



Clan Munro Australia

Newsletter of the Clan Munro (Association) Australia

Volume 4 Issue 3 December 2007

Have you visited our Website at <http://clanmunroaustralia.org/>



Chat



This Month

Bet & I wish you all a very happy Christmas and prosperous New Year & please keep sending me your stories

I hope you all celebrated St Andrews Night.

ChatPage 1
 WelcomePage 1
 Black Music From Scotland.....Page 2
 Haggis – The True Story.....Page 3
 Our Families.....Page 5
 William Munro.....Page 5
 Our Ron Honoured.....Page 6
 Mackenzie Munro.....Page 7
 Jane (Munro) Lines.....Page 7
 ValePage 8
 Can You Help?.....Page 7
 Membership.....Page 8

Next Newsletter

I am a bit behind with the next newsletter but to date have an article on the Munros at Culloden? There will also be an update on the DNA project and whatever else I can dream up – perhaps the early shipbuilding industry in Inverness with some Munro connections.

Kindest regards,

Don

These are not Christmas trees shown above – these trees represent a new initiative to reforest the Foulis lands

As I checked through the Scottish Munro website I found a new item by Sarah Munro of Foulis. It has the title “Dedicate a Tree. The Gift that grows” We are invited to sponsor a tree to be planted in an avenue or woodland. I will not give all the details here as I have attached the article for those of you who are not on the internet. There has already been some interest shown from email members, so if you would like to take part and save the full cost of an individual bank draft, I will coordinate the project. If you would like to be part of the bulk sending, just return the form to me (no money just now) and I will work out what each of us owe taking into account the exchange rate at date of sending, share of bank draft & postage.

This is a wonderful idea which will allow us not only remember a loved one or ancestor but also play our part in the re-planting of those trees uprooted by the storm that devastated so much of the Foulis woodland.

I must say that I found this month’s article by Ben McConville linking American Gospel music to the Free Church of Scotland Psalm singing and Presenters, quite fascinating. You can listen to the Psalm singing by clicking on the link provided at the end of the article.

We also have the *true??* story of the haggis, courtesy of Bruce Munro from Canberra. I am sure you will be amazed, as I was, to read about that strange Scottish beastly and the attempts being made to breed out the one short leg and also to ensure that there are enough of them to supply the Scots with their traditional meal as well as making sure that there are plenty for those who only sample this delicious fare on Burn’s Nights or some other special occasion.

As well as having photos of weddings, grand children & great grand children, this month I have included a couple of family photos and would like to continue to do that. So, if you have a photo of your family or maybe some of your ancestors that you would like to see in the newsletter, please send them to me – by email if possible, otherwise a copy by mail will be fine as I can scan it.

Welcome To Our New Members

Welcome to Ronda Finnigan from Roma in Queensland and her husband, John, who has also joined. Ronda is descended from Jane Munro who came to Australia in 1855 on the “Nabob”. Jane married John Lines who arrived in Moreton Bay, Queensland on the “New Great Britain” in 1857. Ronda tells me that there is a Donald Munro & a Williamina (Lena) Munro buried in Roma, so if you think they me be yours, let me know & Ronda & John will provide more details.

Black Music From Scotland? It could be the Gospel Truth

So your ancestors spoke Gaelic and emigrated to America? Although it sounds a bit far fetched, it is quite possible that they played a part in the origin of black gospel music. When I read Ben McConville's article in the Scotsman about how black American gospel music originated in Scotland and not Africa, I just had email him and ask his permission to use it in our newsletter. Ben readily agreed and I have reprinted his article in full below

The church elder's reaction was one of utter disbelief. Shaking his head emphatically, he couldn't take in what the distinguished professor from Yale University was telling him.

"No," insisted Jim McRae, an elder of the small congregation of Clearwater in Florida. "This way of worshipping comes from our slave past. It grew out of the slave experience, when we came from Africa."

But Willie Ruff, an Afro-American professor of music at Yale, was adamant - he had traced the origins of gospel music to Scotland.

The distinctive psalm singing had not been brought to America's Deep South by African slaves but by Scottish émigrés who worked as their masters and overseers, according to his painstaking research.



Ruff, 71, a renowned jazz musician who played with Duke Ellington and Dizzy Gillespie, is convinced the Florida congregation's method of praise - called 'presenting the line', in which the psalms are called out

and the congregation sings a response - came from the Hebrides.

