succession of Indian agents and with politicians at various governmental levels, home, state, or federal. At the forefront was the brothers' effort to determine the best way to make money from the Indians.

The Ewings had ". . . a curious tendency towards great dispondency [sic] in the face of bad fortune to themselves—a disposition to blame the place, their rivals, their surroundings, anyone and anything but themselves for the turn of the wheel against them—an attitude most curious when viewed in the light of their boldly aggressive, ambitious and oftentimes unscrupulous speculations."⁴²

Although neither William nor George took time for social activities, each one did marry. William married Esther Bearss in 1828, and George and Harriet Bourie were wed on December 28 the same year. William and Esther adopted one child, while George and Harriet had eight children, three of whom died in infancy, four passing away before their 40th birthdays, and one, Lavinia, died in 1906 at age 69.

William died of cholera in 1854, at only 52 years old. His death marked the end of the House of Ewing. William's wife, Esther, survived him by 17 years. George, who was given

⁴¹ Robert A. Trennert, Jr., *Indian Traders on the Middle Border*, University of Nebraska Press, 1981, page 175.

⁴² Winifred C. Craig, "The Fur Trade around Ft. Wayne," master degree thesis, June 1929, available at digital commons@Butler University, page 32.

the honorary title colonel, passed away in 1866, a year after suffering a stroke. He was 61. Harriet had passed away nine years before, leaving him with four children ranging in age from six to sixteen. Brother Charles had committed suicide in 1843 at the age of 44. The family burial site at Lindenwood Cemetery in Fort Wayne is marked by an impressive monument topped with an obelisk.

Alexander, Charles, William, and George are well remembered for their contribution to the settlement and growth of Fort Wayne, and their treatment of Indians is also remembered, but in a pejorative way. In an article about William and George written for the Fort Wayne *News-Sentinel*, Michael Hawfield concluded, "The Ewing name is least revered among Potawatomi Indians."⁴³ Fur traders, politicians, and businessmen who competed with the brothers undoubtedly agree with that sentiment.

Other Sources

- Karen Avery, response to Bonney Philbin's query about George Washington Ewing, *Ewing Family Journal*, Vol. 17, No. 2, May 2011, 54-55.
- Tom Castaldi, "The Ewings and the Indian Trade on the Midwestern Frontier," reprint October 24, 2013, originally published in Fort Wayne Magazine as "Along the Heritage Trail with Tom Castaldi," September 2006.
- Michael Galbraith, "The Fur Empire that Helped Build Fort Wayne," a paper presented to the Quest Club of Fort Wayne, Indiana, on February 8, 2013.
- Bert J. Griswold, assorted selections, *Pictorial History of Fort Wayne*, 1917.
- Michael Hawfield, "Ewings Played Hardball in business, with Indians," *News-Sentinel* [Fort Wayne], April 4, 1994.
- Stewart Rafert, "Removal," *Traces*, Spring 1996, 16-19.
- Beth Toscos, "Planning and Conducting a Journey into the Past," *Ewing Family Journal*, Vol. 19, No. 4, November 2013, 57-61.



Wallace K. Ewing's grandfather, A. E. Ewing, bequeathed him the family genealogy gene. Some of Wally's earliest memories are of sitting on A. E.'s lap listening to stories of their early Ewing ancestors: Pocahontas James, Swago Bill, and Indian John, among a host of others. A. E. knew how to tell a story and how to make history personal and exciting for even a five-year old. "More than seventy years later," Wally says, "my pulse still quickens when I read or hear about another Ewing, and if that Ewing is remotely related to me, my heart beats even faster."

A retired teacher, Wally has delved deeply into the history of his hometown as well as his family genealogy. He can be reached WKEwing1@gmail.com.

⁴³ Michael Hawfield, "Ewings Played Hardball in business, with Indians," *News-Sentinel* [Fort Wayne], April 4, 1994.

Celebratory Poem

Steven C. Ewing (aquamv@gmail.com)

For Thor

We gathered around him in Scotland
our homeland from so long ago
Most of us crossed the big ocean
many more just couldn't show

Together we form a large family
the blood that runs in our veins
Has a taste of the peat and the whiskey
has a glint of the soft highland rains

Has a speck of the glens and the heather
the thistle, the lochs and the sea
A tad of the haddock and bannock
laced with haggis and Burns' poetry

Thor met us and shared in his friendship
the beauty of this lovely land
He gathered us into his presence
our history he proudly expands

How we once were thriving together
we were kin a long time ago
He's helped to rekindle the magic
as our fire continues to glow

We hiked to the Cairn on the headland
he regaled above the bright Loch
We passed the bottle amongst us
drank love down to the last drop

At the town of Dunoon we did gather
the Burghall opened its doors
Scots ladies cooked our reception
while Thor grandly held from the floor

More history, more stories, more promise
for the Clan, for the land for us all
I see in our family a kindness
all for one we still heed the call

The Games up the hill were a pleasure
watching true Scots gathering
Timeless they displayed before us
the gifts only Scotland can bring

As we sail home to share with our families
the memories from these events
Among them if not the true highlight
was our Commander's lively presence

So to John Thor I proudly salute you
in your garb with your wit and insight
May our clan under you only flourish
you have done us up proud and upright

February 29, 2020



Steve Ewing is a dock builder living in Edgartown with his wife Claudia. They have two grown sons, Niko and Arno. They are also proud grandparents of 4 new Ewings with another due this July. Steve is the Town of Edgartown's first poet laureate.

Commander's Comments



John Thor Ewing (thor@thorewing.net)

This April marked the 700th anniversary of the Declaration of Arbroath, perhaps the most important document in Scottish history, and one which continues to resonate in the Western world to this day. It is in this declaration that the concept of the right of a nation to choose its own government is first clearly stated as a principle of political liberty. "It is in truth not for glory, nor riches, nor honours, that we are fighting, but for Freedom—for that alone, which no honest man gives up but with life itself."

It also enshrines a new understanding of the power of kingship, embodied in King Robert Bruce, who rules not because of ancient and inalienable right but "inasmuch as he saved our people, and for upholding our freedom." US Senate Resolution 155 of November 10, 1997, notes that "the Declaration of Arbroath, the Scottish Declaration of Independence, was signed on April 6, 1320 and the American Declaration of Independence was modeled on that inspirational document".

In other news, I'm hoping that the next batch of tartan will be available shortly, and will make it known via Facebook, the website at www.clanewing.uk, and either the *Newsletter* or *Journal* when it is available.

AUDACITER!

Chancellor's Letter



Beth Ewing Toscos, EFA Chancellor (mbtoscos@comcast.net)

After a very busy 2019, the Ewing Family Association now embarks on an equally busy 2020. In September, we will gather in New Jersey for the 16th Biennial Ewing Family Association Gathering. You will find a tear-out reservation form on page 3. You can also register on-line at www.ewingfamilyassociation.org. We will visit Greenwich, NJ, and Philadelphia, PA, to take a look at the homes of the early immigrant Thomas Ewing and his granddaughter Amy.

I thought our journey started with the wonderful Amy Hunter Ewing (Patterson) series that Bruce Frobes has written for numerous past *Journals*. And although focused on Amy and her family and friends, I found that Greenwich, NJ, (Amy's childhood home) was the subject of the 1st Clan Ewing (EFA) Gathering in 1990. Below is a quote from the founder of 'Clan Ewing in America,' Ellsworth Samuel Ewing, in a letter to Sarah Ewing, Greenwich organizer:

"This is the long-awaited call for "The Gathering of the Clan" (the descendants of the fifteen grandchildren of William Ewing of Stirling Scotland that migrated to this country between 1695 & 1735). . . . We will all assemble at the Tea-burning Monument for a drama about the Tea-burning. . . to celebrate the three Ewings that took part in that event in 1774."

Although the 1st Gathering included Cecil County, but not Philadelphia, both the 1st and the 16th will have the distinction of visiting Greenwich, NJ, where we will once again visit the Tea-burning Monument.

A basic itinerary for our 16th Biennial Gathering can be found on page 1. Please consider joining us for this very special event.

