



# ***Journal of Clan Ewing***

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May 2007**

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Web Site: [www.ClanEwing.org](http://www.ClanEwing.org).

The *Journal of Clan Ewing* is published quarterly. Members of *Clan Ewing in America* receive the *Journal* as part of their membership. For members: copies of previous issues are \$3.00 each, and copies of previous volumes are \$10.00 (\$12.00 for overseas mailings). For non-members: to request copies of previous issues or volumes, please contact William E. Riddle (+1 505.988.1092, *Riddle at WmERiddle dot com*).

*Clan Ewing in America* does not assume liability for statements of fact or opinion made by contributors but proven errors will be corrected. In addition, the opinions of contributors are not necessarily those of *Clan Ewing in America* or its officers, board members or activity coordinators.

## Editor's Note

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

*The song came out to be a gem, just came out to  
be a really, really interesting rendition of it.*

Deborah Cox, Musician

We genealogists – professional and amateur alike – spend the vast majority of our time collecting, organizing and validating genealogical data. *Clan Ewing's* Ewing Surname Y-DNA Project provides a next-generation way of validating this data. And *Clan Ewing's* Ewing Genealogy Documentation Project establishes a public forum for the discussion and resolution of issues regarding the heritage of the Ewing emigrants to America.

This *Journal* continuously provides information pertinent to these very important data collection and validation activities. This issue of the *Journal* continues the tradition. In addition, it amplifies the *Journal's* value as a data collection/validation mechanism through the initiation of three new series of articles. One identifies new information sources and passes on queries. The second provides reviews of books and other material providing Ewing-related information. The third concerns the next *Clan Ewing* gathering; our gatherings are an important means for the membership to get together and trade/validate information – face-to-face and ear-to-ear – about our ancestors.

But, we genealogists don't spend all that much time, thought or energy on reporting the results of our work. We use pedigree charts, descendancy charts, journal reports, etc. which we can easily create using our genealogy software. This issue provides examples of how we might share our work in more compelling ways by providing much more depth and context:

- *Ewing Settlers of Southwestern Pennsylvania: Part 2: William, Grandson of Squire James Ewing*: My article gives an example of a biographical sketch<sup>1</sup> accompanied by a timeline depiction.
- *Ewing-related Historical Information*: Jeff Scott Ewing's article indicates the value of collecting, organizing and reporting information about the geographical, geological, political, philosophical, scientific, religious, etc. context in which our ancestors lived, collectively our ancestors' sociological context.
- *A Glasgow Ewing*: James Ewing's article provides a deeply personal, and poetic, account of a Ewing and his family.

Enjoy! And please think about ways you can contribute along any and all of these lines!!

*Wm E. Riddle*

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<sup>1</sup> David Ewing previously provided another example in his *John Ewing of Xenia, Ohio* article in the Vol. 10, No. 4 (Nov 2004) issue of the *Journal*.

# ***Journal of Clan Ewing***

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## **Chancellor's Message**

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

I'm very pleased to report that we are already over half-way to our 2007 *Clan Ewing* fund raising goal of \$4000. As you may recall, we received a kick-off donation of \$1000 from an anonymous benefactor, who agreed also to match the next \$1000 in contributions. We have received \$910 more in contributions: \$500 from another generous anonymous donor, a couple of donations in the \$100-300 range, and several smaller donations totaling \$60. As promised, our anonymous benefactor has matched the new contributions, bringing the grand total of money raised so far to \$2820. The contributions of a relatively small number of our members have made an impressive difference in what we will be able to do with *Clan Ewing* in the coming year. Please join them in giving generously to *Clan Ewing*. There is still another \$90 in matching grant money on the table – if you act quickly, all or part of your contribution will be doubled! Generations of Ewing researchers will benefit from your contributions, large or small, and all will be welcomed and appreciated equally.

I'm sorry to report that we're not doing as well at recruiting new volunteers for the work of *Clan Ewing*. Perhaps I was too focused on fund raising in my last message and failed to give enough emphasis to the need for additional help. Now, don't get me wrong. We are continuing to benefit from hundreds of hours of volunteered time from a number of *Clan Ewing* stalwarts, and we have received contributions from a couple of new *Clan Ewing* authors for this issue of the *Journal*, which we very much appreciate. In addition, the 2008 Gathering Committee is putting in a lot of hours organizing ***Echoes of the Shenandoah***, the 2008 Gathering of *Clan Ewing*, which will be held in Winchester, Virginia. *Clan Ewing* could not exist without the dedication of all of these key individuals, and there is always room in *Clan Ewing* for anyone who wants to make a major contribution of this kind. But we also need volunteers for smaller projects that don't require large or lengthy commitments.

The Ewing Genealogy Documentation (EGD) Project needs volunteers who can scan and transcribe documents in blocks of time as short as twenty or thirty minutes, at any time convenient for them. I have the sense that if we could get all of you who play *Free Cell* or *Spider Solitaire* on your computers to give up half the time you spend at that, we could transcribe the *Encyclopedia Britannica* once a year! We need help with a range of tasks, from very easy to rather difficult, and they can all be done at your own pace and on your own schedule.

- The easiest of these is to type printed documents, such as local histories or old genealogy books, into electronic files so that they can be posted on our web site in a searchable format. Jim McMichael, our Genealogist, can supply documents that we would like to have transcribed for the web site.
- If you are a little more computer savvy, you might want to help by scanning some original source documents into electronic image files, also for posting. For example, we have already posted the text of Margaret Ewing Fife's *Ewing in Early America* on the *Clan Ewing* web site, but we have not yet posted the images of wills, etc. that she published in the hardcopy edition of her book, because we don't have good electronic images. Bill Riddle, our Web Master, can provide volunteers with paper documents that can be scanned into image files, and will be happy to provide any technical advice or assistance you may need to get you up to speed about how to do this.

- If you like to work on really difficult puzzles, Jim McMichael can provide you with old handwritten documents to decipher and type into electronic files, which can then be displayed on the web site alongside images of the original documents. I spent several days transcribing just a couple of pages of the Burt Session Book from the years around 1700 last year, and even enlisted the help of a professor of paleography (old styles of handwriting) to get the bits I couldn't figure out. For a certain kind of character, this kind of challenging work is a lot of fun.
- Or maybe you would prefer proofreading and editing documents that have been prepared by others.
- And maybe, just maybe, you'd volunteer to coordinate scanning and transcription for the EGD project. Jim McMichael would really appreciate the help. Or maybe you would prefer proofreading and editing transcriptions that have been prepared by others, or helping Bill Riddle post new information on our web site.

Finally, though we have an idea about the sort of help we need to accomplish some of the goals we have already set for *Clan Ewing*, we also welcome volunteer contributions that it has not occurred to us to solicit. Many of you are working on Ewing-related projects that are near and dear to your own hearts. Tell us about these. Let us figure out how to incorporate your work into the growing collection of resources that *Clan Ewing* is offering online.

*David N. Ewing*

## **Chair's Message**

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

***Echoes of the Shenandoah*** will be the theme of the Tenth Gathering of *Clan Ewing in America* in Winchester, Virginia, September 18-21, 2008. Hear the stories of the early pioneers, the Civil War soldiers from both North and South, and the citizens of today. Listen to the music of Patsy Cline. Catch the sounds of the wagons rolling west. Be open to the spirits in the slave kitchen of the Wayside Inn. Taste the delicacies of southern cooking. Imagine the beauty of the apple blossoms in spring and savor the fall colors in September. Discover the Shenandoah Valley!

To help you prepare for this gathering, this issue provides several articles and sidebar "tidbits" – identified by an ***Echoes of the Shenandoah*** headline – about the history of the Winchester area and what it has to offer. Major details of the event appear on the inside back-cover. Helpful *Things to Know Before You Go* are located in the *Upcoming Events* section. Additional articles, sidebar tidbits, helpful *Things to Know...*, and gathering details will appear in future issues.

I can hardly wait for all of you to come to Winchester! The 2008 Gathering Committee realizes that *Clan Ewing* members and friends have diverse interests, and is planning time for fellowship, time for research in the archives materials, time to visit beautiful old homes and gardens, and time to soak up history from Colonial times from the Civil War to today. We assure you there will be something for everyone during the gathering!

So mark your calendars. The gathering will officially open with dinner on Thursday, September 18, 2008, at our headquarters, the lovely new Hampton Inn Winchester-North on Berryville Avenue. The hotel contains a spacious lobby with a cozy, comfy sitting area and a large dining area with many tables for its complimentary breakfasts. Two elevators will deliver you to your rooms or to the meeting room.

Our archives room, located near the meeting room, will be open for research on Thursday and during the rest of the gathering. An area next to the archives room will be convenient for greeting old friends and new, for registration, and for discussions. We will close Sunday morning, September 21.

Lewis M. Ewing chairs the planning committee. He and the committee is excited about all the neat things available for you to see and do in Frederick County, Virginia. He and his committee members – his wife, Mary Jane, his brother James Earl Ewing and wife Evelyn, and his brother Bill Ewing and wife Jeannette – are bursting with ideas. The men, all descendents of William Ewing of Frederick County, have been working diligently with their families over the past thirteen years to preserve the small Ewing cemetery located on the property which belonged to their ancestor. Most of the committee members have lived in the county all their lives and are acquainted with lots of interesting folks. Barb McGuinness and I met with these Ewing families for several days of touring the local sights, sharing ideas, brainstorming, and planning. We began with home-cooked lasagna and then tasted our way through lunches and dinners around Frederick County. What fun!



**The 2008 Gathering Committee:** Lewis M. Ewing, Mary Jane Ewing, Mary Gosline, Jennifer Anderson from the Wayside Inn, Jeannette Ewing, and Evelyn Ewing

So pull out your 2008 calendar. Not the one for 2007, mind you, but your 2008 calendar. Mark the dates, September 18-21, and dream of your 2008 vacation centered upon the gathering in Winchester. For more information about the area, check [www.VisitWinchesterVA.com](http://www.VisitWinchesterVA.com). Whether you come early or stay late, you really need a week in Virginia to do it justice. Now is the time to begin planning your trip with the free *2007 Virginia is for Lovers Travel Guide*. To order, write or call the Virginia Tourism Corporation, 901 E. Byrd Street, Richmond, VA 23219, (800-847-4882.) Their web site is [www.virginia.org](http://www.virginia.org). In addition to the immediate Winchester area, Charlottesville, Williamsburg, Jamestown, and Richmond all invite you to explore the uniqueness of their areas.

*Mary E. Gosline*

## **Membership News**

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

This is so much fun: getting to know new folks and saying “Hi” to older members again. New members are needed, but we need to also keep the “old faithfuls.” If you haven’t yet paid your 2007 dues, I will be bugging you soon to see why not. We don’t want to lose you. I am a firm believer that if everyone knew how much fun we have, they would want to be part of *Clan Ewing*. Our Ewing heritage is so interesting and our ancestors were very brave to keep moving to new frontiers, starting new towns and helping them become great places. It is hard to find a history book without the Ewing name somewhere in it.

Memberships are a nice gift for birthdays or to say “Thank You” to someone who helps with your genealogy work. Nine trial memberships resulted from our announcement in the last issue. It is not too late to provide trial memberships; if you lost your form just use the enclosed to send \$10.00 and the trial member's name and mailing address to Bob Johnson, our treasurer. And, of course, you can also give a gift of a regular membership for just \$25.00 per year.

Since not all of our members have internet access, I wanted to tell you a little about our web site ([www.ClanEwing.org](http://www.ClanEwing.org)). It provides a lot of Ewing knowledge and is available to all at no charge. Please take a look on a friend's computer or a computer at your local library. I think we can all be very proud of it.

In particular, *Clan Ewing's* Ewing Surname Y-DNA Project's articles and results are accessible on the web site and managed by David Ewing, the project's administrator. Also available are the results of the very important work being done on the Ewing Genealogy Documentation (EGD) Project headed up by Jim McMichael. The web site also allows you to search several books of interest to Ewings, including: *The Ewings of Frederick County, Virginia* by Evelyn and Jim Ewing (about the John Ewing of Carnashannagh line); *William Ewing of Frederick County, Virginia* by Shirley Tharp Dye; *The Ewing Family* compiled by William A. Ewing, and edited, arranged, and indexed by F. N. Trevor; *James Ewing, Pioneer* by Nancy Hanks Ewing and edited by Barbara Ewing Powell; *Ewing in Early America* by Margaret Ewing Fife; and *Alexander Ewing (1676/7-1738) & Descendants* by Jim McMichael. [Copies of Fife's and McMichael's books, as well as many other Ewing-related books, may be ordered from the publisher at [www.HigginsonBooks.com](http://www.HigginsonBooks.com).]

The *Clan Ewing* web site also provides access to many interesting articles, including several about the history of Clan Ewing.

*Jill Ewing Spittler*

## **Corrections**

Apologies to these two gals for the mistakes in their notes in the February *Journal* issue:

- **Mary Ewing Gemmell's** grandfather's siblings – Roy, Charles, Maude, May and Ethel – were incorrectly stated in the February issue as her siblings rather than his. Mary may be contacted at *meg3128 at comcast dot net*

- **Patricia Ewing Hammond's** father is the son of George Earl Ewing, not George Samuel Ewing as stated in the February issue. Pat may be reached at *repehammond at comcast dot net*

## Births and Deaths

**Lucile Ewing**, 96, Tullahoma, formerly of Lewisburg, died Wednesday, February 7, 2007, at Harton Medical Center. Her burial was in the Alsup Cemetery in Tennessee. [Editor's Note: from The Leaf-Chronicle, Clarksville, Tennessee, February 11, 2007.]

**Christina "Chris" Ewing Greenwood**, 85, of Nelsonville, formerly of Hocking County, Ohio, passed away Friday, March 23, 2007, at Logan Health Care Center. She was born May 30, 1921, in Columbus, the daughter of the late John and Huldah Ewing Smith. She was married to the late George F. Greenwood for 34 years. Chris and her family moved to Hocking County in 1951.

**Helen Elizabeth Niehaus Stetler**, a *Clan Ewing in America* Member from Lamar, Missouri, died on April 1, 2007. She was born August 14, 1921, in Lamar, Missouri. She is survived by two sons and two daughters. Also surviving are her two sisters Evelyn Nadine (Dene) Sooy, a *Clan Ewing in America* Member, of San Diego, California, and Ida Jean Rodriguez of Kansas City, Missouri. Helen was the daughter of Gladys Ewing, granddaughter of Ira S. and Cora Howard Ewing. Early in 1869 her great-grandfather Aaron Ewing and family left Ashland County, Ohio, in a covered wagon and acquired a large farm in Lamar. Helen lived on and managed this large dairy farm with the help of her family. Most of the original farm is still in operation today. She and her two sisters attended several *Clan Ewing* gatherings and are cousins of Eleanor Swineford, Betty Whitmer, Barb McGuinness, Daryl Ewing, and Jill Ewing Spittler and her siblings.