Ruff explained: "They had always assumed that this form of worship had come from Africa, and why not?"

"I said to him I had found evidence that it was Scottish people who brought this to the New World, but he just would not believe it. I asked him what his name was. He said McRae, and I just replied: 'There you go'."

Psalm singing and gospel music are the backbone of the black Church in the United States, with gospel music CD sales alone worth half a billion dollars last year. Ruff's research has massive cultural implications for Afro-Americans and alters the history of American culture.

".....it was Scottish people who brought this to the New World....."

He said: "We as black Americans have lived under a misconception. Our cultural roots are more Afro-Gaelic than Afro-

American. Just look at the Harlem phone book, it's more like the book for North Uist.

"We got our names from the slave masters, we got our religion from the slave masters and we got our blood from the slave masters.

"None of the black people in the United States are pure African. My own great great grandparents were slaves in Alabama. My grandmother's maiden name was Robertson.

"I have been to Africa many times in search of my cultural identity, but it was in the Highlands that I found the cultural roots of black America.

"I hope to inform the perception of Afro-Americans, and what a gift that is, to give people something to go on.

One of the great tragedies of the Afro-American experience is that few can trace their families beyond the bill of sale. After that it's vague: the name of a ship and never the port of embarkation. The watery highway that those ships took leaves no trace."

No.....This way of worshipping comes from our slave past.

Ruff added: "There are probably more descendants of the Highlands in the

United States than there are in Scotland. There are a huge amount of Afro-Americans with light skin or red hair like Malcolm X. What were his origins?

"Storytelling and music are some of the best ways to document the true integration and movement of people, because the music can't lie."

Ruff's journey of discovery started as a child in his home Baptist church in Alabama, when he would listen to elders present the line, which predates, and was an influence on, gospel music.

"I remember this captured my imagination as a small child. The elders, some born into slavery, say the lines in unison. They were dirge-like, impassioned melodies. They were illiterate and poor, they had nothing, but they had that passion in their singing. I, like everyone else, assumed it was unique to black congregations in the United States, having grown out of slavery."

But last year, during a casual visit to the Presbyterian Church in Cumberland, Alabama, Ruff stumbled on a predominantly black congregation that sang the same way as the Baptist congregation of his childhood.

"Not singing the they were same deeply the same



only were they same psalms, singing in the profound way, with passion which cries

out. The tears began to flow."

They believed the method of worship came from Africa, but Ruff started to ask whether white Presbyterian congregations sang in the same way.

The academic began researching at the Sterling Library at Yale, one of the world's greatest collections of books and papers. He found records detailing how Highlanders had settled in North Carolina in the 1700s. I found evidence of slaves in North Carolina who could speak only Gaelic. I also heard the story of how a group of Hebrideans, on landing at Cape Fear, heard a Gaelic voice in the dialect of their village. When they rounded the corner they saw a black man speaking the language and assumed they too would turn that colour because of the sun. When I made these connections, I thought: 'That's it, I'm going to the Hebrides.'

A chance meeting with James Craig, a piper with the Royal Scots, put Ruff in touch with congregations in Lewis and Donald Morrison, a leader of singing.

"When I finally met Donald, we sat down and I played him music. It was like a wonderful blind test. First I

played him some psalms by white congregations, and then by a black one. He then leapt to his feet and shouted: 'That's us!'

"When I heard Donald and his congregation sing in Stornoway I was in no doubt there was a connection." Yesterday, Jamie Reid-Baxter, a history research fellow at Glasgow University and a psalm expert, said: "This sounds extremely plausible because of the link to the Scottish slave-owners, who would definitely have brought that style of singing with them."

"The slaves would have heard the Scots singing like that, and both these forms of music are a way of expressing religious ecstasy. It's an intriguing idea."

Warwick Edwards, a reader in the music department of Glasgow University, added: "Psalm singing from the Western Isles is certainly known in America. Whether you can link that up with gospel music is another matter. It's new to me."

"One should never underestimate the longevity of these deep-down traditions. They cross oceans and people should be encouraged to investigate this further."

Ruff's research on the integration of Highland culture into black America expands conventional wisdom on Scotland's legacy in the southern states of America.