Audaciter!

New EFA Members – Welcome to the Family!

Kristen Ewing Jones is EFA Member #1279. She lives in Woburn, Massachusetts and may be reached at candleholic815@hotmail.com.

Robert B. Taylor, who resides in Payson, Arizona, is EFA Member #1280. You may email him at rsearch3@gmail.com.

Robert Patterson Ewing, III (does this name sound familiar?), Member #1281, joined the EFA in November 2019. Robert's earliest known ancestor is Thomas Ewing, son of Findley Ewing, with the earliest known residence being Inch Island, Ireland. He lives in Galloway, New Jersey, and may be contacted via email at RPE317@comcast.net.

Bonnie Isabel Ewing, EFA Member #1282, is also a relative of Robert Patterson Ewing, III, and therefore, also a descendant of Thomas Ewing. Bonnie is a resident of Kingsport, Tennessee, and she can be contacted at ewingb854@gmail.com.

Douglas A. Ewing, located in Weare, New Hampshire, is Member #1283. He can be reached via email at dewing101@gmail.com.

Mantha Phillips, a resident of Buffalo, Wyoming, is EFA Member #1284. You may communicate with her and her spouse, Jim Purdy, via email at mantha@merrisgroup.com.

Andrea Phillips, Member #1285, lives in Story, Wyoming. She and her husband, Dick, may be contacted at dickandandrea374@gmail.com.

Merritt Harris, lives in Douglas, Wyoming, with his wife, Kathi. He is Member #1286, and can be reached via email at cfranch99@gmail.com.

Jeffrey Beane, EFA Member #1287, and his wife, Leslie, live in South Lyon, Michigan. Their email address is jeffbeane40@gmail.com.

George Ewing Kuntz, and his wife Carol Lamar Kuntz, live in Dayton, OH. George is EFA Member #1288, and can be contacted at citadel72@aol.com.

Archangel J. Winters, who resides with his spouse, Brennen Winters, in Titusville, Florida, is Member #1289. Their email address is jarethwinters@gmail.com.

Donnie S. Ewing, Member #1290, resides in Mansfield, Louisiana. You may contact Donnie and his wife, Ramona, at dewing@bellsouth.net.

Frank Ewing, and his wife, Brenda, hail from Hamilton, Ontario, Canada. Frank is Member #1291, and you may communicate with them via email at brenda.ewing18@gmail.com.

Marsha Dekker, Member #1292, resides in Holland, Michigan. Her email address is marsha.dekker@gmail.com.

Joseph T. Ewing, who lives in Kissimmee, Florida, with his wife, Karen, is Member #1293. Their email is etj4192@aol.com.

And . . . A heartfelt *WELCOME BACK* to these EFA members:

Ray E. Ewing, #1050. He and his wife, Bettye, live in Winchester, Virginia. Contact them via email at ewingski56@gmail.com.

Darryl D. DaHarb, #917, who resides in Springfield, Virginia. You can reach him at dcubed@cox.net.

Passing

With sincere condolences to his family and friends, we note the passing of:

James Hanen Garrett (1934 – 2019)

Courtesy of the Garrett family. James' connection to the Ewing family was Mary Ann (Ewing) Garrett, mother of his paternal grandfather.



Jim Garrett passed peacefully Sunday August 4, 2019 at in San Antonio, TX. James Hanen Garrett was born on October 2, 1934 to Ralph W. and Lella A. Garrett in Wheeling, WV. The family moved to Cisco, TX when Jim was an infant, to the family farm near Franklin, IN, at age three, and to Fort Worth, TX at age five, when his father became a professor of history at Texas Christian University. Jim grew up and attended schools in Fort Worth, worked and played on the family's farm near Granbury, TX, during the school year, and worked on the family's farm near Franklin, IN, during the summers. Upon graduation from Paschal High School (Fort Worth) in 1952, Jim attended Purdue University, where he earned a Bachelor of Science in Mechanical Engineering in 1956.

At Purdue, Jim served in the U.S. Army Reserve Officer Training Corps, participated in the Purdue Christian Foundation, was a member of the Purdue Auto Club, and met and married the love of his life, Anne, on September 2, 1956. Jim served in active duty military service as a commissioned officer in the U.S. Army: attended the U.S. Army Ordnance School at Aberdeen Proving Ground, MD; and served as an Automotive Maintenance and Repair Officer at Ft. Hood, TX, during 1957. He served in the Ordnance Corps of the U.S. Army Reserve until his honorable discharge in 1968 at the rank of Captain.

Jim's long professional career began at Cummins Engine Company in Columbus, IN, in 1956. From 1973 to 1976, he was responsible for product engineering and reliability at the Cummins Daventry, England, engine plant. Upon return from England, Jim was promoted to Chief Engineer-KV engines. Jim retired early from Cummins in 1987 and became the VP of Engineering of Hercules Engines, Inc., in Canton, OH. In 1990, Jim joined Southwest Research Institute (SwRI) in San Antonio, TX, as Director of Diesel Engine Lubricants. After retiring from SwRI, he established Garrett Technical Services to work as an independent industry consultant.

Jim was registered as a Professional Engineer in Indiana and Ohio. He was elected a Life Fellow of the American Society of Mechanical Engineers and served as chair of the Internal Combustion Engine Division of ASME and as its Secretary for ten years. Jim was a member of the U.S. National Committee of CIMAC (International Congress on Combustion Engines), a life member of the Society of Automotive Engineers, and was on the Board of Directors of the Engine Manufacturers Association. Throughout his career, Jim authored several technical papers on engine design and operation.

Jim owned and worked on antique cars, was a "weekend farmer", a "do-it-yourself" handyman, a single-engine airplane pilot, and an active member of North Christian Church for the entire time he lived in Columbus. He was a proud Life Member of the Purdue Alumni Association and traveled with Anne to attend several end-of-season bowl games. Jim was also a partner and owner of The Artful Hand, an American Artisan store, with his nephew, Ralph M. Garrett, Jr. For the past 25+ years, Jim's avocation has been genealogy research. Jim joined the San Antonio Genealogical and Historical Society in 1994 and quickly became an active volunteer.

Jim was preceded in death by his parents, Ralph W. Garrett and Lella A. (Mullendore) Garrett, his siblings, Ralph M. Garrett, Joseph H. Garrett, and Lella A. Garrett Foote. He is survived by: his wife, Anne R. (Rounds) Garrett of San Antonio, TX; his son, James H. Garrett, Jr. (Diane) of Howell, MI; his son, David P. Garrett (Cheryl) of West Bloomfield, MI; and his daughter Sarah E. Garrett (Diana Gonzales) of Fort Worth, TX; four grand-children – Michelle E. Scarbrough (Andrew), Delaney K. Garrett, Jack P. Garrett, and James H. Garrett, III; and one great grandchild, Natalie R. Scarbrough.

Annual Treasurer's Reports

Linda (Lynn) Ewing Coughlin, EFA Treasurer (llcoughlin@comcast.net / (708) 502-6655)

Summary of EFA Membership as of December 31, 2019

The Ewing Family Association had 202 members at the end of 2018. We received 25 new members since the beginning of the year, 7 members renewed their membership in 2019 who had not renewed in 2018, and 32 people did not renew their memberships for 2019. The EFA currently has 202 paid members as of 12/31/19.

Summary of EFA Finances for 2019

The Ewing Family Association's (EFA's) 2019 revenue from regular operations of \$6,522 was derived from membership dues, gift memberships, library support donations, and general operations donations. 2019 operating expenses for quarterly journal and newsletter editor stipend, printing and mailing, the EFA web site, office supplies, miscellaneous postage, liability insurance, dues and subscriptions, state regulatory fees, PayPal fees, and adjustment to our book inventory were \$6,364, resulting in a net profit for regular operations of \$158.

The fees received to cover the cost of the 2019 EFA Gathering in Scotland were \$7,419 while the expenses incurred were \$7,505, resulting in a net loss for the gathering of \$86.