**Carson James Tanner**, born April 9, 2007, the first great-grandson of Jill Ewing Spittler. His parents are William Tanner and his girlfriend Brittany. William is the son of Jill Ewing Spittler's daughter Joanna and the late Ray Tanner.

## New Members ... Welcome Aboard!

Many people have joined *Clan Ewing in America* since the last issue of the *Journal*.<sup>2</sup> Please take a moment and send them a *Welcome* message, especially if you and they share a heritage.

**Kimberly Ewing Dugan** joined *Clan Ewing* in the past year.

I am, along with a few cousins found on-line, trying to unravel the puzzle of the ancestors of my great-great-grandfather, Thomas Ewing, and his wife Hannah Elizabeth (maiden name unknown). The latest information available on this family is the burial place of Hannah and her sons Oscar and Seth: Edeburn Evangelical United Brethren Church Cemetery, Heath Township, Jefferson County, Pennsylvania (also known as Pleasant Hill Cemetery at Dutch Hill in Heath Township). I have been unable to determine Hannah's maiden name or find Thomas' ancestry, partly because of conflicting birth dates in census transcriptions and images. My great-grandfather, Daniel Casher Ewing (born 1867), was married twice (first to my great-grandmother Bertha Campbell, then to Sarah Asel) and had a total of 14 children. They originally settled in the Cooper Tract oil-lease area in the Allegheny National Forest. Many of

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<sup>2</sup> If you are a new member and I didn't include you and your get-acquainted note, please let me know and I will include you in the next issue.

the men were either lumbermen or oil pumpers. Some of the children moved to the Bakersfield, Kern County, California, area. To add to the difficulties, this family has been known to add or drop an "s" at the end of their name, making record searches that much more complicated. If anyone has a piece of the puzzle, I can be reached at *ditswatmom at bluefrog dot com*.

**Lewis M. Ewing** lives in Winchester, Virginia, and is a brother of *Clan Ewing* member James Earl Ewing of Emporia, Virginia. Lewis is a retired bank president and serves as treasurer of the Ewing Family Cemetery in Stephens City. He chairs the organizing committee for the September 2008 Gathering of *Clan Ewing, Echoes of the Shenandoah*. Lewis and wife Janie have a daughter Karen who married John Heflin, a son Michael Alan (Mike) who married Brenda Williams, and five grandchildren. Karen's and Mike's families live in Stephens City, and Mike plans to join *Clan Ewing*. All are descendants of John of Carnashannagh. Lewis may be reached at *lewewing at comcast dot net*.

**Paul Ewing** and his wife **Ruth** live in Easton, Maryland.

My Ewing Family has been on the Eastern Shore of Maryland since the 1700's. My great-great-grandfather was Joseph T. Ewing, born October 23, 1814, in Trappe, Maryland. I have been unable to confirm who the father of Joseph T. Ewing was, although I think it may be James Ewing Jr., born August 4, 1771, who was the son of James Ewing, born 1732 in Queen Anne County, Maryland. I hope my Y-DNA test results will help clear up some of this. I can be contacted at *PaulTEwing at yahoo dot com*.

**Thomas (Tom) Newell Ewing** joined after attending the Ft. Wayne gathering with his daughter, *Clan Ewing* Chair, Mary Gosline. He also joined the Y-DNA Project and is participant TN. A World War II veteran, Tom retired from the University of Illinois as a professor of psychology and Associate Director of the Student Counseling Service. His hobbies over the years have been gardening, fishing, and old movies. Tom is descended from John of Carnashannagh through John's son Samuel, then William Ewing, then William Ewing, then Joseph Henry Ewing and then Rev. Thomas Newell Ewing, his father. His branch of the Ewing family has lived in Illinois since 1830.

**William Braeden Ewing** – wife **Janet** – is descended from William Braeden Sr., Alfred Harris Ewing, and William Braeden Ewing, 1845?-1921. Some family members spell the middle name as Bredin. His ancestry traces back to a Samuel Ewing. His EMail address is *jewing at qcnet.net*.

**William (Bill) C. Ewing, Jr.**

self	William (Bill) C. Ewing, Jr.
parents	William C. Ewing m. Beatrice A Safka
grandparents	William Franklin Ewing m. Lucille Varian
great-grandparents	James Cyrus Ewing, b. 1905 in Ohio, m. Fern McDonald
great <sup>2</sup> -grandparents	William G. Ewing, b. 1868, d. 1935, m. Anna (Annie) M.
great <sup>3</sup> -grandparents	James H. Ewing, b. circa 1827 in Ohio, m. Mary Jane Hutchinson
great <sup>4</sup> -grandparents	James Ewing, b. 1773 in Ireland, m. Dolly (Dorothy) Hephner (Hiphner)

I'm getting nowhere fast. I'm 100% sure through William and Anna and 99% sure through James and Mary. I am still unsure of the James and Dolly family group. I just can't locate any wills. Help from others would be most welcome, and I can be reached at *whiteghost1a at sbcglobal.net*.

**William Leigh Ewing** – participant WL in the DNA Project – lists his lineage as:

self	William Leigh Ewing
parents	Harold Francis Ewing, Sr., b. 1917, m. Juanita Adoll Klingensmith
grandparents	William Francis Ewing, b. 1861, m. Elizabeth Carter
great-grandparents	Robert Ewing, b. 1820, m. Ann Shewfelt
great <sup>2</sup> -grandparents	Henry (Harry) Ewing, b. 1798 in Vermont, m. Hannah Irish
great <sup>3</sup> -grandparents	Benjamin James Ewing, b. 1776 in Massachusetts, m. Eunice Doolittle
great <sup>4</sup> -grandparents	James Ewing b. 1749 in Massachusetts, m. Naomi Cooley
great <sup>5</sup> -grandparents	Alexander Ewing, b. cir 1730 in Scotland, m. Miss Sullivan

He can be contacted at *beving1981 at comcast.net*.

### **Carrie Rene Grandinetti**

In *Our Ewings in America 1740 to 1966*<sup>3</sup>, my mother is listed on page 58: “9. Christy Ellen Conn, Born Jan 18, 1952.” Christy married her high school sweetheart, Paul Grandinetti on September 7, 1974, and had two daughters, me (b. October 11, 1975) and Brandi Michelle Grandinetti (b. April 3, 1978). Christy is a Budget Analyst for the Department of Justice under the Executive Office for U.S. Attorneys. Paul owns a patent law firm on K Street in Washington DC. My parents spend their weekends enjoying their condo in Virginia Beach. My sister and I both live in northern Virginia, are single-patent attorneys, and great friends. Brandi is an associate attorney at my father’s firm, and I am currently taking contract work from law firms and developing my internet re-sell businesses.<sup>4</sup> I enjoy passing time with photography, ballroom-dance classes, mosaics and stained glass classes, and knitting and crocheting.

I am descended from James Ewing of Pocahontas of Greenbrier County, Virginia. James emigrated from Ireland in 1740.

self	Carrie Rene Grandinetti
parents	Christy Ellen Conn m. Paul Grandinetti
grandparents	Billie Katherine Ewing m. Al Conn
great-grandparents	William P. Ewing m. Katherine Ewing
great <sup>2</sup> -grandparents	Dr. George Playford m. Esta Ewing
great <sup>3</sup> -grandparents	George m. Elizabeth Ewing
great <sup>4</sup> -grandparents	George Knox Ewing m. Elizabeth Maria Jones
great <sup>5</sup> -grandparents	John R. Ewing m. Rachel Hawk
great <sup>6</sup> -grandparents	George Ewing m. Rosanna {Ann} Knox
great <sup>7</sup> -grandparents	William “Swago Bill” Ewing m. Mary McNeill

I am interested in becoming a member of the DAR. If anyone has any information or leads, my EMail address is *carrie.grandinetti at yahoo dot com*.

**James H. Houston** of Milford, Ohio, joined during the Ft. Wayne gathering. Jim also attended the Cecil County, Maryland, gathering in 2004.

My grandmother, Jane Egenton Ewing Houston, was a descendant of William Ewing (1749-1814). It is believed that this William came with his father, James, from Northern Ireland to

<sup>3</sup> Ewing, Donald Brown. *Our Ewings in America, 1740 to 1966: James and Mary Sargent Ewing of Pocahontas and Greenbrier Counties, Virginia; John and Ann Smith Ewing of Greenbrier County, Va. and Vinton, Ohio; William and Mary McNeill Ewing of Greenbrier County, Va. and Ewington, Ohio; George and Ann Knox Ewing of Ewington, Ohio; and the descendants of George and Ann Knox Ewing*, Acme Press: Santa Monica, California, 1966.

<sup>4</sup> [www.wowmypet.com](http://www.wowmypet.com), [www.wowmybaby.com](http://www.wowmybaby.com), [www.wowmygift.com](http://www.wowmygift.com) and [www.wowmybag.com](http://www.wowmybag.com)

southern Lancaster County, Pennsylvania, in 1751. [See Chapter XII of *Ewing in Early America*.] My genealogy is on Roots Web's World Connect under *Houstons of Pequea and Allied Families*. Any updates or new information would be appreciated. My EMail address is *jhouston at cinci.rr dot com*.

**Louis Lehmann** and his wife **Margie** have posted Ewing genealogy information on Roots Web's World Connect under *Ancestors of Frances Elizabeth Ewing* and as Pedigree Resource File #123 in Family Search. They also provided information to Margaret Ewing Fife for Chapter IX of her book *Ewing in Early America*. Louis lists his ancestors as:

self	Louis Lehman
parents	Frances Elizabeth Ewing m. Bryce Lehmann
grandparents	Frank Henry Ewing, b. 1856, d. 1934, m. Julia Spates (1863-1947) in Minnesota
great-grandparents	Henry Ewing, b. 1832, d. 1894, m. Augusta Willis (1833-1919) in New York
great2-grandparents	Samuel Ewing b. 1787 in New York, d. 1855 in New Jersey, m. 1815 Margaret Morford (1795-1881)
great3-grandparents	Rev. James Ewing, b. 1755 in Kilmarnock, Scotland, d. 1806 in New Jersey, m. 1782 Amelia Bailey (b. 1757) in New York
great4-grandparents	Hugh Ewing, bap. 1734 in Kilmarnock, Scotland, m. 1754 Margaret Muckle (bap. 1733) in Kilmarnock, Scotland
great5-grandparents	James Ewing, bap. 1689 in Kilwinning, Ayrshire, m. 1715 Helen Gebbie (bap. 1693) in Kilmarnock, Scotland
great <sup>6</sup> -grandparents	Robert Ewing m. 1681 Barbara Smith in Kilwinning, Ayrshire

His EMail address is *loulehmann at comcast.net*.

### **Sheron Gale Mercer**

self	Sheron Gale Zimmerman m. Irving G. Mercer
parents	Althea Pauline Repp m. James Zimmerman
grandparents	Leta Irene Byrd m. Johnathan Repp
great-grandparents	Jennie Leona Ewing m. Daniel Stewart Bryd
great <sup>2</sup> -grandparents	Gustavus Henry (Gussie) Ewing m. Irene Samantha Williams
great <sup>3</sup> -grandparents	James Ewing m. Malinda Bellah
great <sup>4</sup> -grandparents	Alexander Ewing m. Sarah Smith

I want to trace as far back as I can. I want to visit as many of my ancestors' graves as possible and take pictures. I want to visit the Prosperity Baptist Church and visit James Ewing's grave area. Does anyone know how to get a copy of Vernon Ewing's book *From Whence We Came*? My EMail address is *whiteriverpearl at cox.net*.

**Carolyn Springfield-Harvey** is from the Squire James Ewing line.

I am descended from Emily Eliza Ewing who was James' granddaughter through his son James and Rebecca Robb. Emily was my great<sup>2</sup>-grandmother. She married Hugh Scott; they had a daughter, Margaret Robb Scott, who married Charles Walker Edmundson. Margaret and Charles had a daughter Lois Minerva (my grandmother) who married Harberd Stephen Wise. They had a daughter Jean Wise (my mother) who married Dan Springfield Jr.

As you can probably tell, I am a "newbie." My 83-year old mother and I have been interested in genealogy for years, but I have yet to really start organizing all the information we have. It is

such a daunting task that I keep putting off getting started on the software (Legacy) that I have recently purchased. I can supply more detailed information re: dates, etc., if anyone would like it. My EMail address is *cjsh at comcast.net*.

### **Jerry D. Warren**

My grandmother was Faye Iva Lotus Ewing. Her lineage is:

self	Faye Iva Lotus Ewing m. Arthur Wallace Malloy
parents	William Thomas Reed Ewing m. Clara Etta Wasson
grandparents	James Gayle Ewing m. Sebina Sybil Bragg
great-grandparents	William B. Ewing m. Mary Ann Lightner
great <sup>2</sup> -grandparents	Moses Ewing m. Margaret Brown
great <sup>3</sup> -grandparents	Joshua Ewing m. Eleanor Joshua
great <sup>4</sup> -grandparents	John Ewing II m. Sarah Jenkins
great <sup>5</sup> -grandparents	John Ewing m. Jannett McElvaney

More complete genealogical information may be viewed on Roots Web's World Connect under *Warren, Molloy Family Tree*. I can be contacted at *kbt5579 at roadrunner dot com*.

## **Archivist News**

**Betty Ewing Whitmer, Archivist (+1 330.879.5766, *AirReservations at hotmail dot com*)**

The *Clan Ewing in America* archival material stored at the *The Historical Society of Cecil County*, Elkton, Maryland, contains research papers and books from several sources:

- The papers of Margaret Ewing Fife are in five files, numbered 1 through 5. Much of the material in these files appears in her *Ewing in Early America* book. Her husband, William Fife, donated her research papers to *Clan Ewing*. Among the materials included in File 1 are wills of sixty Ewing males and females and wills of forty other individuals. Marriages, civil cases, census records, and research notes are also located in File 1. Deeds from Delaware, Maryland, New Jersey, Ohio, Pennsylvania, and South Carolina are in File 2, as well as SAR and DAR records, military and pension records, maps, vital records, and cemeteries records. File 3 contains Pennsylvania tax records for eight counties. Research results concerning Ewing families and some related families are organized in File 4. Correspondence, records from Scotland, notes for her book, and other miscellaneous items are in File 5.
- Another file box includes manuscripts, interviews, reference materials, and notes on many different Ewing individuals – as well as books by and about Ewings – that were collected by *Clan Ewing* Founder, Rev. Ellsworth Samuel Ewing.
- The research materials of Myrtle Roe, which were donated to *Clan Ewing*, are in a separate file box. Myrtle Armstrong Roe was a great-great-great-granddaughter of Samuel Ewing (son of John Ewing of Carnashannagh) and Margaret McMichael. Ms. Roe's genealogical research, contained in thirteen notebooks and twelve envelopes, is focused on her ancestors but also includes information on other Ewing branches and related families. In addition to her own research, information (for example, lineages) from the research of individuals with whom she corresponded is included in the notebooks and appears in the envelopes. Some of the cited family names are McAfee, McMichael, Jameson, Clemensen, Walter, Carr, Hillis, and Hilt.