Although the Enlightenment, especially Francis Hutcheson's *A System of Moral Philosophy*, inspired the abolitionists in both Britain and America, Scotland's darker role in the slave trade is also well known. Scots were influential in founding the Ku Klux Klan, including the traditional Scottish symbol of the burning cross and the KKK's oath ceremony, which originated from a Highland custom.

Ruff said: "There will be Scots who are uncomfortable with the relationship and the involvement in the slave

trade. But the Scots are like anyone, and there were many who were abolitionists and who set up schools for black children after emancipation."

While Ruff's claim has been welcomed in Scotland, it has been met with a far less favourable response in his native country.

Bobby Jones, producer of the weekly Gospel Explosion television programme which reaches more than four million viewers in the United States, is not swayed by Ruff's argument. "Gospel music is black music," he insists.

Ruff's next mission is to return to Scotland to document and record the congregations of Lewis.

"I'll be there later this year and hope to record them there and also make recordings of American congregations. In another 100 years I doubt this form of worship will still be around. It's sad to say that on both sides of the Atlantic this is dying out."

"In the Hebrides there are few young people in the churches and this is also the case in the States. In a sense, I aim to preserve a legacy."

The lasting legacy of Ruff's research is an anthropological revelation which forces the re-evaluation of the history of two peoples. Now Afro-Americans, frustrated in their search for antecedence in their African line, might turn to their Scottish roots. As Ruff said "Why did they leave this to a musician? This is the job of an anthropologist."

This article:

<http://news.scotsman.com/music.cfm?id=961062003>



If you would like to hear a sample of the Psalm singing click on this [Gaelic Psalm Singing](#) (with the control button pressed) then on Audio clips and then on one of the Psalms highlighted in red eg "Kilmarnock".....Don

Haggis – the True Story?

Burn's Night will soon be here, so what better time to give you the true story of the haggis & the attempts being made to farm the wee beastie. This story was sent to me by one of our Canberra members who is engaged in the field of veterinary science and as the article has been taken from the Veterinary Record (a prestigious UK veterinary scientific journal) so who can doubt its veracity? To clarify some of the Scottish words with which you may not be acquainted, here are their meanings. Stappit: usually crammed full but in this case, pregnant (that's close!); scuddle: herd; stoatin fu: blind drunk or drunk as a skunk; uisge bheath: whisky. Tthe technical terms are, of course, self explanatory.

Applications of ultrasonography in the reproductive management of *Dux magnus gentis venteris saginati* (see translation below) M. King, L. Cromarty, C. Paterson, J. S. Boyd

***Dux magnus gentis venteris saginati* is considered to be a Scottish delicacy; however, depleting wild stocks has resulted in attempts to farm them. Selective breeding has been successful in modifying behaviour, increasing body length, reducing hair coat and improving fank (litter) size. However, there are still significant problems associated with the terrain in which they are farmed. This article describes the use of ultrasonography in the reproductive management of this species and the introduction of new genetic material in an attempt to address these problems, with the aim of improving welfare and productivity.**

Dux magnus gentis venteris saginati (which translates literally as 'great chieftain o' the puddin' race'), more commonly known as the haggis, is an ancient creature that inhabits mountainous areas of the world. However, it is usually associated with the highlands of Scotland, where it is mentioned in the literature as far back as the

year 10Oatcake (McCrumbly 10Oatcake). The Scottish haggis (*Haggis Scoticus vulgaris*) is a shy creature that is not commonly sighted in the wild (Fig 1). It has adapted uniquely to the inhospitable terrain in which it lives, in that its left ipsilateral pair of legs (*membra thoracici et pelvine sinistra*) are considerably longer than

its right ipsilateral pair (membra thoracici et pelvine dextra), allowing it to graze along the steep mountain slopes towards the rising sun and move through the heather.

The wild haggis is a seasonal breeder with a gestation period of 56 days. Mating takes place on November 30, when libido increases as a result of the few wee drams partaken at St Andrew's night parties up in the glens. As a result of these indiscretions, most hagglets are born on January 25. It is also on this date that the annual cull of mature haggii takes place. With the stappit (pregnant hags) safely in their burrows, the



FIG 1: A wild haggis (*Haggis Scoticus vulgaris*) grazes with her two hagglets on a steep slope. Note the long left pair of legs & the thick hair coat

entire village helps to drive the rest of the

haggis scuddle towards the end of the glen where, forced to turn abruptly in a confined space, they are incapacitated by their uneven leg length and lose their footing to tumble down into strategically placed nets. The size of the mesh is carefully regulated to ensure that only mature animals are ensnared. The writings of Rabbie Burns greatly increased the popularity of the haggis as a culinary delicacy (Burns 1786), and the day of the annual cull is now celebrated by Burns' suppers. However, because the harsh climate limits wild haggis fank (litter) size to only two or three hagglets, this increased popularity eventually resulted in it becoming an endangered species.