The EFA also received designated contributions in 2019 of \$755 for the Special Operations Fund and \$10 for the Warrior Regiment Fund. The EFA paid \$726 for the lodging for J. Thor Ewing & his wife in Scotland from the Special Operations Fund. The Heritage Fund incurred \$130 in expense to pay the commander extension for J. Thor Ewing, \$79 to participate in the Celtic festival in Saline, Michigan, and \$86 to participate in the Scottish games in Pleasanton, California.

Total equity at 12/31/19 was \$14,758 compared to \$14,942 at 12/31/18 due to the net loss on the gathering in Scotland and expenses that exceeded contributions in the special funds offset by the net profit on regular operations.

The fund balances at 12/31/19 were:

DNA Fund	\$58.62
Heritage Fund	\$193.08
Pocahontas James Ewing Memorial	\$100.00
Warrior Regiment Fund	\$25.00
Research Fund	\$2,254.05
Special Operations Fund	\$4,896.70
Regular Operations Fund	\$7,230.50
Total Equity	\$14,757.95

Please contact the treasurer Linda Coughlin with any questions or to receive additional information related to EFA's current membership or the 2019 profit and loss or fund balances.

Information Exchange

This section of the *Ewing Family Journal* provides members with transcripts of dialogues initiated by queries or offers of information sent to the EFA Genealogist, the *Ewing Family Journal's* Editor, the following websites, and others. Including these items here is intended to entice others to join the dialogues and help respond to the queries or amplify the provided information.

Ewing-related requests for information and offers of information are often posted to various Internet web sites including:

- EFA's Forum at groups.google.com/group/EwingFamilyAssociation,
- EFA's Facebook Page at www.facebook.com/ewing.family.association,
- Ewing Family Genealogy Forum at genforum.genealogy.com/ewing, and
- Rootsweb's Ewing Message Board at boards.rootsweb.com/surnames.ewing/mb.ashx.

Readers should periodically view and search these sites to find queries and offered information related to their Ewing-related genealogy research.

Benjamin Franklin Ewing (or Franklin Benjamin)

Message from Mary Forster Korr (mtmrkorr@gmail.com)

My name is Mary Forster Korr. My maternal great-grandmother was born Melissa Houghton, who married Benjamin Franklin Ewing (or Franklin Benjamin). I'm interested in the names of the 13 children of Robert and Ann Ewing (6th Generation). I suspect that Benjamin Franklin (or Franklin Benjamin) may have been one of those 13 children and one of my ancestors.

If you know of a branch of the Ewing tree that stems from Benjamin and Melissa Houghton Ewing, I would be interested in getting it, as my sisters and I have received some information from Hal Ewing that leads me to think if Benjamin was one of those children born in the Ewing 6th generation then we might be able to trace some of our ancestors from that point to the present.

Response from Karen Avery, EFA Genealogist (bkavery2@comcast.net)

My records do include some of your family lineage including the 13 children of Robert and Ann Ewing. Benjamin Franklin Ewing, the 11th child, was born March 24, 1868, in Kincardine, Bruce Providence, Ontario, Canada. My records show he died November 11, 1928, in Detroit, Michigan. The 1900 US Census gives his date of birth as March, 1870, so there is a conflict on the actual date of birth.

Melissa Houghton was born September 21, 1876, in Detroit and died January 22, 1934, in Detroit.

They married October 19, 1894, in Windsor, Ontario, Canada.

I have attached my records to include four generations. Hopefully this will be helpful to you. I would appreciate knowing of any errors and additions.

Ewing Y-DNA Project

David Neal Ewing (davidewing93@gmail.com)

Ewen Family

Message from Roger Ewen

I'm interested in my family history. My name is Roger Greig Ewen, and our side of the Ewen clan came up to Keith area after 1715 with Lord Ogilvie as we were outlawed and landless. I was told by my grandparents and father that we were related to the four Marys through the Seaton's: Mary Beaton, Mary Seaton, Mary Carmichael, and Mary Queen of Scots.

The Seaton side of the family led the last gathering of the clans in 1954 in Edinburgh.

Response from Karen Avery, EFA Genealogist (bkavery2@comcast.net)

Thanks for sharing this. How very interesting! Personally I cannot help you, but will forward this to others who might be of some help or at least be happy to be aware of your lineage. David N. Ewing and DG Ewing currently are working on our Ewing Y-DNA Project and may contact you.

Response from David N. Ewing, Y-DNA Project (davidewing93@gmail.com)

We certainly welcome your participation in the Ewing Family Association. We have a few Ewens who have participated in the Ewing surname Y-DNA project. And we have several Ewins, who are actually descended from a fellow named Ewing and know when the name was changed. We also have quite a number of McEwans with various spellings of the name. As you undoubtedly know, the spelling of surnames is subject to wide variation and is not a very reliable indication of biological relatedness.

Most of the Ewings in the project have deep Scottish roots, very likely dating back long before the surname came into use. And interestingly, about two-thirds of American Ewing men we have tested have a common ancestor, probably a man using the Ewing surname who lived in southwest Scotland about 500 years ago. The Ewins in our project have Y-DNA that looks like another branch of the Ewing family that is not in this large closely-related group (though we think they were in the same clan).

One of our Ewing participants has Y-DNA that looks very like some of the Ewans in our project, whose Y-DNA is unlike any of the Ewing families we have identified. And we have found several Ewing families and quite a number of individual Ewings that do not appear to be biologically related to the other Ewings in the project within a genealogical time frame.

If I understand your family history correctly, they were living in Airlie, Angus, where Lord Ogilvy was an Earl, until after the Jacobite rebellion when they moved with him to Keith. Both of these are in northeast Scotland, which is not near the ancestral homeland of the large group of closely-related Ewings. However, we have found some Ewings who moved to Aberdeenshire from Argyll (and at least one of them back again, when he became an Anglican Bishop or some such). So, while it is possible that you are biologically related to the large closely-related Ewing group, I think it is doubtful. But this doesn't matter to us whatsoever. The EFA is about our shared interest in the surnames in all of its variant spellings, and there is no genetic test for that.

If you want to know whether you are closely related biologically to any of the men in our project, the best first step to take would be to get the Y-DNA37 test from FamilyTreeDNA.com. We have few enough Ewan men in our database that it would be a real stroke of luck that you would match one of them, but it would not be impossible. And of course, it is not impossible that you would match the profile of the men in one or another of the several biologically-distinct Ewing families we have identified. Meanwhile, I think you will be interested in the book chapter on the origin of our name by C. L'Estrange Ewen, which I have provided for you.

A History of Surnames of the British Isles

By C. L'Estrange Ewen. (London, Kegan Paul, Trench, Trubner & Co., Ltd.) New York, The Macmillan Co., 1931, pp 352-365.

[Transcribed by John D. McLaughlin and David N. Ewing (DavidEwing93@gmail.com)]

Chapter XIV **THE ETYMON AND ITS SIGNIFICATION**

Etymological Considerations.

Having traced out step by step the evolution of the surname from the personal description or address, examined the various processes of derivation, and gained an insight into the deceptive results of orthographic corruption, a possibly rash essay will now be made to reverse the operation, and taking a modern name, to attempt the exemplification of a method of working, whereby the geographical distribution, language, etymon, and original signification is discovered. By etymon is here meant the "true" or original form, that is, the primary word. At some more or less remote period all surnames have been words: of the four classes—characteristic and occupational were adopted words; local surnames were formerly words or place-names, themselves once either words or personal names + words; and genealogical surnames, with few exceptions, were personal names, also originally current words, sometimes of a bygone age.

Comparative philologists are able in most cases to strip such words of their grammatical adjuncts, and to lay bare the radical portion or root as it is called. It is not proposed in this chapter to attempt to discover the ultimate element, or to do more than trace a surname back to the original word, and to determine its meaning, a sufficiently difficult problem and one in which certainty is often elusive.

Possibly the most knotty questions will be found among names of the genealogical class, because the significations of some personal names had been lost even a thousand years ago. For a demonstration, the writer will take his own patronymic, formerly a personal name in Suffolk, in which county it was of at least the antiquity of the Domesday Book (1086).⁴⁴ The first step is to investigate the occurrences and distribution of the name in the ancient records of Britain and the continent, and the second is to determine the language of the original word, and its signification.