Indices for all of this material have been posted on the *Clan Ewing* web site for the use and convenience of all. To get copies of the material, contact *The Historical Society of Cecil County*. Contact information may be found at [www.CCHistory.org](http://www.CCHistory.org). They will impose a minimal copying/mailling charge for any copies which they make.

*Betty Ewing Whitmer*

## **Web Site News**

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

### **Go Green!**

We have gradually posted issues of the *Journal* on the *Clan Ewing* web site. But we are behind in doing this.

If you would like to receive electronic rather than hardcopy versions of the *Journal* issues, please send your EMail address to me (*Riddle at WmERiddle dot com*).

Why might you request electronic versions? First of all: it "saves trees" by allowing *Clan Ewing* to forego printing a hardcopy copy to send to you. Second of all: it further reduces our expenses because we won't have to pay the cost of sending you a hardcopy. Third, and best, of all: you'll be able to search the issue electronically. In other words, you'll be able to search the issue using the "find" capabilities you're used to using.

Please take advantage of this option!

### **Recent Changes and Additions to the *Clan Ewing* Web Site**

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

- Jim McMichael's transcription of all of Volume II and the first five Chapters of Volume III of the book *James Ewing - Pioneer* authored by Nancy Hanks Ewing and edited by Barbara Ewing Powell.
- David N. Ewing's transcription of Appendix A of Joseph Lyons Ewing's 1910 book on the descendants of Thomas and Mary (Maskell) Ewing.
- Updated versions of Chapters 15, 17 and 33 in Fife's *Ewing in Early America*. These updated versions correct a few typographical errors. More importantly, they note and resolve several errors and inconsistencies in the data regarding descendants of James Ewing of Inch Island.

*Wm E. Riddle*

## ***Echoes of the Shenandoah Tenth Gathering of Clan Ewing in America***

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

### ***Echoes of the Shenandoah***

Winchester, Virginia, was settled primarily by Germans and Scots-Irish.

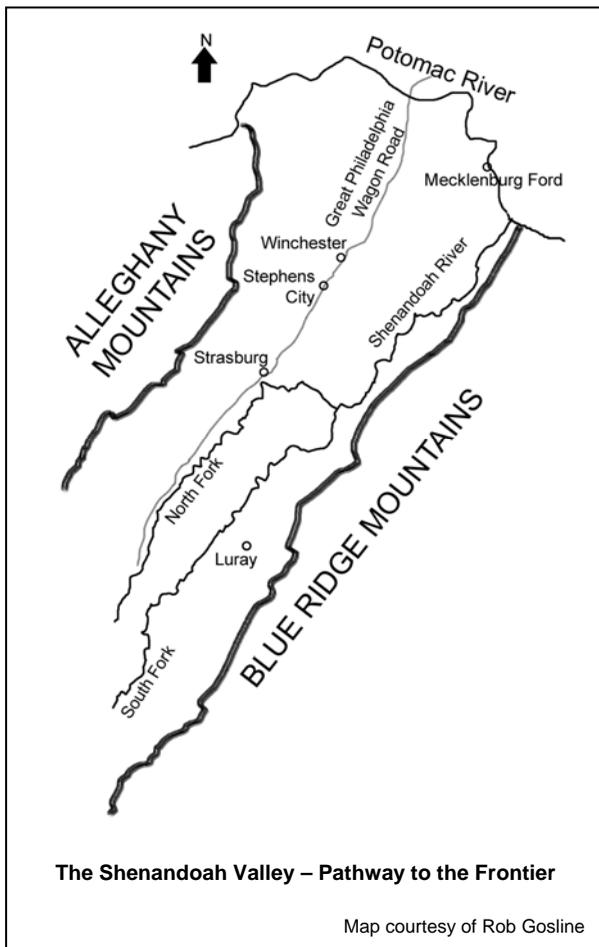
The theme for the 2008 Gathering of *Clan Ewing*, ***Echoes of the Shenandoah***, indicates what we, the 2008 Gathering Committee, hope *Clan Ewing* members will experience and learn during their stay in the Winchester and Stephens City areas of Virginia. First of all we want your visit to Virginia to be a fun-filled, exciting time and we want to share with you the intriguing history of the settlement along the scenic Shenandoah River in the Shenandoah Valley. You will hear echoes from those early Ewings who were among the first settlers as well as their descendants who have made their homes in the Shenandoah Valley through these 270 years. The Ewing family is one of the few original families known to be remaining in the Winchester-Stephens City area.

### **Colonial History of the Shenandoah Valley**

**Evelyn Jones Ewing (+1 434.634.9227, [jeej at telpage.net](mailto:jeej@telpage.net))**

After arriving in Pennsylvania from Ireland in 1729, John Ewing and his family, originally of Carnashannagh, Scotland, heard from fur traders of the beautiful valley to the south with its rich, fertile soil. Soon William Ewing, John's son, joined other families moving south into the Indian country west of the Blue Ridge Mountains. William's father John Ewing, his sister, Jean Ewing Vance, and her husband Andrew Vance, may have accompanied William or followed later as brother Samuel Ewing did. William cut and cleared land as did the other pioneers who had been welcomed into the valley by the Colonial Government. During the years 1730-1734, the Virginia Council of the government ordered that parcels of land be opened up to those willing to clear and work the land. The new pioneers would provide some protection from the Indians and the French for the settlers who were gradually moving west.

The first grant in the valley was obtained from Lord Fairfax in 1730 by John Van Meter, a Dutch fur trader. In June 1731, Van Meter sold the 10,000 acre grant in the fork of the "Sherando" to a wealthy German, Hans Jost Heydt, also known as Joist Hite. In October 1731, Hite, in partnership with a Quaker, Robert McKay, obtained a grant from the Colonial Government to have an additional 100,000 acres of land surveyed on the west side of the Blue Ridge Mountains. Hite and McKay became partners when Hite's ox-drawn caravan of a hundred German families met McKay's group of Scots-Irish homesteaders while traveling to the Mecklenburg Ford of the Potomac River at what is now Shepherdstown, West Virginia. By the time the two groups reached the Potomac ford, a partnership agreement had been worked out to pool their resources in both land and money and eventually



purchase more land from Lord Fairfax. Thus partnership was formed by a chance meeting and perhaps the first large land development company west of the Blue Ridge.”<sup>5</sup>

Hite and McKay purchased their land from Lord Fairfax as Van Meter had. They agreed to distribute the land with McKay and his Scots-Irish occupying the eastern half from Winchester south to Luray and Hite’s Germans settling the western half of the tract, from Winchester south to Strasburg and beyond. Thomas Lord Fairfax’s grandfather, Lord Culpeper, had received a royal patent from King Charles II in 1649 for the Proprietary of the Northern Neck, a tract of land of about five million acres, extending from the East Coast west to the Ohio Territory. Lord Fairfax, who inherited the land, lived in England until 1736 when he visited his cousin William Fairfax. He soon realized that many people were living on his land without his consent. He also found that his agents had sold land leaving hilly parcels landlocked. Lord Fairfax returned to England to present the matter to the Privy Council.

In 1746, Lord Fairfax came back to Virginia and settled at Greenway Court near White Post in Clarke County. George Washington, 16 years of age, and George Fairfax, Esq., were invited to survey the northern end of the Fairfax property which was in the valley.

George Washington completed the task and won Lord Fairfax’s friendship which endured through the years even though Lord Fairfax remained a loyal British subject.<sup>6, 7</sup>

George Washington’s journal documented the rugged adventure of his first visit beyond the Blue Ridge Mountains. This experience helped prepare him for leadership in the French and Indian War and the Revolutionary War. Because of George Washington’s connection to Lord Fairfax, he, as a young man, a teenager, traveled to the frontier on horseback, survived hardships and learned to live and fight as the

<sup>5</sup> Dohme, Alvin. *Shenandoah: The Valley Story*, Potomac Books: Dulles, Virginia, 1973, pg. 14.

<sup>6</sup> Dohme, pgs. 13-17.

<sup>7</sup> Gochenour, Patricia W. *From the Banks of the Potomac to the Banks of the Shenandoah*. (Transcription of a map of George Washington’s first journey to the Shenandoah Valley from Washington’s Journal, March 11-April 13, 1748.)

Indians did. The Shenandoah Valley of Virginia helped train this young man who would eventually be the Commander in Chief of the Army and the First President of America!<sup>8</sup>

Lord Fairfax's disagreements with the agents and the settlers led to the Hite versus Fairfax lawsuit, a fifty-year lawsuit that involved many of the early settlers including our William Ewing. A transcript<sup>9</sup> of the record may be found in the Handley Library in Winchester. William's inclusion in the lawsuit provides proof of his early arrival in the Shenandoah Valley of Virginia. In the transcript, William is quoted as saying: "... this deft. [defendant, William Ewing] in April 1737 came into this colony from Pennsylvania ... and applied to the compt. [comptroller, Jost Hite], Hite ...to purchase land of him. And this deft. accordingly agreed with him for about 1,210 acres at the rate of five pounds for every hundred ... And this deft. and ... Hite then entered into mutual bonds each to the other, this deft. in two different bonds for paying him the consideration money which was sixty pounds at two different payments, and the said compt. to complete this deft's title to the said land." In 1756 William received a grant for 625 acres instead of the 1210 acres he had purchased and settled in 1737. He was not happy.

New settlers were brought in for several years. Hite and McKay had an agreement with the Colonial Government to bring in one hundred settlers within two years. Fifty-four families had been brought in by Christmas 1735 when Hite received an extension of time.<sup>10</sup> William Taylor and George Wright are two Ewing neighbors listed in the Hite versus Fairfax lawsuit. David Vance and James Vance are believed to be relatives. Other names of interest are Adam Cunningham, Walter Cunningham, William Davis, Joist Hite, James McCoy, Robert McCoy Jun., Zachariah McCoy, Richard Morgan, Thomas Morgan, Isaac Pennington, William Rogers, Richard Stephenson, John Vanmeter, Isaac Vanmeter, William White, John Williams, William Williams and Matthew Wood. Many settlers were involved in this long running lawsuit which affected the Shenandoah Valley area while providing wonderful historical data for the future.

Some American Indian tribes believed that the Great Spirit had given this valley to all Indians so the coming of white men who built homes, barns, and fences was resented. The Shawnees, the most powerful and warlike of all of the tribes in the area, claimed all the hunting grounds west of the Blue Ridge and as far west across the Allegheny as the Mississippi. They had three large towns in the Valley. One was near where Winchester stands today, one on the North River in Shenandoah County, and one on the South Branch, near where Moorefield (West Virginia) is situated. They did allow other tribes to visit them in the Valley on condition they pay them tribute in skins or loot. The Indians called the beautiful valley "The Valley of the Daughter of the Stars."<sup>11</sup>

As more and more pioneers settled in the valley the respectful relationship between the native population and the settlers deteriorated into a hostile situation. The plowed fields and fences of the pioneers affected the Indian roadway (the valley) and restricted Indian use of what had been their hunting ground. The abundant wild game fled, and the Indians became restless. Attacks became more numerous and dangerous. In 1754, after sharing the valley with the settlers for twenty years, the Indians suddenly moved out. Messengers had come in 1753 from the western Indians inviting these Indians to

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<sup>8</sup> Gochenour, pg. 2.

<sup>9</sup> Dickinson, Josiah Look. *The Fairfax Proprietary*, Warren Press: Front Royal, Virginia, 1959. pg 30 (XXX).

<sup>10</sup> Willis, C. and Walker, E. *Legends of the Skyline Drive and the Great Valley of Virginia*, Dietz Press: Petersburg, Virginia, 1940. pg. 7. [Reviewed by Robert Hunt Land in *The William and Mary Quarterly*, 2nd Ser., Vol. 18, No. 3 (Jul., 1938), pp. 381-382.]

<sup>11</sup> Dohme, pg.1.

cross the Allegheny Mountains. Historians believe the offer came through the influence of the French who had made friends with the Indians and promised to protect their rights.<sup>12</sup>

The French and Indian War years (1754-1763) were most difficult for the settlers. Many families returned east on their wagons to safer locations. Most, perhaps all, of the remaining males were members of the local militia which was their only protection.

William Ewing was one of the settlers who served in the Virginia Militia under Col. George Washington. On the poll taken in Frederick County, July 24, 1758 are the names of William Ewing, Thos. Lord Fairfax, Jacob Hite, Col. John Hite, Isaac Hite, Peter Stephens, Lewis Stephens, Henry Stephens, Daniel Stephens, Andrew Vance, Alex'r Vance, James Vance, Samuel Vance, John Vance, Charles Dick, Col. James Wood, and many other neighbors. William Ewing is also found on Frederick County Virginia Militia List of Col. F. B. Martin in 1758 with neighbors John Niswanger, Peter Stephens, Peter Perry, John Painter, and Zebulon Tharp. In 1761 William Ewing is listed on Col. George Mercer's Frederick County Virginia Militia List.<sup>13</sup>

The names of William Ewing's neighbors are found in the history of the valley. Lewis Stephens was the founder of Stephensburg, now Stephens City. Col. James Wood was the founder of Winchester. He built the Glen Burnie Historic Home which will be on the tour in September 2008. The Hollingsworth family home, Abram's Delight, was built by Isaac Hollingsworth in 1754. Restored and refinished, it is the oldest home in Winchester.

Today, the Shenandoah Valley includes the counties of Berkeley and Jefferson in West Virginia and Frederick, Clarke, Shenandoah, Warren, Page, Rockingham, and Augusta Counties in Virginia. The valley stretches from the Blue Ridge Mountains on the east to the Allegheny Mountains on the west with the Shenandoah River running through the middle. The northern-most point is Harpers Ferry, West

Virginia, where the river empties into the Potomac River. The Shenandoah River is one of the few rivers in the United States that flows north. The valley is always a fascinating location with much to see and enjoy. In September 2008 it will also be dazzlingly beautiful with fall colors and apple harvesting activities. Plan now to join the celebration!

### ***Echoes of the Shenandoah***

Winchester has received awards for Best Public Celebrations and Most Loveable Small Towns in Mountain Homes, Southern Style's Winter 2007 Annual Guide issue. Chosen from towns in upscale communities in Virginia, West Virginia, North and South Carolina, Tennessee and Maryland, Winchester ranks number 14. This comes on the heels of a survey done by a major insurance company that named Winchester one of the safest of its size in the entire U.S.