Most of the haggii for production in Scotland are now



FIG2: Attempted transcutaneous imaging in a farmed hagg (*Haggis Scoticus not so vulgaris*) Note the absence of hair & the elongated body

farmed to cope with demand, while preserving wild stocks. Selective breeding has successfully increased body length, reduced hair coat, modified (drinking) behaviour, reduced seasonality and increased fank size. However, the uneven leg length still poses a

problem as it requires the provision of suitably inclined grazing.

Attempts to rear haggii on flat ground in the lowlands resulted in a high incidence of 'falling-over disease', a condition similar to that affecting a large number of Scotsmen and veterinary students on a Friday night, and colloquially known as 'stoatin' fu" (McTopsy and others 1969). Although not usually fatal, it can cause significant naggng within the scuddle, which disrupts production.

The aim of the present project was to introduce genetic material from a variety of haggis from the southern hemisphere, *Haggis mundus novis*, also known as *Haggis backtofrontus*. This variety is membra dextra

FIG 3: Farmed hagg (*Haggis Scoticus not so vulgaris*) and her fank of nine hagglets at two days old

longa as opposed to the Scottish membra sinistra *longa*. The intention was to

produce even-legged haggii (membra aequae) that could graze on flat land, thereby improving welfare and productivity under farmed conditions. Animal movement restrictions prevented the importation of a live male haggis or hagg from the southern hemisphere, and therefore artificial insemination was attempted for the first time in this species.

MATERIALS AND METHODS

An adult farmed Scottish hagg was scanned daily throughout the oestrous cycle using a Powervision (Toshiba) ultrasound system and a 12 MHz linear transducer (Fig 2). At ovulation, the hagg was sedated using 4 drams/kg uisge bheath (Whyte and MacKay)



and artificially inseminated with imported frozen southern hemisphere haggis semen. The hagg was scanned daily until pregnancy was detected and then throughout gestation until parturition at 56 days.

RESULTS

The mineralising limb bones were clearly shown on the scan, and careful examination revealed the limb length in several fetuses. In male fetuses, the sporran pouch was clearly visible between the hindlegs, presenting an important feature for in utero sexing in this species. The resulting fank contained nine hagglets (Fig 3). Two were membra dextra longa, two were membra sinistra longa, four were membra aequae with an intermediate leg length, and the remaining hagglet was membra diagonale longa, which was an unexpected occurrence

DISCUSSION

This is the first report of ultrasonography being used in the management of reproduction in the haggis. It successfully identified ovarian structures and allowed the detection and monitoring of pregnancy. Information regarding leg length and sex was also obtainable, which is likely to be important in future breeding programmes.

In addition, this is the first report of the use of artificial insemination in this species. Such ancient species often do not tolerate artificial interference with their reproductive patterns. However, the genetic tendency of this species to find 'uisge bheath' irresistible makes them an easy-going and friendly species to work with.

The production of a hagglet that was *membra diagonale longa* was a worrying occurrence. This state has been reported to occur in the wild as a mutant variant where affected animals cope by grazing the sides of narrow ditches and streams with their two long legs in the water and their two shorter legs on either bank. However, their anatomy predisposes them to recurrent bouts of 'falling-over disease' (McTopsy and others 1969), although some observers claim that they walk straight and upright at Hogmanay after the ingestion of large volumes of uisge bheath (D. R. Stalker, personal communication).

Membra diagonale longa hagglets are therefore undesirable in the farmed variety, and further work will involve attempts to increase the proportion of the fank that are *membra aequae* while reducing the incidence of this mutant state.

ACKNOWLEDGEMENTS: The authors thank M. Paterson for selflessly sacrificing his 'Hey, Jimmy!' wig

and N. Milne for fearlessly restraining the hagg during the ultrasound examinations.