Geographical Distribution.

Owen or Ewan was one of the kings of Britain during the Celtic occupation, according to the much discredited list given by Geoffrey of Monmouth, who flourished temp. Hen. I,⁴⁵ and the equally fabulous series recorded by Walter of Coventry (thirteenth century).⁴⁶ In A.D. 642, according to various Irish annals, the Britons, under their king Owen, defeated and slew the Scottish monarch, Domnall Breac, in the Battle of Strathcarn.⁴⁷ A seventh-century royal genealogy mentions a form of the name twice—Riderch map

⁴⁴ Sudfolc, f. 440b.

⁴⁵ *The British History of Geoffrey of Monmouth*, ed. By J.A. Giles, 1844, bk. iii, chap. xix p. 55.

⁴⁶ *Memoriale Fratris Walteri de Coventria*, ed. by Wm. Stubbs (Rolls Ser. 58), vol. i., p. 7

⁴⁷ Annals of Tighearnac and Annals of Ulster. His name is variously spelt Ohan, Hoan, and Haan, the h being redundant. See Celtic Scotland, by W.F. Skene, vol. I, p. 250, and Chronicles of the Picts and Scots, by the same author, p. 68. See also Four Ancient Books of Wales, vol., i, p. 178.

Eugein map Dunnagual map Teudebur map Beli map Elfin map Eugein map Beli.⁴⁸ In the reign of Æthelstane, the Strathclyde Britons joined with the Scots and Norsemen in an attempt to overthrow the English supremacy; but were defeated at Brunenberg, A.D. 937, and Owin, king of the Cumbrians, and Constantin, king of Scots, put to flight.⁴⁹

Owen is also called king of Gwent (Uwen Wentā cyning),⁵⁰ and is evidently the Eugenius sub regulus who in 931 attested a grant of King Æthelstan to the thegn Ælfric, of land at Watchfield (Berks); also appearing as a witness to further royal deeds, in one of which, by king Eadred to the thegn Ælfsige Hunlafing, gifting land at Alwalton (Hunts), he is called Wurgeat, and in another, a Saxon charter, Owen.⁵¹ In A.D. 1018, the second year of Knut, king Malcolm entered England accompanied by Eugenius Calvus (the bald), king of the Strathclyde Britons (rex Clutinsium), gaining an important victory over the Northumbrians.⁵² Owen probably died about the same time, as the *Annales Cambriæ* record under year 1015—Owinus filius Dunawal occisis est; the discrepancy in date being due, no doubt, to the Chronicler's error. Beda, the Venerable, writing of a period four years before his own birth (673), mentions Owin of Lastingham (Yorks), who came with Queen Etheldreda from East Anglia.⁵³ The Rev. Dr. Stukely suggested that he was in all probability of native extraction, "for the Isle of Ely was possessed by the old Britons long after the Saxons had taken hold of England; as before was the case in Roman times."⁵⁴

The names Owein and Ewen frequently occur in early Welsh poems; the *Book of Taliessin* mentions Owein mon (of Mona) and Owen ap urien; and the *Book of Aneurin*, Ewein vap eulat (the son of Eulad).⁵⁵ According to the Welsh triads it appears that the Roman emperor Maximus (fifth century) left a son in Britain called Owain ab Macsen Wledig, who was elected to the chief sovereignty of the Britons, and under whom Britain was restored to a state of independence, and discontinued payment of tribute to the Romans.⁵⁶ A tenth-century manuscript states that in A.D. 811, Eugem filius Margetiud moritur⁵⁷ and the Brut y Tywysogion mentions Ywain ap Howel, who died in 987, and Owein uab Dyfynwal, slain in 989.⁵⁸

Among the many Ewens of note may be noticed the alleged seducer of Thaney, the mother of St. Kentigern (St. Mungo, the patron saint of Glasgow, seventh century). In an anonymous fragment of the saint's biography, written in the twelfth century, he is called "Ewen filius Erwegende, nobilissima Brittonum prosapia ortus" (sprung from a most noble stock of the Britons);⁵⁹ elsewhere he figures as Ewen filius Ulien, and is evidently the Ywain ap Urien of Welsh records. Geoffrey of Monmouth calls him Eventus, and

⁴⁸ Additions to the *Historia Britonum* (*Chronicles of the Picts and Scots*, p. 15).

⁴⁹ Under the year 934 *Historia Ecclesiæ Dunhelmensis* (Symeon of Durham), Rolls Ser. 75, vol. i, p. 76. Under year 926 Eugenius Rex Cumbroboram submits to Æthelstan at Dacre. *Willelmi Malmesbiriensis Monachi de Gestis Regum Anglorum*, edited by W. Stubbs (Rolls Ser. 90), vol. ii, p. 147.

⁵⁰ Anglo-Saxon Chronicle (Rolls Ser. 23), vol. i, p. 199, col. i. Gwent was the name given to territory principally consisting of the counties of Monmouth and Glamorgan.

⁵¹ Latin and Anglo-Saxon grants from *Codex Diplomaticus Aevi Saxonici*, by J. M. Kemble, vol. ii, pp. 203, 304; vol. v, pp. 199, 208.

⁵² Symeon of Durham (cited above), vol. ii, p. 156. Professor Freeman calls him Eogan or Eugenius, and Dr. Skene (*Celtic Scotland*, vol. i, p. 394), Eugenius or Owen.

⁵³ *Ecclesiastical History of England*, bk. iv, chap. iii.

⁵⁴ *The History and Antiquities of the Conventual and Cathedral Church of Ely*, by James Bentham, 1812, p. 51 n.

⁵⁵ *Four Ancient Books of Wales*, ed. by W. F. Skene, who rejects the Welsh Triads, Hanes Taliessin, and Iolo MS. as all spurious, p. 23.

⁵⁶ *Essay on the Welsh Saints*, by Rice Rees, p. 107.

⁵⁷ *Annales Cambriæ*, p. 11. In other manuscripts, Owinus and Oweyn.

⁵⁸ Rolls Ser. 17, p. 22.

⁵⁹ Printed in *Registrum Episcopatus Glasguensis*, vol. i, p. lxxviii.

represents him as successor to his uncle Augustel, king of Albania (Scotland).⁶⁰ Numerous churches in England have been dedicated to a St. Ewen or Owen; Bristol, Gloucester, Hereford, Chepstow (Monm.), Lelant (Cornw.), Redruth (Cornw.), Bromham (Beds.), were all represented at one time, and there was also a church of St. Owen in Dublin.

In Irish annals the name frequently appears: Eogon of Inbher, also called Eugenius de Ard-Inver, is said to have been living 1730 B.C.;⁶¹ Eoghan More, King of Munster, was murdered A.D. 123; from another Eoghan More, slain A.D. 195, were descended the Eoghanachts or Eugenians; in A.D. 465 Eoghan, son of Nial of the Nine Hostages, died and was buried in Inis-Eoghain (island of Owen or Ewen now Inishowen), from which Eoghan descended the Cenel Eoghain.⁶² Eoghan, bishop of Ardstraw, co. Tryone, is commemorated as a saint. Cawdor, a parish in the counties of Nairn and Inverness, was dedicated to St. Ewan and anciently called Borivon, properly Bar Ewan or Ewan's height.⁶³ The name, carried into Scotland by the Irish, became exceedingly common, where there was anciently a clan Ewen.