*Evelyn Jones Ewing is a former public elementary school teacher. Evelyn and her husband, James Earl (Jim) Ewing Jr., wrote The Ewings of Frederick County, Virginia, which is available online in the Clan Ewing web site's Ewing Reading Room ([www.clanewing.org/ReadingRoom.htm](http://www.clanewing.org/ReadingRoom.htm)). As members of the 2008 Gathering Committee, they will be our hosts for **Echoes of the Shenandoah**. Jim is descended from William Ewing, a son of John Ewing of Carnashannagh.*

<sup>12</sup> Willis and Walker, pg. 17.

<sup>13</sup> Clark, Murtie June. *Colonial Soldiers of the South 1732-1774*, Genealogical Publishing Co.: Baltimore, Maryland, 1999, pgs. 513, 516, 552. [Information about this book is available at [www.genealogical.com](http://www.genealogical.com).]

## The Handley Library, Winchester, Virginia

Jeannette Ewing (+1 540-869-5058, [jewing88 at yahoo dot com](mailto:jewing88@yahoo.com))

While some members of *Clan Ewing* may have ancestors who lived in the Winchester and Frederick County, Virginia, areas, other members may have ancestors who lived in other parts of the Shenandoah Valley. In any event, the Handley Library is an important place to visit and conduct research while attending the Tenth Gathering of *Clan Ewing in America*.

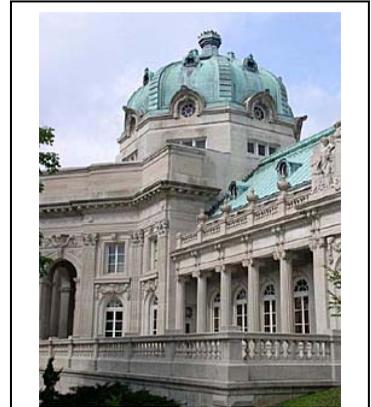
The Handley Library, built in 1913, is an outstanding example of Beaux-arts architecture and features decorative carving, a copper dome, and a three-story rotunda. Judge John Handley, a wealthy businessman from Scranton, Pennsylvania, fell in love with Winchester on a trip in 1869 and left a bequest for an endowed library and high school. Listed on the National Register of Historic Places, the library has many unique features.

Giant limestone columns grace the front of the building and frame the entrance to the interior highlighted by a stained glass rotunda. On either side of the front doors are oak spiral staircases. To the right and left are identical wings housing reading and reference materials. The library also contains a glass-floored mezzanine, used for old magazine storage, and an auditorium.

An addition was completed in 1980 to provide space for administrative offices, a board room, the children's room, and the Stewart Bell Jr. Archives. The library now covers 33,000 square feet and can accommodate 90,000 books. Major renovations to restore the library to the original design took two years and were completed in 2001. Exterior cleaning, new wiring, and handicap accessibility were among the alterations. Appropriate paint colors, carpet, light fixtures, and custom furniture were chosen as the interior was refurbished.

The Stewart Bell Jr. Archives is operated jointly by the Handley Regional Library and the Winchester-Frederick County Historical Society, which may be contacted at [archives@hrl.lib.state.va.us](mailto:archives@hrl.lib.state.va.us). The focus of the collection, the Lower Shenandoah Valley from 1732 to the present, covers the counties surrounding Winchester. The area is referred to as the *Lower Shenandoah Valley*, because the Shenandoah River runs north. The archive materials of special interest to Ewing-family historians include maps, newspapers, photographs, county histories, abstracts of Frederick County court records, genealogies, studies of battles from the French and Indian War to the Civil War, and regimental histories. The Handley Regional Library's web site, [www.hrl.lib.state.va.us/Handley](http://www.hrl.lib.state.va.us/Handley), provides links to bibliographies, census records, obituary research, genealogical resources on the Internet, and its manuscript inventory. The library catalog may also be searched from the web site.

*Jeannette (Wright) Ewing began working at the Handley Library as a reference librarian and retired as Administrative Assistant to the Director of the Handley Library. As members of the 2008 Gathering Committee, Jeannette and her husband, Bill M. Ewing, will be hosts for **Echoes of the Shenandoah**. Jeannette currently minds their shop which sells miniatures and dollhouse furniture while Bill serves as an elected member of the Board of Supervisors of Frederick County. He is descended from William Ewing, a son of John Ewing of Carnashannah.*



**Handley Library, Winchester, VA.**

(Photo from the Fred Barr Collection, Stewart Bell Jr. Archives Room and courtesy of Handley Regional Library.)

## **A Glasgow Ewing**

James McCartney Ewing (*jmewing1 at sbcglobal.net*)

In the center of Sligo, a small yet thriving town near the west coast of Southern Ireland, stands a dark metal statue. The sculpture is modern in design, yet the story it tells is timeless. Its three figures – a father, a mother, a young girl – are emaciated, a telling reminder of the potato blight that devastated the Irish population from 1845 to 1849. Other than the daughter's left hand, their hands are comforting each other. Her left arm is raised and pointing west – toward salvation, toward America.

In 1963, I followed the direction of that young girl's left hand when I sailed on the S.S. Sylvania from Liverpool, England, landed at New York, rode a Greyhound bus to West Texas, and began a new life. My story, however, is hardly as dramatic as that Irish family's. I am a Scottish Ewing, born and raised in the Glasgow area. Over the years, I have tried to recapture my journey from Scotland to Texas, Mississippi, and California in more than 200 poems tentatively titled *Escape from Scotland* and, at the request of David Ewing and William Riddle, offer a few of those images to my distant American relatives.

I was born in 1939, the year that Hitler invaded Poland and World War II began. Images of war dominated my early years:

*He was born in a year of sorrow  
when the earth gave birth to pain,  
when the sun sheltered spitfires,  
and the night dropped deadly rain.*

They were fatherless years since my Dad would not return from military service in Africa and Italy until 1945. All my knowledge of him was contained in gray airmail letters and photographs of a tanned man in an army shirt and shorts. When my mother took over his job as a door-to-door insurance salesman, my mother, my brother and I moved in with my mother's mother and father in their tiny two-bedroom flat in Rutherglen, an industrial borough just outside of Glasgow.

As the leading shipbuilding city in the world, Glasgow was bombed, particularly its docks, so fear of bombs and gas permeated every household. My earliest memory features a much too large gasmask. To this day, a certain stale smell or the feel of bed-sheets over my face can carry me back to those years. But they were by no means unhappy years, thanks mainly to Grandma McCartney.

Like my mother, and so many Scottish women before them, Florence McCartney was a strong, determined woman. Raised in a middle class Edinburgh family, she had eloped at the age of seventeen with Billy McCartney, a Scottish international football<sup>14</sup> player for Glasgow Clyde. But Billy was illiterate. Unable to write his own last name, which was originally McArthur, his pronunciation "Macairter" would be recorded as "McCartney" by the registrar.

At the age of twenty-one, Billy McCartney broke his leg. Forced to retire from football, he took on a low paying job in the Rutherglen steelworks and turned to "the demon drink" – whisky, the intimate companion of so many Scotsmen. For many years, my mother's subsequent paranoia over alcohol led

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<sup>14</sup> Known in America as "soccer" and not to be confused with American football in which the ball can be carried and thrown as well as kicked, can be touched by the players generally without penalty, and is only incidentally butted about by a player's chest, head, shoulders, etc.

me to believe that “Auld Nick” (the devil) truly lived inside Glasgow pubs; rather than pass a public-house door, I would cross the street before his long arm reached out and pulled me inside.

Grandma McCartney, conversely, was quite literate. There was a piano that she occasionally played in the front room and she would gather me on her lap and read poetry, particularly Alfred Lord Tennyson. Looking after two young boys, however, must have taxed her. My brother Willis, five years my elder, ran wild. My own adventures were much tamer:

*He must have been three, or four at most,  
the time he took the cake tin and sledged  
down snow-covered Kelso Drive.*

*I like to think of that lonely child  
folded in his circular tin  
with silvered gardens spinning by him.*

In later years, my mother would say that this incident never happened, but like many women in those days, she had to leave her children behind and work long hours.

There were other memorable moments in Rutherglen, like the time my mother and I were stopped by some people on the sidewalk, one of them pushing a pram:

*Once, in Rutherglen, still  
holding to Mum's hand, I  
was given a shilling by strangers,  
and heard how Jews gifted  
silver, finding a child  
to honor an infant's birth,  
and found how the world with only  
a shilling selects someone  
to celebrate itself.*

That event may have been my introduction to “Luck.” The Lowland Scots are traditionally deterministic: their belief in fate rather than free-will predates the arrival of John Knox and would deeply influence the most basic teachings of Presbyterian Christianity. Within such a theology, the sense of being chosen, of being identified as someone of “luck,” plays a very important role. Like the “black Irish,” my identity as a dark-haired Scot would associate me with luck, and, much later, would motivate me to travel across Scotland and push deeply into its most ancient heritage.

In 1945, when I was six years old, my father returned from the war. It must have been a deeply emotional reunion for him – not only returning to his wife, but also reuniting with his two sons, one of whom had been almost a baby when he left. I have no recollection of that event, however. If there were tears and hugs, they are hard to imagine. Dad was a Glaswegian, and the Glasgow Scots of his generation simply did not demonstrate affection, particularly around their children. Two words most typify their expected behavior: no matter the situation, they should be “dour” (stoical), and in all their dealings, they must be “canny” (cautious or careful).

Underneath these traits, however, Dad was thoughtful and non-judgmental. The eldest of six children, Jimmy Ewing was a slightly built man, 5' 5" tall. When his father Willy Ewing lost his job as a school janitor during the recession, Dad left school at the age of twelve and worked for an uncle as an apprentice electrician. At eighteen, needing money to marry Harriet (Hetty) McCartney, the younger sister of his best friend Charlie, he traveled to Nigeria and worked on a plantation. Returning to

Scotland, he bought an insurance book with his savings, married Hetty in 1932, and was introduced to his first son two years later. Throughout their life together, my father's priority was always his wife: "Never argue with your mother" was a typical warning that followed one of my minor rebellions.

Immediately after Dad returned from the army, where he had risen to the rank of Warrant Officer, my parents made a decision together that would deeply affect their children. Despite my father's marginal income, rather than raise their sons in the inner city where they themselves had been raised, they moved the family to Croftfoot Road, the southernmost street in Glasgow. Here I grew up between the two worlds that haunt me to this day: behind us, and a bus ride away, sprawled Glasgow, the huge industrial city that contained some of the worst slums in Europe, and, in front, countless acres of green fields and dark woods that climbed invitingly toward the distant village of Carmunock.

It was Dad who delighted in showing me the city whenever we made Christmas visits to his parents in the Govan district of Glasgow. In those days, the outer city was serviced by public buses, the inner city by electric trams that rattled past the merchant area known as the Trongate, the infamous Gorbals tenements, the 12<sup>th</sup> century Glasgow Cathedral, and the market called the Barras (Barrows).

*Sixpence on the bus into St. Enoch,  
then a penny tram through Glasgow Cross:  
he sat beside Dad as they passed the Barras  
and found beyond his window face  
bustling women with shopping bags,  
lovers leaning in close-way mouths,  
tattered posters on tenement walls,  
the lamppost stance of teddy-boy touts,  
the street corner cry of a newspaper boy,  
the washing strung from overhead windows,  
the wartime songs from an accordion,  
the legless soldier with bunned money,  
a bent overcoat hunting the gutter,  
a boy begging for maybe Woodbine,  
a sick drunk, a swung pub door,  
someone singing "Goodnight, Irene,"  
a bobby riding Roy Rogers' horse,  
an infant wrapped to his mother's hip,  
the upward blur of bus-queue faces,  
the wayward smell of fish and chips.<sup>15</sup>*

Unlike my Dad, Mum was not proud of Glasgow. Thanks to her Edinburgh heritage and her English grandmother, she'd scold my father whenever he lapsed into Glasgow slang: "Jimmy, don't talk like that in front of the boys." He'd look at us, smile gently, and reply "Ach, dinna fash yirsel hen."

Despite his loyalty to the city, my father's Glasgow had long been deeply conflicted over religion. During and after the potato famine, many Catholic Irish had moved to Glasgow in order to find low-paying jobs in the shipyards. Inner city tenements (high-rise apartments) were quickly erected by the Glasgow Corporation to house the Irish, but they soon degenerated into blackened slums that bred some of the

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<sup>15</sup> From *Glasgow, 1947* originally published in *The Texas Review* in 1982.

most violent gangs in Europe. Life within these slums and among the razor gangs is graphically described in the 1935 novel *No Mean City*.

Even on the outskirts of town, religion mattered. I went to public school in blue uniform, attended Sunday School and Bible Class at the local Presbyterian church, and joined the Lifeboys and later the Boys Brigade. The Roman Catholics on our street went to Catholic school in their brown uniforms and joined the Cubs and the Boy Scouts. Roman Catholics were never invited to play five-a-side football or headers on the street with Protestants, most of whom grew up supporting the Glasgow Rangers (all Protestant) and hating the Celtic (all Catholic).

In this regard, Dad was probably the most tolerant person I knew. It may have been due, in part, to his need to sell insurance to both Catholics and Protestants in some of the poorest areas of Glasgow, but whenever my mother's bias would creep into the conversation – blaming "those Irish," for instance, for all the trouble in Glasgow – he would gently shake his head and change the conversation.

Besides her criticism of Glasgow, it was also my mother that limited our interactions with the Ewings. During my parents' wedding, Grandpa Ewing apparently said something that deeply offended her, and from then on family visits were limited to Christmas meals. All I remember of our annual visits to my Ewing grandparents is a slice of Christmas pudding that had been passed to me and discovering inside it a silver threepenny piece wrapped in tinfoil.

*Worn stone steps. A lane past darkness.  
Daffodils glowing in glass. A lace  
tablecloth spilling Christmas. The taste  
of a silver threepenny piece.*

Once again, but this time in a Christian context, I had been given a silver coin in honor of an infant's birth.

Christmas, in 1940's Glasgow, was not the commercial spectacle that it has become, particularly in America. We never had a Christmas tree and our decorations were sparse. A football stocking pinned above the fireplace, filled with fruit and candy and a few toys, would greet me on Christmas morning, and that was all. After all, in Glasgow, there was only one celebration that really mattered: Hogmanay – New Year's Eve.

Toasting the New Year with whisky and singing Robert Burns' "Auld Lang Syne" have long been customary in Scotland. Traditionally, every household offers its first visitors a dram of whisky in exchange for a token gift, a ritual known as "first-footing." Because of my mother's antagonism to alcohol, our house was teetotal, so our toasting was limited to non-alcoholic ginger wine or blackcurrant wine. But we always observed one aspect of first-footing: just before midnight, I would be sent outside to bring back a lump of coal.