References

BURNS, R. (1786) To a Haggis - Caledonian Mercury. December 20, 1786
 MCCRUMBLY, I. M. (10Oatcake) Ye olde haggis. In McCrumbly and Wrinkle's Guide to Ancient Scottish Beasties. 1st edn. Auchinshoogle Press. pp IV-X
 MCTIPSY, R. U., STEAMER, A., SHED, P. I. & WHISKY, M.A.C. (1969) Falling over disease in Scotsmen, students and haggii as a result of inappropriate ground levels – honest! Prohibition Monthly 1, 1-3

Authors' note

No haggii were harmed during this study. Hagglet 9 has been rehomed to a little old lady in Plockton who has called him Hamish and he is living happily on a diet of hand-picked heather and Old Pulteney. On a serious note, this work is entirely fictitious (apart from one scientific fact – haggis contains too much fat and air for ultrasound to penetrate at diagnostic ranges). It is being published to coincide with Burns Night (January 25) and its intent is pure and harmless fun.

The **Veterinary Record**, January 20, 2007 95

Our Families

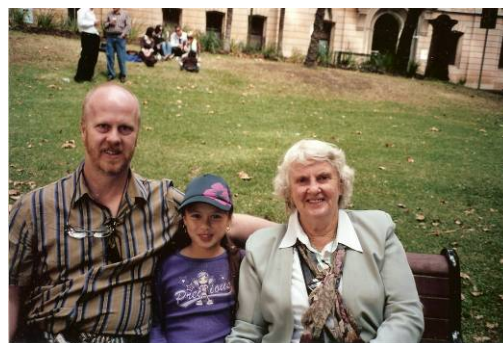
Congratulations to Andrea & Kerry Biddolph on the birth of their grandson Alonsa. Also say hello to three generations of Martin & Shirley Munro's families. Shirley was a Munro before she married Martin. That was quite common in the old days but I wonder how many times that has happened within our membership?



Proud Granny Andrea Biddolph with grandson Alonsa



Martin Munro with his daughter Sandra & grand daughter Georgia Rose



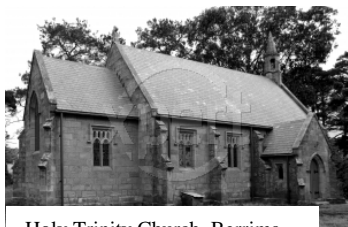
The other half of this Munro family – Shirley Munro with son Jim & grand daughter Tabitha

William Munro

Andrea Biddolph sent me the following extract from the book "Farewell to the Heather" by James Donaldson. The brothers William, Alexander and James Munro were all carpenters when they arrived in 1839. Alexander was the great grandfather of Andrea, Marcia James & David Munro. It is interesting to speculate that, as William built a church in Singleton, he might have known Alexander Munro, the convict from Ardersier who became a pioneer in the wine industry and was the first mayor of Singleton.

This is the extract. "One of the most surprising successes to have been achieved by an emigrant from the "James Moran" was William Munro who came as a 26-year-old carpenter. He was engaged on his arrival by a builder in Liverpool, Mr Henry Scope, for whom he worked, before setting himself up as a carpenter in his own business in Liverpool. Wonderfully successful, he then tendered to build for the Anglicans' Holy Trinity; the

Gothic designed church of Edmund Blacket, the famous colonial architect, at Berrima at a tender of 900 pounds. The Sydney Morning Herald of June 12th 1849 described the consecration by the Archbishop, William Broughton, in which he made special mention of William Munro's part in creating one "of the best and handsomest churches in the Diocese" Although himself a Presbyterian, he became the contractor to build the Catholic Church in Berrima, when the foundation stone was laid by Bishop Polding in 1847. Obviously his work impressed the Bishop, as he later was appointed Clerk of Works to extend St Mary's Cathedral, where he was given an office on the site. This patronage from Bishop Polding gave Munro the opportunity to develop as an architect, where he designed churches in many country places including Singleton, Camden, Raymond Terrace and Nimmitabel. Later he designed St Andrew's College at the University of Sydney in 1873, like so many Presbyterian Colleges an adaptation of one in Aberdeen, Scotland. Later Munro was the architect for the tower of St Peter's Presbyterian Church in North Sydney and the Minister's Manse. Married to Caroline Marsh, the daughter of a wealthy builder at Christ Church St Lawrence, Sydney on July 10th 1852, they raised a family of two daughters and a son, each baptised in the Anglican Church. William is a wonderful illustration of a talented, creative man, who with the encouragement and patronage of others, made a significant contribution to the architectural life of New South Wales."