Medieval pedigree makers, with more zeal than accuracy, claimed to be able to recite the genealogy of the royal house of Scotland from Noah! Master Ralph de Diceto, dean of St. Pauls (twelfth century), hands on a pedigree showing William, king of Scots, 131st in descent from the famous ship-builder.⁶⁴ No. 21 in the royal lineage being Owan, who, if the genealogy were accurate, must have flourished considerably over 1,000 years before the commencement of the christian era; and No. 88 being Ewein, who may, perhaps, be identified as one of the early kings of Scotland, invented by over-industrious historians. A somewhat similar pedigree is given by a fourteenth-century chronicler⁶⁵; wherein Ewan, 19th in descent from Noë, appears as grandfather of Neolos, king of Athens, whose son Gaythelos was the first king of the Scottish nation, and married Scota, daughter of a Pharaoh, being contemporary with Moses, who lived after the year 1015 B.C. and before 1075.⁶⁶ The greater part of these pedigrees must have been based on nothing more than oral tradition, and therefore cannot be relied upon for exact names or dates; nevertheless, for the present inquiry, they have a value in showing that in the twelfth century the personal name Owan or Ewein was recognized as being of great antiquity.

Boece, "the father of lies" (1526), mentions three Scottish monarchs named Ewen, as flourishing anterior to the christian era, and in this fiction he was followed by Guthrie (1767), Carruthers (1826) and others. These collectors of traditional and mythical narratives mention eight kings named Eugene or Eugenius, A.D. 360-763, Guthrie, with conspicuous enterprise, providing portraits of them all! Although sundry of these Ewens only existed in the imagination of their biographers, their inclusion in the list helps show that the name was recognized as one of the most ancient in Scotland. Several of these royal Ewens did actually flourish, and are mentioned as early as 1270 in the *Cronicon Elegiacum*.⁶⁷ Andrew of "Wyntoun also records:—

⁶⁰ *British History of Geoffrey of Monmouth*, 1842, bk. xi, chap. i.

⁶¹ *Ogygia*, by R. O'Flaherty, pt. iii, chap. iv.

⁶² *Annals of Ireland by the Four Masters*, ed. by J. O'Donovan, 1851.

⁶³ *Dictionary of Christian Biography*, Art. Eoghan. In the *Annals of Clonmacnoise*, ed. by D. Murphy, Eoghan is called Owen, bishop of Ardstrath. The Bollandists have a memoir *De S. Eugenio vel Eogaino Episcopo Ardrathensis in Hibernia*. Consequently Ewan = Owen = Eoghan = Ivon = Eugenius = Eogainus.

⁶⁴ *Radulphi de Dicelo Opera Historica*, ed. by Rev. W. Stubbs, M.A (Rolls Ser. 68), vol. ii, p. 35.

⁶⁵ *Johannis de Fordun Chronica*, bk. v, chap. 1. *Historians of Scotland*, vols. i and iv.

⁶⁶ *Ibid.*, bk. i, chap. viii.

⁶⁷ *Chronicles of the Picts and Scots*, ed. by W. F. Skene.

“Oure the Scottis the Kyng Ewan.”⁶⁸

“Twa yhere regnand Schyr Ewan
As Kyng off Scottis endyt than.”⁶⁹

The name also appears in records of Pictish monarchs, but it must be noted that very considerable confusion between Scottish and Pictish kings occurs in the genealogies. In the *Annales Cambriæ*, under date A.D. 736, Ougen rex Pictorum obiit; in the *Annals of Tighernach*, A.D. 838, Owen mac Aongus is mentioned, which king is called Eoghane filius Hungus by Fordun, and is frequently mentioned in the ancient chronicles (A.D. 971 to 1317), under such names as Uven, Unen, Eogana, Coganan, Egganus, and Doganan.⁷⁰ According to Pinkerton, this Uven is a Gothic name,⁷¹ but Chalmers,⁷² and Garnett,⁷³ consider it to be a form of Welsh Owain; and that it is Celtic is very probable, since the sound value of *v* in early days was not unlike the modern *w*. The same form of the name is found in the ogmic inscription at Colbinstown, co. Kildare, if the transliteration of Macalister is correct.⁷⁴

With regard to Anglo-Saxon records, practically nothing of the name has been seen, with the exception of the few cases of Welsh origin cited above. The *Onomasticon Anglo-Saxonicum* gives a reference to one Eowine, a moneyer in the time of Harold I, whose name is noticed on a coin in the British museum collection;⁷⁵ but the prototheme *eo* is rare in true O.E. names, and Eowine is probably a variant of Owine, just as Eowel is of Howel. Possible forms of this name are found in early Teutonic records: Förstemann cites: Awin, Avan, Aven, and Auin (fem.).⁷⁶

Nordic records likewise yield barren results: Olaf Nielsen in *Olddanske Personnavne* mentions Ewen and Iwan, but has negligently omitted to say anything regarding them. Oinus dacus (i.e. danicus) was dispossessed of his land in Essex in 1066;⁷⁷ but Oinus may stand for the common Scandinavian name Odin, these two appellatives appearing to be interchangeable.⁷⁸ Under year 1170 Eoan is the name of a “Dane,” from the Orkney Islands, occurring in the *Annals of the Four Masters*.⁷⁹ Nothing more relevant to the discussion than negative evidence is to be gathered from Runic inscriptions, according to the list supplied by Professor Stephens.⁸⁰ R. Ferguson considered Owen to be of O.N. derivation,⁸¹ and Lower

⁶⁸ *Oryginale Cronykil of Scotland*, bk. vi, chap. i.

⁶⁹ Bk. vi, chap. li.

⁷⁰ W. F. Skene cited above.

⁷¹ *Enquiry into the History of Scotland*, 1787, vol. i, p. 286.

⁷² *Caledonia*, vol. i, p. 207.

⁷³ *Transactions of the Philological Society*, vol. i (1842), p. 120.

⁷⁴ See above, p. 36.

⁷⁵ W. G. Searle.

⁷⁶ In later years, in the Low Countries, the name approached more nearly to the English and Scottish form; A.D. 1326, Wouter Ywinssoen in Renwick (*Register op de Leenaktenboeken*, Sloet); 1423, Jan Ywaenssoen van den Berghe (Studiën, etc., Winkler); a seventeenth-century family spelt the name Uwens, which form may be found in London. In England, A.D. 1369, Simon Yweynson of Holbeach (Lincs.), Coroner's Roll 22, m. 2; 1638, Thomas Huynson or Hewinson, Herts. (Lent Assizes 35/80). I have also seen Owanson and Evanson. In Scottish records of the fourteenth and fifteenth centuries Ewinson, Hewinsoun, etc., are common.

⁷⁷ *Domesday Book*, vol. ii, f. 25.

⁷⁸ *Exon. Domesday*, ff. 3, 9b, and 16.

⁷⁹ *Annals of the Four Masters*, Vol. ii p. 1185.

⁸⁰ *The Old Northern Runic Monuments*, 1866, vol. ii, p. 897.

⁸¹ *English Surnames*, p. 244

gave O.N. *ovanr* “inexperienced” as the etymon of Oven,⁸² but supporting evidence is entirely wanting; the names Owen or Oven not occurring in such lists as *Íslendínga Sögur* nor in any other of the rolls of early Nordic names. If Oven is derived from any old Scandinavian word, a more likely suggestion would be *úvinr* “foe,” “enemy;” it may also be noticed that the very common Icelandic name Eyvindr occurs in a great profusion of orthographic forms, such as Evindr, Ewindr, etc.,⁸³ which, if brought to Britain, might have become Ewin by apocopation; but, again, there is no evidence in support.

In distinction to its rarity in northern records, Eugenius (fem. Eugenia), the Latin form of Eugene, and also, according to some authorities, the equivalent to Eoghan (Gael.), Eochaid (Gael.), Owen (W.), and Ewen (Eng.), was common throughout Southern Europe at a very early date. The correct latinization of Ewen is *Evenus*, but Owen is often rendered *Audoenus*.⁸⁴

Homer, nearly 3,000 years ago, gave Evenus as the designation of three mythical personages;⁸⁵ Plato referred to a poet of the name, whom Eusebius, bishop of Caesarea, in his Chronicle, places at the 30th Olympiad (460 B.C.);⁸⁶ and another is mentioned by Seneca (first century).⁸⁷ A Greek physician called Eugenius flourished some time in or before the first century after Christ, as one of his formulæ is quoted by Andromachus;⁸⁸ and between A.D. 300 and 850 twenty-nine bishops, ten martyrs, and four popes bore the same name.