*Sent out at midnight, their dark-haired  
child found the year sealed in snow.  
He unsnibbed the snow-covered bunker  
and lifted a large lump of frozen coal.  
Under the stars of that Hogmanay,  
he cradled cold luck back to their door.*

When I asked her later about this custom, Mum explained: "It's luck for the year if the first person across your threshold bearing a gift is a dark-haired Scot." While I was relatively tall, skinny, and dark-haired,

my brother, all the McCartneys I had met, and even grandfather and grandmother Ewing, were short, stocky, round-faced blonds who matched the traditional image of Celts. I was different, but I was lucky.

There were other rituals that we observed. As in America, on the first of November we dressed up as “guisers” for Halloween. Our trick-or-treating, however, involved a performance: each child had to sing or recite a poem in order to receive a “sweetie” reward. A few days later (“Remember, remember, the fifth of November”) we celebrated Guy Fawkes Day with our bonfire.

*They stacked cardboard boxes on winter  
sticks and sat Guy Fawkes on top,  
then they burned that English rebel.*

*Flames nibbled at straw-filled legs  
and sparks sprang high at the dark  
till he fell in an orange inferno.*

*Afterwards over the ashes, they ate  
roasted potatoes, told ghost stories,  
and sang together Scottish songs.*

The historical origin of Guy Fawkes Day dates back to “The Gunpowder Plot” in 1605 when Roman Catholic Guy Fawkes tried to blow up the Houses of Parliament in London. Its Scottish origins, however, are probably prehistoric.

When viewed together, the disguise rituals of Halloween and the burning of a straw man four days later seem clearly linked to Samhain, the ancient Celtic New Year. Samhain, however, coincided with the autumn equinox while Hogmanay, another New Year celebration, coincides with the winter solstice. Curious about the disparity between these two New Year rituals, and haunted by my dark hair and its association with luck, I traveled across Scotland some years ago looking for answers. What I found brought me more poems.

*James McCartney Ewing was 24 when he arrived at Howard Payne, a small private college in Brownwood, Texas, on a track scholarship. Jim completed a Ph.D. in English Literature at Texas A&M and currently teaches English at Fresno City College in California. He resides in Fresno with his wife Therese, a black Labrador named Satin, and a Golden Retriever named Copper.*

## ***Ewing-related Historical Information***

**Jeff Scott Ewing (*jse1582 at comcast.net*)**

There will always be gaps between the answers to genealogical questions and the information available through family documents, DNA analysis, the study of the earth, and written history. We can follow DNA studies to go back further than "known" relatives (with luck, one or two generations) as well as study documents and books and discover various tidbits of information. But there will probably always be gaps in our knowledge and understanding. However, I believe that we will always serendipitously stumble upon archaeological finds, an occasional written document or a book providing some deep analysis that will help mature our knowledge and perspective of our ancestors.

Over the years, I have accumulated information from the many, many documents, books and magazines I have read. I have focused on capturing information that I thought might help stimulate my sons' curiosity about their heritage, that was something which piqued my interest, or that was something that helped me understand my ancestors' lives. When I thought other people's words were well-stated descriptions of interesting, relevant topics, ideas or events, I paraphrased their words or took direct quotes. Not planning to publish this information, I did not keep track of the various sources.

As a result, I've amassed a collection of "facts." I've put them in chronological order. Other than that, however, all I can take credit for is being a curious person trying to understand my heritage by collecting and sorting out tidbits of information I've encountered in my reading.

The following is a sampling of the facts I accumulated regarding the early prehistory of the Ewings and believe can be scientifically proven beyond a reasonable doubt or through written history/documents (all good, but not necessarily directly pertinent to the Ewings). This recounting of the facts is followed by a list of the sources, in general, from which I have garnered them.

### **The Facts**

From 400 to around 350 million years ago, as part of the super continent Pangaea, Scotland lay near the equator. Desert sands accumulated under the tropical sun, forming the Old Red Sandstone which can now be seen mainly in eastern Scotland. It offered considerable advantages to farmers from ancient through modern times. Its generally horizontal bedding produced fields with conveniently gentle gradients, but without becoming waterlogged because of its sandiness. Old Red Sandstone soils are doubly advantageous, because unlike wetter ones they warm up earlier in the spring, increasing the growing season. In Scotland there are some of the oldest rocks now visible anywhere on the surface of the planet.

There is no conclusive evidence for human colonization in Scotland before the end of the last Ice Age (ending ~8000 BC in radiocarbon terms). The re-forestation of Scotland began, and soon after there is evidence found of Mesolithic hunting and gathering communities. The earliest campsite (~7000 BC) found was at Kinlock – this reflected a mobile lifestyle based on seasonal hunting, fishing, and gathering wild food-stuffs, and camp sites tended to be coastal or in river valleys. England was part of the Continent until as recently as 6000 BC, when rising sea levels caused by post-Ice Age warming filled the North Sea. By 3000 BC, the ocean was at near-modern levels. Sea levels fluctuated continually through late prehistoric and Roman times but rose significantly after 1000 AD. In what is now Great Britain, the period of maximum warmth was between about 5000 and 3000 BC. During the earlier years

of this range the area was drier than during the later period, perhaps 90 percent and 110 percent of present-day precipitation averages, respectively.

During the fourth millennium BC, the way-of-life was gradually transformed into a farming economy. Cattle, sheep, goats, and pigs were bred, and barley and wheat were grown on permanent farms.

In the late third millennium BC the major innovation was metalwork, initially in copper and gold and soon followed by copper alloyed with tin (bronze).

A relatively warm intermission likely occurred between 1,100 and 800 BC, before the onset of a notably cooler and wetter phase in 500 BC.

A combination of climate deterioration, population pressure, and shortage of fertile farmland led to the appearance of fortifications beginning in the 9<sup>th</sup> century BC. Hilltops were fortified with timber stockades, earthen ramparts, and stone walls, within which lived communities from a few families to hundreds of people.

The Roman occupation of Scotland is heavily reliant on archaeological evidence, which is open to sometimes widely variant interpretation. (One of the inherent characteristics of archaeology is that a single new discovery can result in quite fundamental reassessment.)

It is believed that there were warmer and drier summers during the Roman occupation of Scotland, up to ~400 AD, followed by a more disturbed phase with significant glacier advancements in Scandinavia and the Alps. Most of Scotland was little affected by the Roman military presence in the 1<sup>st</sup>-to-3<sup>rd</sup> centuries AD, although Roman goods were widespread through trade, loot, or gifts.

For five centuries, Europe basked in warm, settled weather, with only the occasional bitter winter, cool summers and memorable storms, like the cold year of 1258, caused by a distant volcanic eruption, that cooled the atmosphere with its fine dust. Summer after summer passed with bountiful harvests. Local food shortages were not unknown, life expectancy in rural communities was short, and the routine of back-breaking labor never ended. Nevertheless, crop failures were rare, and most years passed with good harvests and enough to eat. A farm worker in ~1100 AD who survived childhood diseases had an average life expectancy of 24 years.

Average summer temperatures were much warmer than their modern averages. The summer months were consistently and sufficiently warm and dry for vineyards to spread across southern and central England, as far north as Hereford and the Welsh borders. During the height of this warm period, the French tried to negotiate trade agreements that excluded British wines from the Continent.

Warm summers and mild winters allowed small communities to grow crops on marginal soils at higher altitudes than ever before – for example, on the summits of southeastern Scotland's Lammernuir Hills, ~1,050 feet above sea level. In 1300, one farm owned by Kelso Abbey in southern Scotland had over 247 acres of land under cultivation, supported 1,400 sheep and 16 shepherds' households – all at ~984 feet above sea level, well above today's limit. By the same year, thousands of farmers had settled on high ground and on marginal lands throughout England and Scotland, which placed them at risk of crop failure. Farming became considerably easier in the Scottish highlands as a result, as forests spread outward into hitherto treeless environments. England's population of ~1.4 million had risen to 5 million by 1300.

Complex interactions between the atmosphere and the ocean govern Europe's climate. Cycles of excessive cold and unusual rainfall can last a decade, a few years, or just a single season. The

pendulum of climate change rarely pauses for more than a generation. The swings are unpredictable and sudden.

In Europe at the end of the 1500s, well over 80% of the population was engaged in subsistence agriculture, by definition living barely above subsistence level and at the complete mercy of short-term climate shifts. Four-fifths of pre-industrial European labor was devoted just to keeping itself fed. Famines were most common in about 1550-1650, because population growth outstripped food production and led to cultivation of marginal land where grain growing was more risky. Deterioration in the climate made things worse. In the 1690s about 13 percent of the people starved to death.

Climate change varied not only from year-to-year but from place-to-place. The coldest decades in northern Europe did not necessarily coincide with those in the American West. Only a few, short cool cycles – like the two unusually cold decades between 1590 and 1610 – appear to have been synchronous on a hemispheric and global scale.

Between 1670 and 1730, the coldest cycle of the Little Ice Age for much of the world (coldest in the last 10,000 years), temperatures plummeted and the growing season in England was about five weeks shorter than it was during the 20<sup>th</sup> century's warmest decades. The number of days each winter with snow on the ground in Britain rose to between twenty and thirty, as opposed to two to ten days through most of the twentieth century. In Scotland, the onset was marked by serious blizzards in 1670 and 1674, with heavy losses of sheep. Cold summers inhibited crop growth, and clusters of years with harvest failures brought disaster to subsistence farmers by forcing them to eat their seed corn, leaving nothing to plant for later years. The winter of 1683/84 was so cold that the ground froze to a depth of more than a meter in parts of southwestern England and belts of ice appeared along the coasts of southeastern England and northern France. Many harbors were so choked with ice that shipping halted throughout the North Sea. Between 1693 and 1700, the harvests failed in seven years out of eight in many upland areas. This may have been a greater disaster in some places than the Black Death. A factor contributing to the climatic disasters of this decade may have been the massive eruptions of Hekla in Iceland (1693) and Serua (also 1693) and Aboina (1694) in Indonesia. The effluents from these eruptions resulted in filtering of the sunlight. Only the 1690s seem to have had so many severe winter spells within a single decade as the 1430s.

The 1680s were poorer for the economy as Scotland's trading partners, notably France, erected higher tariff barriers.

Commercial farming was on the rise in the 1690s. Self-sufficient rural communities – that is, subsistence farmers – were quickly becoming irrelevant within the new agricultural economy. Inevitably, large estates dominated the landscape, swallowing up many small farmers. Thousands of subsistence farmers merely exchanged working for themselves to become tenant farmers of wage paying landlords, or they left the country for a new beginning. There was considerable population pressure due to limited land resources and crop failures, notably in 1622-23 and the 1690s. These periods of famine and death encouraged emigration; hence, the migration of the Scots-Irish to America.

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*Jeff Scott Ewing is the son of Benjamin Edison Ewing Jr. – a Clan Ewing member for a number of years and participant BE in the Y-DNA Project. As this article shows, much of Jeff's genealogy time has been spent on collecting and organizing historical data.*

## **Ewing Surname Y-DNA Project – Article 10**

**David N. Ewing (+1 505.764.8704, [DavidEwing93 at gmail dot com](mailto:DavidEwing93@gmail.com))**

This is the tenth in a series of articles about the Ewing Surname Y-DNA Project. The previous nine articles have appeared in previous issues of the *Journal of Clan Ewing*. They are available on-line through links at *Clan Ewing's* web site, [www.clanewing.org](http://www.clanewing.org). Extensively cross-linked results tables, project participant lineages, group relationship diagrams and network diagrams are also available on the web site.

### **Feedback Received**

Readers of these Y-DNA articles in the *Journal* have been too shy, too polite or too bored to offer much in the way of suggestions or criticism. But I recently had a visit from an old friend, who was none of these. He is a working scientist, who has a fair amount of practice in explaining complicated studies to folks who don't have the background or experience he does. I excitedly told him about the project and showed him my slides from the presentations I gave at the gathering in Ft. Wayne. He had little trouble understanding the project and he asked good questions. When I asked him what he thought, he scratched his chin, looked at me over the top of his glasses, and said, "David, you have a nice new car and these folks would like to take a ride. Why do you spend so much time with the hood up, trying to explain how the engine works?"

What can I say? It's a really cool engine. But his point is well taken. Let's take a ride.

### **See how this puppy handles on the curves in Group 5!**

Group 5 presently consists of eleven men who share a distinctive DNA marker.<sup>16</sup> Four of them have conventional genealogy connecting them with "I believe his name was William,"<sup>17</sup> who is discussed at the beginning of Fife's Chapter 24<sup>18</sup> and is thought to be the father of seven sons, each of whom has his own chapter in Fife.<sup>19</sup> In addition to the marker that defines Group 5, these four have another distinctive marker.<sup>20</sup> In the last Y-DNA article, I mistakenly said that one of these four (JW) did not know his connection with William? and based on his DNA pattern, I suggested he look for it. It turns out that he *does* know his connection, demonstrating simultaneously that I am a sorry record keeper and that this DNA stuff does really work!

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<sup>16</sup> DYS 391 = 10

<sup>17</sup> I hate calling this guy "I believe his name was William" – or even the shortened form, "William?" – but I started doing this because of what Fife says about him, and I seem to be stuck with it.

<sup>18</sup> Fife, Margaret Ewing, *Ewing in Early America*, 2<sup>nd</sup> edition edited by James R. McMichael, 2003, and published for *Clan Ewing in America* by Family History Publishers, Bountiful, Utah. The text of this book is available online in the Ewing Reading Room on the *Clan Ewing* web site ([www.ClanEwing.org](http://www.ClanEwing.org)). But the images of primary source documents included in the print edition are not yet posted. The book is also available in hardback or paperback from the Higginson Book Co. ([www.higginsonbooks.com](http://www.higginsonbooks.com)).

<sup>19</sup> In order of their birth dates, his sons were: Nathaniel, Fife's Chapter 24; John, Fife's Chapter 31; William, Fife's Chapter 27; Joshua, Fife's Chapter 25; Samuel, Fife's Chapter 26; James, Fife's Chapter 28 and George, Fife's Chapter 29.

<sup>20</sup> CDYa = 35

Now we have three more men that have joined the project and have conventional genealogical evidence of a connection with William?.