Holy Trinity Church, Berrima

Andrea has written to me to say that since sending the above she has come across a letter from Mrs Munro of Foulis to her brother David who is also a member. When David & his wife Denise visited Foulis Castle in 1995, David told Mrs Munro how well his ancestor William had done in Australia. On his return home David sent Mrs Munro a folder detailing what William had done. The letter mentioned above was to thank David for the information and to say that the folder has been placed in the showcase in the Munro Room.

**Community Work Accolade
Our Ron Honoured**

Much as I enjoy this job I wonder if I could keep doing it without the support provided by so many of you who keep in touch & give me the encouragement I need to carry on. I cannot name all of you but it gives me so much pleasure when one such member is singled out in a special way. This time it is Ron Munro from Bendigo who received a Council of the Aging Victorian Senior Achiever Award, The presentation took place in the ballroom at Government House Melbourne before a gathering of some 200 friends, on Thursday the 4th of October. The Governor David de Kretser A.C. addressed the gathering, followed by the Premier of Victoria the Hon. John Brumby and the Minister for the Ageing.

The Editor of the Advertiser (Bendigo) kindly gave me permission to reprint the following article from their Saturday, October 6 Edition.

The extensive work of Spring Gully's Ron Munro was recognised with a Council of the Aging Victorian Senior Achiever Award. His award was one of nine presented at Government House in Melbourne, along with the naming of the Victorian Senior Citizen of the Year. Mr Munro has worked in a range of paid and voluntary fundraising and financial consultant roles for community centres. He moved to Bendigo in 1994 and has volunteered at the Bendigo Science and Technology Museum and Bendigo Historical Society, where he was vice president from 1999 to last year.

The society's secretary, Trevor Parsons, said Mr Munro was heavily involved in the group and was a main instigator in getting the organisation numerous grants. "We owe Ron a great deal of gratitude for the work and effort he's put in over countless years," Mr Parsons said, "He's a lovely person to work with; one of nature's

gentlemen."

The 88-year old is also active in the University of the 3rd Age. Mr Munro is modest about his achievements, but passionate about the need for community involvement.

"I've had a very fruitful life and I feel you're duty bound to put your experience and knowledge back into the community, to help others," His close friend, Dawn Colburn, said she was proud of him and delighted to attend the ceremony.



Ron & his 3 daughters – Anne, Sue & Mary

Mr Munro's daughter, who nominated him for the award and several of his grandchildren attended the celebrations, He also had the chance to chat with Premier John Brumby, a past resident of Spring Gully and as Ron said "He's naturally very interested in what's happening in Bendigo."

Mackenzie Munro

Only a Munro would know the terror of his own heart. Certainly a lot to think about without too many answers.
Our resident poet from the Sunshine Coast
Mackenzie Munro October 2007

Jane Lines nee Munro

Ronda Finnegan sent me this little snippet and photo of her great grandmother



Jane Munro, my great grandmother, came to Australia in 1855. She married John Lines in 1861. Before their marriage John was a sheep overseer on a property "Carrabah" near Taroom in Queensland. Jane was Lady Companion to the manager's wife.

John and Jane had 3 children born there before shifting to Roma. They were among the early settlers in the area. They grew the first crop of any extent of wheat in the district and won a prize for some of it at the Royal Melbourne Show in 1880/81.

Jane spoke Gaelic and enjoyed a conversation with anyone else who could speak it. My grandfather, Alexander Munro Lines (1867-1932), and father Malcolm Strafford Munro Lines (1898-1932) were born in Roma and family descendants including myself still live here. Our daughter, Meryl, has offered to take me to Scotland next year on a tour and we also plan to visit Jane's home town, Saltburn, Invergordon.

On a personal note, my interests include family history, gardening, patchwork, cross stitch, scrapbooking and accompanying my husband John on rallies for historical motorcycles.

Valz

It is with regret that we announce the passing of one of our longest serving members. Colin Gordon Munro of Buderim in Queensland passed away on the 17th of May this year. Colin will be sadly missed.

Jessie Alison Lane, nee Munro also left us earlier this year, she died in Cooroy, Queensland on June 20, 2007, aged 81 years. Jessie had battled the debilitating effects of diabetes for many years but had managed to live at home right up to the day of her death due to her husband Ivor's devoted care.