The name in forms other than Eugenius or Evenus is also found on the continent at an early date; St. Ovan (Evantius) was the seventh bishop of Autun early in the fifth century;⁸⁹ St. Ouen or Quein (Audoenus), archbishop of Rouen, an eminent biographer of the seventh century, who promoted the foundation of many monasteries and churches of St. Ouen, died near Paris, 683; the present church of St. Ouen, Rouen, was begun in 1318; and in France several towns and villages bear the name, the place-name St. Ouen giving the surname to one of the distinguished French families, who became settled in England.

With the Celts of Brittany the name was popular; among others, Alan, count of Brittany, had an uncle named Even (Linzoel), who was flourishing in 1027;⁹⁰ and Even, archbishop of Dol, died in 1081.⁹¹

This cursory dip into ancient history enables one to rule out entirely the possibility of Scandinavian or Teutonic origin for the name Ewen, and to express the opinion that the name is of great antiquity among the Celts, but whether they collected it from the Greeks or Latins or left it with them is not so transparent.⁹²

Views of Philologists

With regard to the Celtic group, the name Ewen, in different orthographic forms, is found in Irish, Manx, Gaelic (Scottish), Welsh (Brythonic or British), Cornish, and Breton records. In England and Wales, in the

⁸² *Patronymica Britannica*.

⁸³ *Diplomatarium Norvegicum* and *Íslandske Annaler*.

⁸⁴ On the continent Audoen is often equivalent to Teutonic Audwin (O.E. Eadwine).

⁸⁵ *Iliad*, bk. ii, 693; and ix, 557

⁸⁶ *Apologia Socratis*, p. 20b.

⁸⁷ *Hercules Œtæus*, line 501. Forte per campos vagus Evenos.

⁸⁸ *Dict. of Biog. and Mythology*, Art. by W. A. Greenhill.

⁸⁹ *Gallia Christiana*, by D. de Ste Marthe, 1728, vol. iv, p. 338.

⁹⁰ *Histoire de Bretagne*, by G. A. Lobineau, vol. ii, p. 116

⁹¹ *Ibid.*, I give some other examples in *Ewen of East Anglia and the Fenland*, p. 14, n. 6.

⁹² The name of St. Eugenius frequently occurs on the coins of the emperors of Trebizond, the Greek legends giving the name in a variety of forms. (*Catalogue of the Coins of the Vandals*, by W. Wroth, 1911.).

majority of cases, Ewen and Owen have been derived, at least nine centuries ago, from British *Ywein*, and in Scotland and Ireland from Gaelic *Eogan*. Philologists have not had occasion to discuss the origin and signification of *Ywein*, but over 1,000 years ago the derivation of *Eogan* had received attention.

Sanas Chormaic, an etymological glossary of difficult words in the Irish language, with derivations from Greek, Latin, and Hebrew, was compiled by Cormac Mac Cullenain, king of Munster, prior to A.D. 905. The entry relating to *Eogan* is translated as follows:—

“Eogan or Eogen, i.e. eugen, i.e. graece: *εω bonus* or *bonum* latine dicitur, *gen*, however, is from *yeωeo-ic*; *yeωeo-ic* autem generatio est. *Eo-gen*, then, is bona generatio.”

The twelfth-century *Cóir Anmann* (Fitness of Names) follows on similar lines:—

“Eogan [referring to Eogan, the great, second century] was his name from parental origin, that is eo-genesis, i.e. good birth, for eo is *εω* bona, but genesis (*γενεσις*) is Eogan's generatio. Of Eogan, then, bona generatio is the analysis.⁹³

“ ‘Tis from this that *Eoganacht* is said of them (scil. his descendants), in virtue of the blessings which the men of Erin bestowed upon him for his hospitality and generosity towards them, and for rescuing them from the famine in which they were. From this (comes) *Eoganacht*, i.e. *bona actio*, i.e. a good act (it was) for him (Eogan) to save the men of Erin from starvation.

“Or Eoganacht, i.e. Eogan-icht, i.e. Eogan's protection to the men of Erin. Or Eogan-necht, that is Eogan's *necht*: *necht* ‘children,’ that is the seven Eoganachts are Eogan's children.

“Thence then had he the name Eogan Mor (‘Great’), because he was great above every one, and (so were) his children and his kindred after him.”⁹⁴

The divergent views of modern philologists regarding this name is illustrated by the following extract from *Etymology of Gaelic National Names* (Macbain).

“EWEN, G. Eòghann (Dial. Eòghainn), M.G. *Eogan*, *Eoghan*, E. Ir., O. Ir., *Eogan*: **Avi-gono-s* (**Avigenos*, Stokes) ‘well-born, good’ from **avi*, friendly, good, Skr. *ávi* (do.), Got. *avi-liud*, thanks, Lat. *aveo* desire, possibly Gr. *εω*-; good (cf. here *Ευγενης*, *Eugenius*), W. has *Eu-tigern*, *Eu-tut*, O. Br. *Eu-cant*, *Eu-hocar*, Gaul. *Avi-cantus*, Rhys (Hibbert Lectures, 63) refers Ir. *Eoghan* and W. *Owen* to **Esu-gen*- Gaul. *Esugenus*, sprung from the god *Esus*. Zimmer regards *Owen* as borrowed from Lat. *Eugenius*. Cf., however, the evo- of Ogmic *Evacattos*, now *Eochaidh*. Hence *Mac-ewen*.”

The asterisks (*) denote hypothetical words.

Notwithstanding the opinions of the early Irish writers, one cannot help thinking that a simpler origin of the Scottish and Irish Ewen and Owen would be nearer the truth. Why should Eoghan, among all ancient Gaelic names, be singled out for derivation from the Greek?⁹⁵ In some cases Eogan may be the Greek Eugen, but so popular and widespread a name is much more likely to have originated among the ancient Celts, who lent it to the Greeks, if, in fact, both races did not obtain it from the common source of their origin. O'Brien, an eighteenth-century lexicographer, was strongly of opinion that the Irish never borrowed

⁹³ The name Eugenius was also used by the Germans, who have the modern Wohlgeborn. (*Die Personennamen*, von A. F. Pott, 1859, p. 540.)

⁹⁴ *Irische Texte*, von Wh. Stokes und E. Windisch. 3 Ser. 2 Heft.

⁹⁵ I find nothing regarding Eoghan in *Die griechischen Personennamen*, von August Fick, 1874

any part of their language from the Greeks, but, on the contrary, that the latter race derived a great part of their speech from the Celts.⁹⁶

In addition to the above significations, the meaning of the name Ewen has been given as “kind-natured”⁹⁷ and “young man or youthful warrior”⁹⁸ and of Ewin as “law-friend.”⁹⁹ Owen is said to signify “lamb,”¹⁰⁰ “young warrior,”¹⁰¹ “enemy,”¹⁰² “unsheathed,”¹⁰³ “apt to serve or to minister,”¹⁰⁴ and Ouen “rich friend,”¹⁰⁵ Ivon or Yvon is said to mean “bow-bearer or archer,”¹⁰⁶ and Yves from which is derived Even, according to some authorities, “active or watchful.”¹⁰⁷ Yet Ewen and Owen are the same name, and Ivon is sometimes an equivalent. The diversity of opinion shows that the determination of the etymon of the name is difficult and uncertain, and further investigation is necessary.

Derivation

The name under consideration is in such widespread use that it is quite possible the primitive form existed in more than one word-base; that one modern name (i.e., one orthographic or one phonetic form) may be derived from several roots is as certain as that several names may be derived from one root. The mother-tongue of the Indo-European languages is unknown; according to philologists the nearest approach to it is Sanskrit, which has preserved its words in the most primitive forms. The root of Skr. and Pers. *yuvan* “young,” may well be one of the word-bases of Ewan, Owen, and even Hugh, Young, and other appellatives. For Celtic derivation, it would be possible to suggest half a dozen words in Welsh or Gaelic which might be the origin of the name, such as W. *euain* “to be moving or wandering,”¹⁰⁸ *ewyn* “foam or froth,”¹⁰⁹ Ir. *uan* “lamb,”¹¹⁰ *iwyn* “outrageous,”¹¹¹ or Gael. *eigh*,¹¹² *eubh*, or *eugh* “a cry.”¹¹³

Yet another suggestion may be advanced: the bow and arrow is one of the most ancient devices of hunting or fighting known to man, its origin being lost in the mists of antiquity; yew being the favourite material for bow staves, the yew tree occurring wild over a large area of the northern hemisphere. It is possible, then, that the primitive word for yew, if any, is the source of some personal names. In English descriptions of

⁹⁶ Preface to *An Irish-English Dictionary*, by J. O'Brien, 1768.