- JD tells us he is able to document his lineage to his second great grandfather, James D. Ewing (1773-1850) m. Mary McCleary. This man appears in Fife's Chapter 26, at the top of page 220. If we then follow Fife, we conclude that JD's fifth great grandfather is Samuel Ewing (1705-1758), the fifth son of William?. Pretty fancy footwork – we've used Fife to effortlessly add four generations to JD's lineage. The problem is that it just can't be so. JD has a DNA pattern so completely unlike any of the other men in this group that their most recent common male ancestor must have lived long before the last Ice Age. So, either JD is mistaken about his connection with James D. Ewing, or Fife is mistaken about the connection between James D. Ewing and the Samuel of her Chapter 26.<sup>21</sup> Maybe these are just two different James D. Ewings. We have put JD into Group 2 (Singletons). Interestingly, he matches on all 12 of the markers for which our only Ewan participant was tested – a provocative finding and a good lead. We are waiting for Ewan to supply his lineage or order more markers.
- Paul Tyler Ewing, Jr. (PT) and Robert Lee Ewing (RL2) are new project participants, who believe themselves to be descended from William? through his second wife's first son, John Ewing (1695-1751),<sup>22</sup> the subject of Fife's Chapter 31. PT believes himself to be descended from John's son, James Ewing (1732-1796) m. Anastasia Council; RL2 believes himself to be descended from John's son, John Ewing [Jr.] (1730-1804) m. Mary Pratt. PT and RL2 did not know one another before joining the Ewing Surname Y-DNA Project, but if their lineages are correct, they are sixth cousins.
- Interestingly, though these two men are reasonably close Y-DNA matches for one another, they are at considerable distance from the other men in Group 5.<sup>23</sup> Indeed, they are at considerable distance from all of the men in the "large, closely related group of Ewings." This suggests that they are in fact related to one another, perhaps both descended from a common sixth great grandfather, John Ewing, but that this man is not genetically related to William?. Perhaps Fife was mistaken that the John Ewing of her Chapter 31 was the son of William?. Perhaps Fife was right, but PT and RL2 are descended from a different John Ewing. Or perhaps William? married his second wife after she already had given birth to John, who had been fathered by a different man, and William? adopted him. That could explain the discrepancy in the age given for John Ewing as "about 55" in a deposition taken in Queen Annes County, Maryland, in 1745 (so born circa 1690), which Fife discounted (Fife, Chapter 24, pg. 188) because she believed him to be a younger half-brother to Nathaniel (1693-1748), the son of William? and his first wife. But John could have been born to William?'s second wife and a previous husband in 1690, and then subsequently adopted by William?. This is just speculation on my part, but it certainly provides the incentive for reconsideration of some of the documentary evidence we have. I am hopeful that PT and RL2 will come up with an explanation and report back to us.

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<sup>21</sup> Or of Samuel with "I believe his name was William" in Fife's Chapter 24.

<sup>22</sup> PT shows a middle initial, "E," for this John Ewing. I do not know his source for this, but Fife doesn't use it.

<sup>23</sup> The first Network Diagram later in this article does not show RL2 because we received his results after it had already been prepared. If he were in the diagram, he would be very close to PT at genetic distance 2 on the 15 markers considered there, though he differs by genetic distance 4 on the 37-marker panel.

## Some excitement in Group 9

Two men thought to be descended from William Ewing of Rockingham County, Virginia, became the first two members of Group 9. Their DNA profiles are strikingly different from the other men in the project, but quite similar to one another. As we reported in Article 7, William Myrl Ewing (WM), the first man in this Group to get his results, had traced his conventional genealogy back to William of Rockingham, whom he thought could be his fifth great grandfather. When his results showed convincingly that he could not be genetically related to the other Ewings in the project, he was sure that this confirmed a suspicion he had that his third great grandfather had been adopted. Then we got results on Homer Norton Ewin, Jr. (HN), whose fifth great grandfather was also William of Rockingham, and his results matched WM's closely!<sup>24</sup> There was no adoption after all; testing confirmed that these two men are very likely to be biological fifth cousins.

Now, we have just received results on a third man in this group, Vernon Charles Ewin (VC), whose daughter, Linda Ewin Ziemann, has pretty good conventional genealogic evidence back to William Ewing (1825-1888) m. Frances Stratton, but she wasn't at all sure whether he was in fact the son of William Ewing (c.1794-1849), a great grandson of William Ewing of Rockingham, who is also the second great grandfather of HN. The fact that VC matches the other men in this group closely and is so different from all other known Ewing men essentially confirms Linda's hunch that she is in fact descended from William of Rockingham, and will allow her to focus her efforts on looking for documentary proof with a considerable degree of confidence that she is on the right track. It has also introduced her to her cousin, Gail Ewin Fairfield, who joined the project by persuading her brother HN to submit some DNA. Relatives found!

## Where Are We Now?

The statement of purpose of the Ewing Surname Y-DNA Project begins:

The purpose of the Ewing Surname Y-DNA Project is to identify unique genetic profiles for different branches of the Ewing family. Eventually, interested genealogists will be able to find their branch of the family with a simple DNA test. Analysis of Y-DNA samples from men who have well-documented conventional genealogies will allow us to solve some thorny old genealogical puzzles about what the relationship may have been between the different Ewing lines in early America.

We are making some progress on this. So far, we have identified four completely distinct, unrelated branches of the Ewing family. In the Results Pages on the web site, these appear as Groups 6, 8, 9 and what I have been calling "the large group of closely related Ewings," which includes the individuals in Groups 1, 3, 4, 5 and 7. If you want to see why we think these are distinct groups, but you don't want to

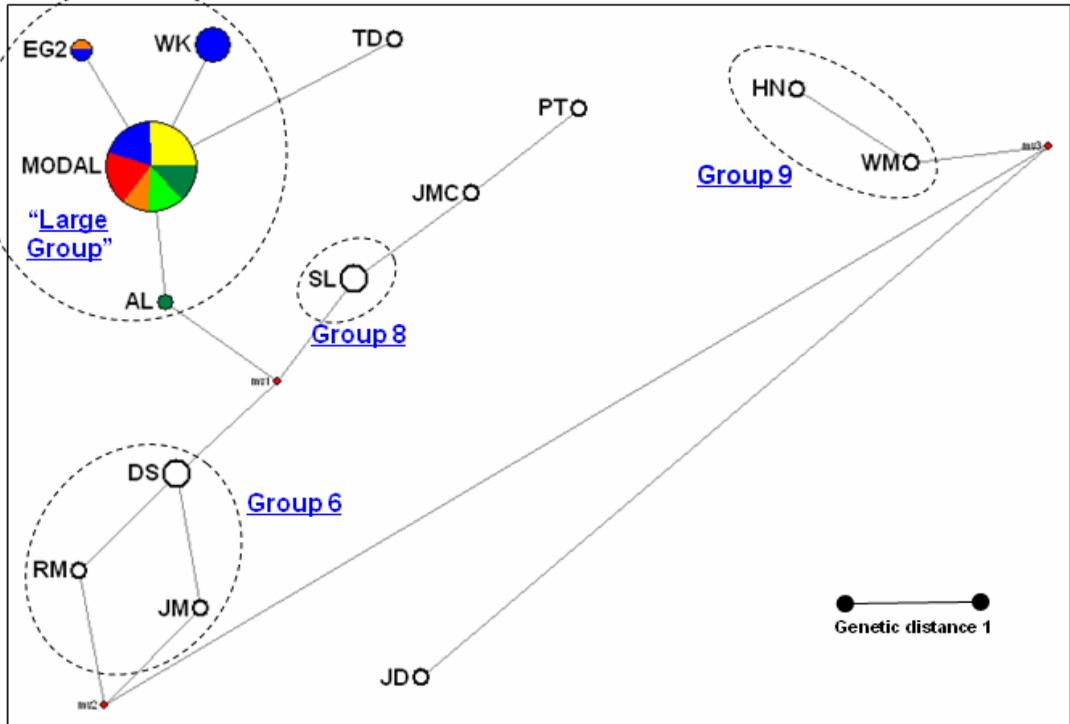
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<sup>24</sup> As an interesting side note, HN was also SNP tested and found to be in Haplogroup I, which is a reasonably common result for men of British extraction, but suggests deep origins in northern Germanic tribes rather than among Celtic Britons. As a matter of course, Family Tree DNA (FtDNA) "predicts" the haplogroup of anyone who tests with them (based on their STR haplotype), but they will do confirmatory SNP testing at no charge if the haplogroup can't be predicted with some confidence. FtDNA predicted WM and VC to be in Haplogroup G2, which is a rather unusual haplogroup in Britain. But this cannot be so, because their haplotypes are quite close to that of HN, and they are known to be related to him on conventional grounds, so they must be in the same haplogroup. At my request, confirmatory SNP testing is pending on both of them, but there is no doubt of the outcome – they will also turn out to be in Haplogroup I.

get grease on your hands fooling around under the hood, just have a look at the following network diagram.

I'm itching to explain it to you in detail, but I'm going to take my friend's advice and restrain my enthusiasm. Each of the four clusters is encircled with a dotted line. All you really need to know is that the length of the line between any two nodes in the diagram is proportional to the genetic distance between them. In addition, the larger nodes represent more than one individual. For example, the node DS in Group 6 in this diagram represents three men, DS, DH and WE2, who are genetically identical at all 15 markers considered.

Network Diagram using 15 markers with mutation rates < .002



Look at the men that don't fall into any of the clusters, TD, JD, PT and JMC – they are “singletons,” not related to the others in the project in a genealogic time frame, so we have created Group 2 for them, a sort of non-group to put all the singletons into. TD is the singleton most closely related to the large group of related Ewings (genetic distance 9 from the 37-marker modal, so we think too far to be considered part of that group, but only two of these differences<sup>25</sup> occurred in the 15 markers we considered in preparing this network diagram, so in this diagram he is genetic distance two from the

<sup>25</sup> DYS 455 = 10 and DYS 394 = 14

modal group). JD is the farthest from the closely related group; don't be deceived by the fact that JD appears to be fairly close to Group 6 – distance is measured only along the lines. Interestingly, the singleton MK is genetically identical at all 15 markers considered in this diagram to the two men in Group 8, so he has fallen into the SL node with them.<sup>26</sup>

Now, I said in the last article that we could distinguish some sub-branches of the large group of related Ewings by their DNA, but that the men in this large group are so closely related that we can't reliably distinguish among the different immigrant lines. Have a look at the network diagram on the next page to see what I mean. To make what I'm talking about more obvious, I have continued to ignore some of the more rapidly mutating markers in preparing this diagram, but this time I have used 23 of the 37 markers for which we have data, so that we can distinguish the men in the large, closely related group a little better. I have also zoomed in on just the more closely related group.<sup>27</sup> The notations on the lines connecting the nodes show the markers that distinguish the nodes joined by that line.

- In the first network diagram using 15-markers, on the previous page, the big pie labeled "Modal" contains 30 men who are genetically identical at those markers. When we increase the number of markers considered to 23, as we do in the network diagram appearing on the next page, the modal node now contains only 15 men, but it still includes men from four of the groups we have established based on conventional genealogy: Groups 1, 3, 4 and 7. This is why we can't distinguish these groups genetically.<sup>28</sup>
- Most of the remaining men<sup>29</sup> are at genetic distance one (remember, out of 23 markers) from the modal. In the diagram appearing on the next page, the markers at which nodes differ are written on the lines connecting them.
- The circle labeled "DG" at about 4:00 o'clock from the modal node in the diagram on the following page contains eight of the men in Group 5 – again, they are genetically identical to one another with respect to the 23 markers we are considering, but are at genetic distance one from the men in the modal node, differing only at the marker that distinguishes this group.<sup>30</sup> Somewhat disconcertingly, GR is also in this node, even though he has conventional genealogy connecting him with Group 3. EG and AL are the remaining two men in Group 5; they are both genetic distance one from the other men in this group, but at different markers.<sup>31</sup>

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<sup>26</sup> SL and ME are known third cousins of one another and differ at only one marker on the 37-marker profile. MK differs from them at 7 markers on the 37-marker profile, at a couple of them by more than one step, so we can't consider him related to them in a genealogical time frame. On the other hand, he is about the same distance from the R1bSTR47 Scots cluster as they are, so we should probably start including him in Group 8 if we are going to call it R1bSTR47 Scots.

<sup>27</sup> The relationships shown among the singletons and more distantly related groups remain pretty much the same when we consider more than 15 markers, but the genetic distances get larger, and MK pops out of the SL node when 23 markers are considered.

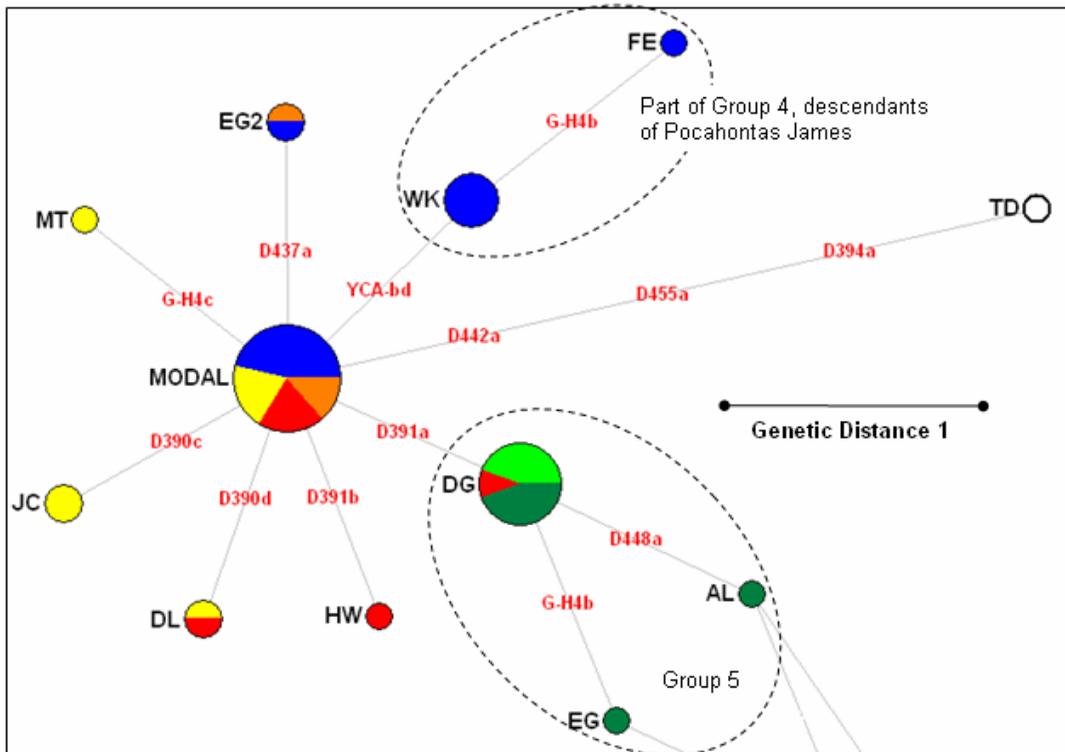
<sup>28</sup> When all 37 markers are considered, the modal node still contains four men from three different groups – 3, 4 and 7.

<sup>29</sup> All except FE, EG and AL, who are at genetic distance two, and TD, who is at genetic distance three.