⁹⁷ *History of Clan Ewen*, by R. S. T. MacEwen, 1904, p. 30.

⁹⁸ *Irish Pedigrees*, by John O'Hart, 1881, p. 36. E. O'Reilly (*Irish-English Dictionary*) derives Eoghan from *eoghunn* “youth.” See also C. M. Yonge (*History of Christian Names*, vol. ii, p. 141), *og* “young” and *duine* “man.”

⁹⁹ Hy. Harrison's *Dictionary*.

¹⁰⁰ C. M. Yonge, vol. ii, p. 140. W. *oen*, Ir. *uan* “a lamb,” followed by T. G. Gentry, p. 46.

¹⁰¹ I have mislaid this reference.

¹⁰² *English Surnames*, by R. Ferguson, 1858, p. 244. O.N. *óvínr* O.E. *unwine* “enemy.”

¹⁰³ *The Cymry of '79*, by Alex. Jones, p. 102.

¹⁰⁴ *Caledonia*, by Geo. Chalmers, 1807, vol. i, p. 207.

¹⁰⁵ C. M. Yonge, p. 249.

¹⁰⁶ *Ibid.*

¹⁰⁷ Zeuss and M. de Coston. See *Dictionnaire des Noms*, par Loredon Larchey, 1880.

¹⁰⁸ *Welsh and English Dictionary*, by Rev. Thos. Richards.

¹⁰⁹ *A Dictionary in Englyshe and Welshe*, by Wyllyam Salesbury, 1547.

¹¹⁰ J. O'Brien (cited above).

¹¹¹ Richards (cited above).

¹¹² *A Dictionary of the Gaelic Language* (Macleod and Dewar, 1853).

¹¹³ *A Gaelic Dictionary*, by R. A. Armstrong, 1825.

later days there occur Bower and Bowman, from bow, and Archer, from arch (Lat. *arcus* "a bow"); in Welsh, Saethwr "archer;" the Norse has Skapti, originally a shaft maker, now Scapti and Scafti (cf. Scot. Shafto), and Ice. Bog-sveigr (bow-swayer). Is it not probable also that the Celtic races had a synonymous personal name? In Irish, Scottish, and Welsh place-names Gaelic and Welsh equivalents of the word "yew" have been identified,¹¹⁴ and it is to be expected that it also appears in personal names, if not as "bower" or "archer," then as "yewer" or some other word of similar meaning.¹¹⁵ It is not necessary that the word or resulting name should date from Aryan or Sanskrit period; it may have originated in Celtic days, and it is suggested that a modern name derived from an early Celtic equivalent of "yew" exists in the popular English, Welsh, Scottish, and Irish appellatives, Ewen and Owen.

Of the Celtic languages, the Gaulish dialects were extinct by the sixth century, and suitable examples cannot be obtained for assistance in the derivation of the names under consideration; in fact, no one of the written records of the Celtic tongues is of earlier date than the seventh century. The oldest languages, Irish, Welsh, Breton, and Cornish, are divided into three periods -- Old, Middle, and Modern, which are approximately dated 700-1100, 1100-1500, and 1500 to the present day. Irish occurs first in glosses of the eighth century; its dialect, Scottish Gaelic, not being found at all in the first period.¹¹⁶ A few glosses provide the only examples of early Breton, and Welsh is scarce until the middle period, Cornish and Manx writings not being found until a much later date. All these languages are therefore known only in comparatively modern forms, being frequently very different from the original. Personal names also have not retained the same orthographic forms during the passage of thousands of years. In many cases, a name has lost its original signification and acquired another; some names, perhaps, have now several meanings, and several names may have the same meaning. Giving full consideration to these peculiarities, the impossibility of finally and definitely fixing an etymology will be realized.

O'Hart has observed that down to the eleventh century every Irish name had some signification,¹¹⁷ so that if Eogan or Eoghan is of Gaelic derivation, then both elements originally had some meaning, and if the first is not the same word as *iogh* or *eo* "yew," then its signification has been passed over by all the Irish glossarians. The followers of Cormac will consider this point to support the theory of a Greek etymon for the name.

Eoghan is used by the eminent Celtic scholar, Dr. Skene, and some other authorities,¹¹⁸ as an equivalent of the ancient Irish name Eocha or Eochaid, which usage also does not fit in with the present suggestion that Eoghan is derived from *eo* "a yew," because Eocha or Eochaid (gen. Eachach) is said to be from *each* or *each* "a steed," and is rendered "a knight" or "horseman."¹¹⁹ But has the vocable been correctly divided into its components? Is not *eochoaidh* rather *eo cathaidhe* "yew warrior" (O. Ir. *cath* "battle," *cathidhe* "warrior;" cf. also *eo-chrann* "yew tree;"¹²⁰ and the placename Eochail, "yew wood," *eo* and *coill*, not *each*

¹¹⁴ Youghal, i.e. *eochoill* "yew wood" (*The Origin and History of Irish Names of Places*, by P. W. Joyce); Gleniur, i.e. *gleann-iuthair* "glen of yews;" Deniur, i.e. *dun-iuthair* "mount of yews" (Armstrong); Orwell, i.e. *lubhar-coille* "yew-wood" (*The Place Names of Fife and Kinross*), by W. J. N. Liddall; Eweny, i.e. *ywenni* "yew trees" (John Walters, 1828).

¹¹⁵ That "yew" is an equivalent of bow seems to be borne out by a comparison of Lat. *taxus* "yew" and Gr. *roeop* "bow."

¹¹⁶ *The Book of Deir* (ninth century) is sometimes cited as containing some early examples of Gaelic, but it is not proved that they are not Irish.

¹¹⁷ *Irish Pedigrees*, by John O'Hart, 1881, p. ix.

¹¹⁸ Eogan, Eocha, Eocoidh, and Eugenius are equivalents in the opinion of Rev. Jas. Gammack (*Dict. of Chr. Biog.*, ed. by Dr. Smith, Art. Ewain). Dr. Skene (*Celtic Scotland*, vol. i, pp. 230, n. 2, 264, and 289) regards Cinel Eachadh, Cinel Eochagh, and Cinel Eoghan as interchangeable. In the Felan pedigree Eochaidh is also called Eoghan Breac (*Irish Pedigrees*, p. 236). Eocho buide in *Flann Mainistreach* (1014-23) occurs as Ewyne (1280 Chronicle), and Euin (sixteenth century).

¹¹⁹ *Irish Pedigrees*, pp. 36 and 229.

¹²⁰ In *cath catharda* (Irische Texte von E. Windisch, 4 (2), line 336, etc.).

“horse” and *all* “great?” Another nominative form of the name is Eochu,¹²¹ which occurs under year 494 in the *Annals of Ulster*, and under year 882 in the *Annals of the Four Masters*, and elsewhere. While Eochu is admittedly a plural form of *each* “horse,” surely in this case it is from *eo* “yew” and *cu* “warrior” (cf. here Donchu, “brown-haired warrior,” and Muirchu “sea warrior” or “sea dog”). Both Eochu and Eochaid have the same genitive form.

Dr. Macbain states that ogmic Ivacattus is equivalent to Eochaid, but *iva* is not very suggestive of “horse,” and is much more like various equivalents of “yew” (cf. D. *ijf* = OHG. *iwa* = MHG. *iwe* = G. *eibe* = F. *if* = Sp. *iva* = O. Fr. *iv* and ML. *ivus* “yew”). Professor Rhys considers *evo* equivalent to Lat. *aevum* “everlasting,” and that Evolengi of ogam inscriptions is compounded of *evo* and *leng*, and signifies “long-lived” or “he of the long life;” but although the common bestowal of fanciful names is not denied, is it not much more likely to be “long yew,” i.e., “he of the long bow?” Such an epithet could reasonably be applied to a person during his lifetime. The *cattus* of Evacattus, Ebicatus, and other names appears to be *catu* or *cat*, so common in Gaulish and Breton names, and signifying “battle” (W., Corn., and Bret. *cad*). Evacattus, therefore, appears to be etymologically the same as Eochaid, and to mean, as above stated, “yew warrior.” It may be noted that, on the contrary, Dr. August Fick considers the Irish name Eachaidh to be equivalent to Gaulish Epidius (*ep*, *epo* “horse”).¹²²

If, however, *each* is the first syllable, and does signify “a horse,” it is somewhat extraordinary that the fact is omitted by all dictionaries¹²³ with the exception of J. B. Bullet (1754), who gives *each*, *ech*, and *eoch* as equivalents for horse, his authorities being some ancient unspecified MSS., but without indicating the cases, and *eoch* may well be some other form than nominative. *Eoch*, according to O'Reilly, signifies “groaning” or “sighing,” otherwise neither *eoch* nor *eogh* is mentioned in any list of the Irish compilers. Even admitting *eoch* and not *eo* to have been the stem of Eochaid, is it not probable that it has the same signification as *eogh*, and that both are merely forms of *eo* “yew?” (Cf. O. Ir. *iogh* “a yew,” Armstrong.) Before Irish writers had any standard of orthography, the letters *c* and *g* were interchangeable, as they have been in Latin;¹²⁴ and to the writer there is no more difference in the meaning of *eoch* and *eogh*¹²⁵ than there is between *loch* and *logh*¹²⁶ (Bullet, 1754, Manx *logh*, *loghan*) or *lach* and *lagh* “law”¹²⁷ (W. *lacha*, *laha*). Compare the interchangeability of M.W. *coch*, *cogh*, *goch*, and *gogh* (all nom. masc.) as they occur, for instance, in the *Record of Carnarvon*.

¹²¹ Nominative forms of Eochaid are sometimes Eochaig, Eocach, etc. (Cf. *caidh* “chaste” becoming *caig* in Munster: O'Reilly.)

¹²² That there are personal appellatives in which the word horse can be traced is shown by the numerous Sanskrit names with prefix *acva*, Greek with *ἵππ-*, *ἵππο-*, and Gaulish with *ep* (e.g. *Epo-pennus* = *Each-cenn*) ; Namengrup en der indoermanischen Grundsprache in *Die griechischen Personennahmen* von August Fick, p. cxciv.

¹²³ I have referred to forty dictionaries and glossaries. According to O'Reilly, plural forms of *each* are *eich* and *eocho*, and accusative plural *eocho*. Yet in numerous Gaelic proverbs and quotations relating to the horse collected by A. R. Forbes (*Gaelic Names*, 1905), *eoch* is never used, not even in the plural. Forbes, however, mentions *ech* and *eothe* (perhaps a misprint), as well as *each* (pp. 9, 10), and states that *each*, *ech*, *eoch*, etc., come from the root *ah* “to hasten.” In the *Scottish Celtic Review*, pp. 106 and 198, Professor Windisch, writing on the “Laws of Auslaut in Irish,” mentions *eoch* (dative) for prehistoric *eq-o* Lat. *equo*, the nominative being *ech* (p. 198). *Ech* is also the form used in the *Brehon Law Tracts*.

¹²⁴ Cf. Macistratos for Magistratos, Leciones for Legiones, etc., on the Columna Rostrata, Rome, B.C. 230. In O. Ir. *g* occurs for *c* as early as the sixth century. See Mag for Mac, dat. sing. in the Clonmacnois inscription (*Christian Inscriptions*, ed. by M. Stokes, 1872, vol. i, p. 58).

¹²⁵ The pronunciation in Irish is not the same. The *c* aspirated by an *h* subjoined to it or a full point set over it carries the soft guttural or whistling sound of the Greek *X*, but the *g* in the middle or end of words, if aspirated is suppressed (J. O'Brien, 1832). The pronunciation in Gaelic is very similar.

¹²⁶ Cf. *Loch Cé*, now *Lough Key* or *Kea*; also the names *Ua Locklainn*, now *O'Loughlin*; *Mac Eochagain*, *Mageoghegan*; *O'Beachain*, *O'Beaghan*; *O'Ceallachain*, *O'Callaghan*; *O'Gaibhtheachain*, *O'Gaughan*. Cases of substitution of one letter for another are very common in Irish : *C* and *G*, *Cannon* and *Gannon*; *G* and *K*, *Gilfoyle* and *Kilfoyle*, etc.

¹²⁷ Pinkerton (*Enquiry*, etc.) has *agh* and *ach*.0

Having said that Owen is an orthographic form of Ewen, it may be further mentioned that, in Irish place-names, it is generally of distinct origin, signifying "river" (e.g. Owenbeg, "little river," and Owenmore, "great river"),¹²⁸ but like the personal name, the vocable *owen* is also equivalent to Eng. *ewen*; the Worcestershire river Evenlode being called in the fourteenth century Ewenlode,¹²⁹ and written in a Latin charter (A.D. 784) Eouvengelad.¹³⁰

It is necessary to say a word about the name Evan, which, although of entirely different origin, has often been confused and even considered to be synonymous with Ewen and Owen. Evan is the Welsh representative, as John is the English,¹³¹ of the Hebrew, Johanan, "grace of the Lord," appearing in early form as Yevan or Jevan, and becoming a popular Welsh appellative, with the spread of biblical knowledge, being certainly of much later origin than Eoghan or Ywein, which must have been in common use long before the days of Christianity.

Nothing is more uncertain than the derivation of personal names, as the opposing views of eminent scholars testify. The writer will, therefore, pronounce no dogmatic opinion regarding the origin of Ewen or Owen, but will merely record the impression, formed by a consideration of the cited facts, that Gaulish Evacattus and Ebicatus are equivalent to Irish Eo-chaid (not Eoch-aid), signifying "yew-warrior;" that Eoghan has practically the same meaning, being derived from an early Irish word meaning "yew" (the letters of the alphabet were named after trees, / being called *iogh* "yew"), that Welsh Ywein is akin to *ywen* "yew," and that Breton forms of the name Ivon, Yves, Even, etc., are cognate and are derived from an early form of *iven* "yew." From Eochaid, in later days, have been derived several modern Irish names, such as Iveagh, Haughey, etc., from the Irish Eoghan or O'Eoghain came Owen, and from Scottish Eoghan, Ewan, and Ewing. Cymric Ywein is now Owen in Wales, and Ewen, Ewens, and Hewins in England. Even in Brittany, Ouen and Huens elsewhere in France, Uwens in Flanders, and Euen in Germany. The cognate Breton name Ivo or Ivon has become Ivey in England, and Yves in France.

In conclusion, the probability may be repeated that, in many cases, names similar in orthography or phonetics, or in both, are derived from entirely different sources, and that names of widely different meaning at the present time may be derived from the same word-base.



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¹²⁸ Exceptions occur such as Tyrone (Tyr-eoghain).

¹²⁹ Patent Rolls, 18 Edw. III, p. 409.

¹³⁰ *KCD.*, vol. i, p. 178.

¹³¹ Lower cites the case of the name of a Welsh witness who appeared at the Hereford assizes about the year 1825. He was called John Jones, but he admitted that he also went by the name of Evan Evans. "This apparent discrepancy was explained to the Court by Mr. Taunton (afterwards Sir William Taunton, and a judge of the court of King's Bench), who stated that Evan is the Welsh synonym of John, and Evans that of Jones, and that John Jones might be called indifferently Evan Jones, John Evans, or Evans Evans, without any real change of name." (*Patronymica Britannica*, p. xxii.)

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