<sup>30</sup> DYS 391 = 10

<sup>31</sup> It is very important to remember that the significance of a given "genetic distance" depends on how many markers are being considered. When speaking about 37-marker panels, we usually just give the genetic distance as a whole number, assuming everyone knows we are talking about differences among 37 markers. When we are considering fewer markers, we should report both the genetic distance and the number of markers considered. Here, for example, we should say that there is one difference found in 23 markers considered, or genetic distance 1/23 for

Network Diagram using 23 markers with mutation rates < .004



- The circle labeled WK at about 2:00 o'clock from the modal contains four men, genetically identical to one another, all differing from the men in the modal node at the same marker,<sup>32</sup> and all descendants of "Pocahontas James" in Group 4. FE is the only other descendant of "Pocahontas James" in our project. He has the same marker that distinguishes the four men in

short. If we look at all 37 markers, we will find other differences. Indeed, the marker CDYa = 35, that all known descendants of William? so far tested have, is one of the quickly mutating markers that we are ignoring for the sake of this discussion. If we added just this marker to our diagram, another node would appear out of the node DG containing just these four men. The difference in shading in the node labeled DG shows that four of the men in that node are descended from William? but are not known to be descended from him, and one (GR) is thought to be descended from James of Inch and therefore to be in Group 3. (Network diagrams on the *Clan Ewing* web site are in full color and have keys identifying the groups, and such distinctions are a little easier to see there.) Either GR's conventional genealogy is mistaken or he has had a parallel mutation at DYS 391.

<sup>32</sup> YCA-IIb = 22

the WK node from the modal group, plus another one,<sup>33</sup> so he is at distance two from the modal group and one from the other four men in this sub-branch.<sup>34</sup>

- Where in the diagram on the previous page are the other seven men in Group 4? Well, six of them are in the modal node, and EG2 is at genetic distance one from the modal and shares a node with one of the men in Group 7.

## Where Shall We Go Next?

We want to find more markers that are specific for sub-branches of the family that we know about from conventional genealogy. Two things can help us do this. The first and most important is getting more participants to join the project, especially among men who have well worked-out conventional genealogies. We are making slow but steady progress on this goal. As of the date I am writing this (April 13, 2007), we have had ten new kits returned so far this year, four of them in March. We seem to be getting a new participant every week or two. At that rate we will make our goal of recruiting 100 Ewing project participants by the time of the gathering in 2008.

The second thing that can help us is that we may begin asking some of our existing participants to have more markers tested. We have not been pushing this too much yet, partly because of the expense, but mostly because we are not certain which additional markers would be the most helpful in differentiating the various Ewing lines. Extending a 37-marker panel to 67-markers costs only \$99 per participant. We hoped this would give us better resolution, but early results are not too promising. So far, we have results on the full 67-marker Family Tree DNA (FtDNA) panel for four project participants, DN (Group 3), GW (Group 4), JC (Group 1) and JMc (Group 2). DN, GW and JC are all in different branches of “the closely related group of Ewings,” but they all have identical values at the 30 additional markers in a 67-marker panel.<sup>35</sup> JMc differs from them at seven of these thirty markers.<sup>36</sup> Sadly, the 67-marker panel won’t help us distinguish Group 3 from Group 4, because we have already found identical 67-marker haplotypes in men from both of these groups. But since we have only 37-marker panels on the men in Groups 5 and 7, we don’t know whether there may be a distinctive marker among the extra 30 markers we haven’t looked at in these groups. Further, since we only have a very few men with 67-marker results so far, we don’t know what we might learn from this panel about sub-branches in any of the groups – even including 3 and 4. A couple more participants have ordered the 67-marker upgrade, and we will be interested to see their results, but for now, any of you who are considering doing this should have a conversation with me about it first – there may be better ways to spend your money.

What we need most are some additional fairly rapidly mutating markers that will help us get better resolution in the large closely related group. FtDNA offers at least another 30 markers for another

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<sup>33</sup> GATA H4 = 10

<sup>34</sup> Interestingly, FE is descended from Indian John and the other four men from Swago Bill. Could GATA-H4 = 10 be a marker for the other descendants of Indian John? We will have to have more men from this line tested before speculating about that.

<sup>35</sup> For these three men, all thirty of the additional markers perfectly match the R1b1c7 (“Ui Neill”) modal haplotype.

<sup>36</sup> Remember that Group 2 is the “Singletons” Group – JMc is John McEwan. He is at quite a considerable genetic distance from the nearest Ewing and cannot be considered related in a genealogic time frame. His having more differences on the 67-marker panel really doesn’t give us particularly useful additional information about the large group of closely related Ewings, but JM3, a new participant (James McCartney Ewing, who has an article in this issue of the Journal), is only at genetic distance 1 from John McEwan on the 12-marker panel, and he has ordered the upgrade to 67-markers because that could be very informative about their relationship to one another.

couple hundred bucks per participant, but these can also be ordered one at a time for prices ranging from \$6.20 to \$19.88 each. Other testing companies offer other panels and individual markers. As I recall, there are about 200 potentially useful Y-STR markers, but I don't know how many of these are commercially available. Plainly, we need to focus our efforts. Using the "shotgun" approach would be too expensive for this Scot; I'm thinking we should choose a few likely markers and just test these. Maybe I'll send an EMail to my old granddad, George W. Ewing, and see if he'll pay for a couple more markers on the chance he can get me out of his will.

## **What is Our Dream Trip?**

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

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

We have already begun working on trying to understand how our DNA results may help us with this, and I plan to dedicate next issue's article to some discussion about it. I have also persuaded David Wilson, who is the group administrator of the FtDNA R1b1c7 haplogroup project, to write an article for the next issue outlining his research results so far and discussing what implications these have for the Ewing results. Any of you that have sponsored Ewing Surname Y-DNA Project participants who fall into "the large closely related group of Ewings" should add your results to the R1b1c7 project if you have not already done so, or EMail me and I will be happy to do it for you. There is no additional cost or other bother involved, and if David Wilson gets this information soon, he will be able to do a better analysis for us.

I would very much appreciate those of you who have good solid documentation of the specific locality where the Ewing ancestors of any project participant were living before immigration sending it to me (or sending it again, if you have previously sent it; I have only just now started trying to track this closely). I'm really trying to nail this down to the county level in as many cases as possible.

## **To Join or Get More Information**

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

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

## ***Ewing Settlers of Southwestern Pennsylvania Part 2: William, Grandson of Squire James Ewing***

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

Squire James Ewing (1733-1825) – a grandson of James Ewing of Inch Island – migrated West from Cecil County about the time (1773) that Westmorland County, Pennsylvania, was created from Bedford County. He was accompanied by his wife, Mary McKown, and first son, William. It is probable that he first settled land along Montours Run, near its mouth with the Ohio River, in the area that became known as Ewing's Mill. His 1814 will refers to "land on Montours Run adjoining David Smith, William Holland and a second parcel held by patent on which are both a Grist Mill and Saw Mill lying (together, my whole claim on the waters of Montours Run)." He subsequently homesteaded – with the assistance of several slaves to help clear his land and erect improvements – some 680 acres in the area near Walker's Mill in Collier Township, Allegheny County, Pennsylvania. His considerable impact on the Walker's Mill area included having a still on his land, providing a fort to which people could retreat during Indian raids and being one of the Founders and, for many years, Elders of the Montour Presbyterian Church.

One of Squire James' nephews, Alexander, followed him to the area. Prior to moving to Allegheny County, Alexander lived in Adams County, Pennsylvania. He was a teamster and hauled goods back and forth between Eastern Pennsylvania and the Allegheny County area. He moved to the Allegheny County area about 1779 and settled in North Fayette Township on land to the west of land owned by Isaac and Gabriel Walker (and which he probably purchased from the Walker's). He was accompanied by his wife, Jean Anderson, and his first two sons, John and Thomas. Alexander died in the late 1790's, and his progeny and their descendants had an impact on the area similar to Squire James' impact.

Inter-marriages were common among the families in the church-based communities of the time. Squire James' descendants belonged to the Montour Presbyterian Church and Alexander's descendants belonged to the (physically quite close but philosophically quite distant) Union Presbyterian Church. Primarily because of this, Squire James' descendants tended to inter-marry with different families than did the descendants of Alexander.

There were cross-overs. One was the cross-over between the descendants of Squire James and Alexander themselves: James William Ewing, a great-grandson of Squire James, married Ida May Ewing, one of Alexander's great-granddaughters. The genealogical records regarding the one- to two-generation ancestors of James William and Ida May are quite confused, and often flat-out wrong, because of the appearance of many men named William: James William's father and grandfather were both William's; one of James William's first-cousins-once-removed was named William; Ida May's grandfather was a William; and, to top it all off, James William was born William James and didn't change his name to James William until shortly after the 1880 Census.<sup>37</sup>

Particularly confused and error-full is the genealogical record for the father of James William Ewing: William Ewing (~1810~1875). The purpose of this article is to sort out and correct this record through a biographical sketch and timeline for William Ewing (~1810~1875).

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<sup>37</sup> To reduce confusion in this article, James William is *never* referred to as William James.



William Harvey the Cousin was also a next-door neighbor. His father, Samuel the Uncle, died in 1822. Samuel the Uncle's widow, Letitia Ann, kept the family together, and they continued to reside in Fayette Township until at least 1830. Sometime during the 1830's they moved— "lock, stock and barrel" — north to Kiskiminetas Township in Armstrong County. However, William Harvey the Cousin didn't move with them. Instead, he moved in with the family of William the Father, his uncle, perhaps as an apprentice to learn some skill or maybe just to provide another set of hands to farm the land. So, when William was approximately 20 years old, William Harvey the Cousin and William became "brothers" living in the same household; William Harvey the Cousin was slightly older than his "brother" William.

When William the Father died in 1845, he gave William Harvey the Cousin part of his land. This land was separated from William's by a conditional line that had, somehow, been established before William the Father prepared his will and is cited in his will. Around 1850, William Harvey the Cousin married Sarah the Cousin and decided to join his family. William Harvey the Cousin sold the land he had received from William the Father, and William Harvey the Cousin and Sarah the Cousin moved north to live near either William Harvey the Cousin's brother, James, in Beaver Co, or his mother and brothers in Kiskiminetas Township, Armstrong Co.<sup>40</sup> When Sarah the Cousin died in 1855, William Harvey the Cousin brought her body back to Robinson Township to be buried in the Montour Presbyterian Church cemetery.

After the death of his parents, William first married Jane (Hoey Nobel) Ewing the First Wife. The Hoey's and the Ewing's lived next to each other, so William had grown up living next to Jane. They were certainly acquaintances and possibly playmates. Sometime before 1853, Jane (Hoey Nobel) Ewing the First Wife lost her first husband, a Mr. Nobel. Shortly after the birth of William and Jane (Hoey Nobel) Ewing's children — Lizonia D. in 1854 and Robert B. in 1856 — Jane (Hoey Nobel) Ewing the First Wife died. The late 1840's and early 1850's was a bad time — health-wise — in the area and this may have contributed to her death. Alternatively, she may have died during childbirth.

William then married Jane (Nesbit) Ewing the Second Wife, a relative of William's sister, Mary E., who had married David E. Nesbit. At the time, it was common for widowers to re-marry, often quickly, to provide a mother for his infant and underage children. William and Jane (Nesbit) Ewing's first child was James William Ewing, born in 1858. Shortly thereafter, William and Jane had a child who died at birth in 1861. There was possibly a different-sex sibling, a twin, who also died at birth in 1861. Jane (Nesbit) Ewing the Second Wife died in 1861, perhaps coincident with the birth of these children.

William lived out his life — accompanied by his children Lizonia, Robert and James William — near the families of his brothers James and David K. Ewing. After William died in 1875, two of his children — Lizonia and James William — continued to live together on the family homestead. By the time of the 1880 Census, Robert was 23 or 24 and had married and left home. Lizonia and James William, however, were living together in 1880; she was 25 years old and the housekeeper identified in the census record, he was a 22 year-old student. James William Ewing subsequently married Ida May Ewing who was a descendent of Alexander Ewing, a nephew of James Ewing. James William Ewing and Ida May Ewing were third-cousins-once-removed.

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<sup>40</sup> Alternatively, it's possible that William Harvey the Cousin moved to Pittsburgh and became a lawyer.

## Timeline Summary

The table on the following pages provides a timeline summary of the life events for William and his relatives. Census records are a primary source for this table's information, and census data are given exactly as they appear in the census records, including, for example, the misspelling of names. The shaded rows provide the census data and the other rows indicate other life events. Inferred ages at the various end-of-decade census points are also included using a special notation.<sup>41</sup>

*William Ewing Riddle is a great-great-great-grandson of Squire James Ewing (s/o Alexander who was s/o James Ewing of Inch Island). Squire James settled, during the 1770's, in Chartiers Township immediately to the west of Pittsburgh, Pennsylvania. Bill is the Web Master for Clan Ewing's web site and Editor of the Journal of Clan Ewing. Outside his genealogy work, he helps organizations certify that their software development procedures lead to high-quality results and meet regulatory constraints. He holds advanced degrees from Cornell and Stanford and has worked in academia, industry and government.*

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<sup>41</sup> Notation:

- (x) indicates an age appearing in a census record
- {x...y} indicates an age range resulting from a Census Profile
- [x] indicates a hypothetical age, or age range, resulting from going backwards from an age appearing in a census record or forwards from an age range resulting from a Census Profile

	<b>William the Father</b>	<b>William</b>	<b>Jane (Hoev Nobel) the First Wife</b>	<b>Jane (Nesbit) the Second Wife</b>	<b>William Harvey the Cousin</b>	<b>Sarah the Cousin</b>
<b>1820</b>	{55...59}: ...liam Ewing; 2 Males 10<>15, 1 Male 16<>18, 1 Male 45<, 1 Female 10<>15, 1 Female 26<>44, 1 Female 45<	{9...10} living at home (see census record for William the Father)	[?]		{10...15} living at home: Samuel Ewing; 2 Males 0<>9, 2 Males 10<>15, 2 Males 19<>25, 1 Male 45<; 2 Females 16<>25, 1 Female 45<	
				1824: born	1822: his father – Samuel the Uncle – writes his will and dies	
<b>1830</b>	{65...69}: William Ewing; 1 Male 15<>19, 1 Male 20<>29, 1 Male 30<>39; 1 Male 60<>69; 1 Female 10<>14, 1 Female 20<>29, 2 Females 30<>39, 1 Female 60<>69	{19...20} living at home (see census record for William the Father)	[?]	[6]	{20...25} living at home: Letty Ewing; 1 Male 0<>4, 1 Male 10<>14, 2 Males 15<>19, 2 Males 20<>29; 1 Female 20<>30, 1 Female 40<>49	[0] [newborn]
					before 1840: moves into the household of William the Father when his family moves to Armstrong Co	
<b>1840</b>	{75...79}: William Ewing; 1 Male 10<>14, 1 Male 20<>29, 1 Male 30<>39, 1 Male 70<>79, 1 Female 20<>29, 1 Female 70<>79	{29...30} living at home (see census record for William the Father)	[?]	[16]	{30...35} – living in the household of William the Father (see census record for William the Father)	{5...9} living at home: Rebecca Ewing; 3 Males 5<>10; 2 Females 0<>5; 1 Female 5<>10; 1 Female 10<>15; 1 Female 30<>40

	<b>William the Father</b>	<b>William</b>	<b>Jane (Hoey Nobel) the First Wife</b>	<b>Jane (Nesbit) the Second Wife</b>	<b>William Harvey the Cousin</b>	<b>Sarah the Cousin</b>
	1841: files petition <sup>42</sup> 1842: buys the land <sup>43</sup> 1845: writes will and dies <sup>44</sup>					
<b>1850</b>		William {39}: Dwelling 46, Family 46; Real Estate Value 3000; William Ewing, 39, Farmer	[?]	[26]	no census record found	no census record found

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<sup>42</sup> The petition concerned a small piece of land Squire James bought after preparing his will in 1814. It asks for the land to be evaluated.

<sup>43</sup> William the Father elected to buy the land at its determined value.

<sup>44</sup> In his will, William the Father leaves William his home and most of the land on which he, William the Father, was living. In this will, William the Father also leaves William Harvey the Cousin some of the land on which he, William the Father, was living.

	<b>William the Father</b>	<b>William</b>	<b>Jane (Hoey Nobel) the First Wife</b>	<b>Jane (Nesbit) the Second Wife</b>	<b>William Harvey the Cousin</b>	<b>Sarah the Cousin</b>
		<p>circa 1853: marries Jane (Hoey) Nobel</p> <p>1854: daughter Lizonia is born</p> <p>1856: son Robert is born</p> <p>1856/57: loses his first wife</p> <p>circa 1857: marries Jane Nesbit</p> <p>1858: son James William is born</p>	<p>before 1853: widowed by the death of her first husband</p> <p>circa 1853: marries William</p> <p>1854: daughter Lizonia is born</p> <p>1856: son Robert is born</p> <p>1856/57: dies</p>	<p>circa 1857: marries William</p> <p>1858: son James William is born</p>	<p>circa 1850/55: at age 40-45, marries Sarah the Cousin and moves "north" with her</p> <p>1855: present at the filing of a partition regarding his father-in-law's land</p> <p>... <i>nothing further known</i></p>	<p>circa 1850: at age 20, marries William Harvey the Cousin and moves "north" with him</p> <p>1855: dies</p>
<b>1860</b>		<p>William {36 [sic]} : Dwelling 134, Family 132; Real Property 8720, Personal Property 1126; William Ewing, 36, farmer; Jane A - 36, Robert B (attending school) - 4, Lizona D (attending school) - 6, William J - 2; Robert Symms (laborer) - 36</p>		<p>(36) in husband William's record (see census record for William)</p>		

	<b>William the Father</b>	<b>William</b>	<b>Jane (Hoey Nobel) the First Wife</b>	<b>Jane (Nesbit) the Second Wife</b>	<b>William Harvey the Cousin</b>	<b>Sarah the Cousin</b>
		1861: one or two additional children are born and die as infants		1861: one or two additional children are born and die as infants; died (perhaps in childbirth)		
<b>1870</b>		William (60): Dwelling 20, Family 20; Real Estate Value 15000, Personal Estate Value 100; Wm Ewing, Farmer, 60; Lazona (House Keeper) - 15, Robt B - 13, W J - 11				
		1875: writes will and dies				
<b>1880</b>		William's daughter Lizonia (25): Dwelling 126; Family 133; Lizona D., 25, Keeping House; W. James (brother), 22, Attending School				

## Reviews

### Book: A History of Surnames of the British by C. L'Estrange Ewen

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

Many of you have come across the preposterous legend that the Ewing name originated as “E-wing,” an abbreviation for the “Eagle Wing Clan,” which was supposed to have been established after some Celtic shepherds near Loch Lomond rescued a child from an eagle’s aerie. Evidently, it didn’t occur to whoever concocted this story that these folks wouldn’t have been speaking English.<sup>45</sup> This reminds me of a probably apocryphal story about a Texas legislator, who is reported to have argued in a debate about bilingual education, “If English was good enough for our Lord Jesus Christ, it is good enough for our children!”

Now we have found what may be the definitive linguistic analysis of the origin of the Ewing name. *Clan Ewing's* web site – *www.ClanEwing.org* – has recently added a transcription of Chapter 14 of *A History of Surnames of the British*, by C. L'Estrange Ewen.<sup>46</sup> This is a rather interesting, extensively documented resource on the origin of the Ewen/Ewing name. John D. McLaughlin brought this to our attention and supplied an optical character recognition (OCR) transcript. I found a copy of the book in the University of New Mexico Library and edited the OCR transcript, trying to put in the diacritics and Greek script as best I could. You can find the result in the Ewing Reading Room Section of the *Clan Ewing* web site under Articles and Research Reports.<sup>47</sup>

Evidently, C. L'Estrange Ewen was quite a prolific scholar and author in the early part of the last century. In addition to this book, he wrote several works about subjects ranging from witches and pirates to Shakespeare, as well as some genealogical treatises. I haven't been able to turn up a biography of him, but he must have been quite a character. Let me quote from his first paragraph to give you a taste of his writing:

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.

This book is a musty, erudite adventure through the philological scholarship of bygone days. As the title suggests, the book is about the history of surnames in the British Isles. It speaks in exhaustive and exhausting detail about the various ways in which surnames originated, as in physical characteristics,

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<sup>45</sup> In modern Gaelic eagle-wing would be *iolar-sciathán*, and in Cymric it would be *eryr-adain*. Admittedly, I have no idea how Celtic languages handle the genitive case and have ignored case altogether, but one would, I think, really have to stretch to get E-wing out of either of these.

<sup>46</sup> Ewen, C. L'Estrange. *A History of Surnames of the British*, The Macmillan Co.: New York (Kegan Paul, Trench, Trubner & Co., Ltd.: London), 1931, pp 352-365.

<sup>47</sup> If you don't have access to the Internet and would like a copy of this, please send a self-addressed envelop with 87 cents postage to me at 1621 Roma NE, Albuquerque, NM 87106 and I will send you a copy.

occupations, place names, and genealogic connections, and of the various linguistic sources of British names, including Celtic, Germanic, Scandinavian and Norman. Along the way, it reviews some of the history of Britain and its sundry visitors and invaders. It gives long lists of names, both familiar and very, very strange. And it lists hundreds of references to manuscripts dating back to the beginning of the written word.

Chapter 14 is of particular interest to us, because in this chapter, Ewen uses his own surname as an example for performing a comprehensive analysis of a name and its variants, and he makes some rather remarkably educated guesses about what the deep origin and original meaning of the name may be. After reviewing and entertaining many hypotheses, Ewen finally suggests that the name probably originated in the Celtic word for yew, a sort of tree useful for making bows, and therefore may have been applied to “bow-warriors” or archers, with the caveat that:

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 ...

Whatever the case may be, if you haven't read Ewen's chapter and you think you know what there is to know about the history of our name, you have another thing coming. My jaw is still hanging slack in amazement at the number of documents Ewen consulted, the number of libraries he must have visited and the number of languages he must have been able to read to research this work. I highly recommend his book to anyone who is interested in learning the definition of “thorough.”

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

## ***Materials from Members***

### **Memories and 800 Recipes from the Family and Friends of Mary Nell McMichael Anderson**

In 1995, Nell Anderson – a sibling of *Clan Ewing* Genealogist James McMichael – previously prepared a cookbook dedicated to *Clan Ewing* Founder, Rev. Ellsworth Samuel Ewing, containing recipes intermixed with genealogical information. Many members purchased a copy; so many that copies of this cookbook are no longer available!

She has recently prepared a similar cookbook with pictures of her family and grandparents J. W. and Mary Ella Ewing. It contains one of her favorite recipes for Cranberry Relish:

Start with a quart of cranberries, washed and ground. Add the ground pulp of two oranges and the rind of one orange. Add the juice of one lemon. Add one-and-a-third cup of sugar and a half-cup of chopped pecans.

Copies are available for \$12, postage paid. Contact Nell at *deanandnell at gmail dot com*, +1 479.996.2222 or 705 Skyview Drive, Greenwood, Arkansas 72936.

### **The Lost World of James Smithson: Science, Revolution, and the Birth of the Smithsonian**

Heather Ewing, an architectural historian and daughter of *Clan Ewing* members Ted and Angie Ewing, has published the first-ever biography of James Smithson, the Englishman who bequeathed his fortune to establish the Smithsonian Institution, the largest museum and research complex in the world. This book is the result of six long years of research done in four languages throughout the dusty archives of Europe. Heather will be making a book-launch tour that includes appearances in Connecticut, New York City, Washington DC (at the Smithsonian and the British Embassy), and London. Reviews of the book may be found at:

[www.WashingtonPost.com/wp-dyn/content/article/2007/04/19/AR2007041902088.html](http://www.WashingtonPost.com/wp-dyn/content/article/2007/04/19/AR2007041902088.html)  
[www.Bloomberg.com/apps/news?pid=newsarchive&sid=aHg372H7ques](http://www.Bloomberg.com/apps/news?pid=newsarchive&sid=aHg372H7ques)

## ***Information Available and Sought***

### **Vital Records of Nova Scotia, Canada**

Early vital records of Nova Scotia, Canada, may be viewed over the Internet for the first time and for free, thanks to a joint project by the Genealogical Society of Utah, FamilySearch, and the Nova Scotia Archives and Records Management (NSARM). The records include one million names found in birth records from 1864 to 1877, marriages from 1864 to 1930, and death records from 1864 to 1877 and 1908 to 1955. The information may be searched at [www.NovaScotiaGenealogy.com](http://www.NovaScotiaGenealogy.com).

## Buchanan Ewing of Trenton, New Jersey

I am Jessie Ewing Snyder. My father and grandfather were both Buchanan Ewing of Trenton, New Jersey. I believe my father's uncle was the lawyer Maskell Ewing. We are also related to President James Buchanan and, somehow, Stephen Foster.

When my father died, I was in charge of his safety deposit box. Only the most precious of things remained. He was younger than his brothers (Hunter and Edward), so he would have been given these by his father or mother. One is an ivory dying lion about 6-to-7 inches long with a stick through it and a saying on the base, "Helvetetiorum fidel ac virtuti." Whether this is related to the Ewing Clan, I don't know.

The other item which seems very important – I don't know why he would have left it in his safety deposit box otherwise – is an oval piece of metal with a large hook on the back. To me it looks like a very old belt buckle. On it is a soldier wearing a helmet carrying a sword and riding a galloping and upstanding horse. Above the soldier is a bird with a large wingspan holding a garland of laurel or wheat. At the bottom, of greatest interest to me, are the capital letters TBVH. Could it stand for the name of a battle or group of warriors?

If you have any information regarding any of this, please let me know. I can be reached at *JESnyder5 at aol dot com*.

I just read that, according to history, the six original immigrants were brothers and one may have been named Alexander Ewing. My son is Alexander Ewing Snyder.

I am proud of my lineage. My father was a very fine and brave gentleman, quite tall.

By the way: Recently, I sold a document with the name James Ewing on it as treasurer or secretary of New Jersey and with the signatures of George Washington and Thomas Jefferson. Now I regret having sold it!

## Upcoming Events

**May 2007:** The National Genealogical Society Conference, in Richmond, Virginia, May 16-19, 2007 coincides with the 400<sup>th</sup> anniversary of the founding of Jamestown. If you have ancestors from Virginia, you might want to consider attending. If you can't attend, the next best thing is to study the Registration Brochure for resources and topics in Virginia. If you are not an NGS member, check the brochure online at their web site: [www.NGSGenealogy.org](http://www.NGSGenealogy.org).

**September/October 2007:** Legacy's annual Genealogical Cruise will be held September 19, 2007, through October 1, 2007. The cruise will depart from Vancouver, BC, Canada, and terminate in Honolulu, Hawaii. Presentations focus on the effective use of Legacy and its companion software programs. Visit [www.LegacyFamilyTree.com/CruiseInfo\\_2007.asp](http://www.LegacyFamilyTree.com/CruiseInfo_2007.asp) for more information.

**October/November 2007:** Wholly Genes' 3<sup>rd</sup> Annual Genealogy Conference and Cruise will depart from Ft. Lauderdale, Florida, on October 28, 2007 and return to Ft. Lauderdale on November 4, 2007, after sailing through the eastern Caribbean. While Wholly Genes is the provider of *The Master Genealogist* (TMG), presentations will address a wide variety of topics and the use of other genealogy programs. Additional information appears at [www.WhollyGenes.com/cruise.htm](http://www.WhollyGenes.com/cruise.htm).

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

### ***Echoes of the Shenandoah***

#### **Things to Know Before You Go**

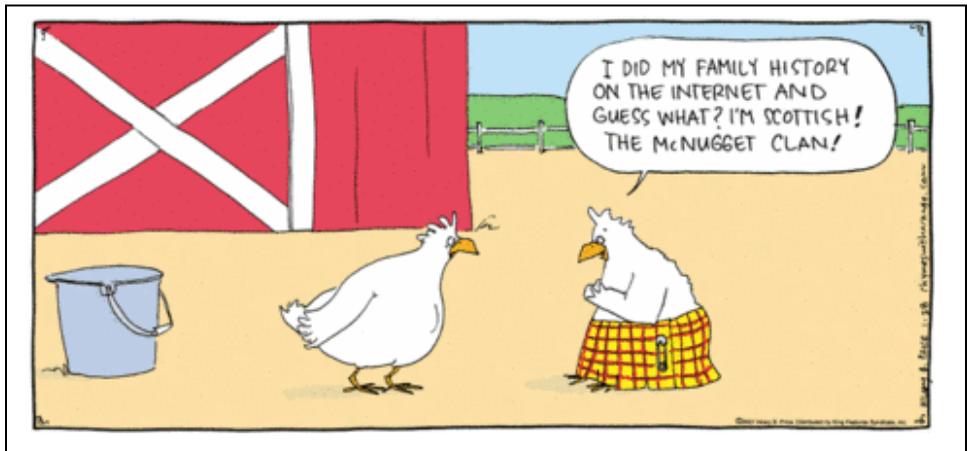
##### **Flying to Winchester**

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

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

## ***Genealogy's Golden Moments***

Did you ever wonder how well genealogy information has been "cooked?"



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# **Echoes of the Shenandoah**

## **Tenth Gathering of *Clan Ewing in America***



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

September 18-21, 2008

# ***Clan Ewing in America***

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

## **The Journal of Clan Ewing**

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

## **Membership**

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

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

## **Contributions**

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

## ***Clan Ewing in America***

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