Her funeral was attended by upwards of 300 friends & relatives and was conducted from the newly completed Presbyterian Church at Tewantin.

Can You Help?

As usual, if you are not on the internet and can help any of those below, just contact me, Don Munro & I will pass on the information – my address is on the last page.

New member Ronda Finnigan's great grandmother Jane Munro was born in Saltburn, Invergordon in 1833 and her parents were William Munro 1788 - 1867 & Ann Ross 1797 – 1855. William's parents were William Munro & Ann Campbell & his siblings were David, Donald, John, Andrew & Katherine. Jane's siblings were Thomas, Robert who went to Manitoba; William who married Catherine McKenzie; Ann m a Ross; Kate m a McFarlane; Jessie m a McKay; Isobel Margaret. Jane Munro came to Australia in 1855 on the Nabob & married John Lines. If you know this family, contact Ronda on owenjohnof36@bigpond.com

Kaye Graham sent this one. "Bessie Munro was my grandmother born at Campbellfield or Mickleham (it changed on certificates) June 1888. Her father was John Munro born Kilmonivaig Scotland July 25th 1848. John's parents were John Munro b abt 1818 Alness Ross-shire and Mary Cameron born Kilmonivaig abt 1812. John and Mary were married in Kilmonivaig 21 July 1848. They left Liverpool on 10th Feb 1853 on the ship "Sea" & arrived in Melbourne on 15th May, 1853 with their 2 sons (John & David Ross Munro) and Mary's 4 sons from a previous marriage. They went to either Campbellfield or Mickleham to live. Both John (elder) and John Jnr were blacksmiths in that area. John and Mary are both buried at Will Will Rook cemetery in Broadmeadows.

David Ross Munro did not marry and died in Broadmeadows in 1901. His brother John was born in 1848 in Blarour & died in 1932. He married Sarah Ann Kitchen in 1883 and their children were Evelyn Kitchin Munro b 1884, d 1954; Gordon Alexander b 1886 d 1996; Bessie Jane, Kaye's Grandmother, b 1888 married Samuel Richard Bridger in 1914 and d 1946; John Stanley Micherson b 1890 d 1951; Stella Ann d 1892 d 1939; Henry Ewan b 1894 d 1970 and Doris Isabella b 1897 d 1983.

I would really like to find out more about the older John (1818) if possible. On his death certificate (died 25th May 1894 Mickleham) it states he was born in Ross shire, father's name John Munro, occupation Farmer. On the 1851 Census his birth place is given as Alness Ross-shire. There have been too many John Munro's for me to find the right one as I don't know his mother's name. Not on death certificate. He met Mary Cameron at Blarour Farm near Spean Bridge when he went there to work as a blacksmith. Her previous husband Donald Cameron died there.”
You can contact Kaye on kayemcn@optusnet.com.au if any of that rings a bell.

Barbara Stirling's Munro connection is Christina McLennan wife of Roderick Munro who was her grandmother's aunt. Alexander Munro & Christian (Christie) Mackenzie were married in Contin Ross-shire in 1820. Their children, all born in Contin, were Roderick b 1821; Isabel b 1822 d bef 1823; Isabel b 1823; Donald b 1825; James b 1826; John b 1828; Janet (Jessie) b 1831; Ann b abt 1833; Alexander b abt 1835 & Thomas b abt 1837. They emigrated to Australia leaving Plymouth on July 24 1848, arriving in Sydney on November 11, 1848.

The eldest son Roderick was born in 1821 & married Christina McLennan in Garve in 1847. They came to Australia as Bounty Immigrants on the “Emperor,” leaving Plymouth on July 24 1848 and arriving in Sydney on November 11, 1848. Their children were Margaret Isabell, Alexander, Janet (Jessie), Anne (Annie) and Isabella Christina (Bella) all born in Victoria. In 1899 all of the family except Alexander emigrated to New Zealand.

Roderick's son Alexander was born in Williamstown, Vic in 1857 & died in Kyabram Vic in 1947. He married Catherine Heardmon in 1855 in Hamilton Vic and their children were Alexander Roderick who married Ethel Gilbert, Kenneth Henry who married Susan Ann Edna Hutchinson, Christina, Catherine, James who was killed at Gallipoli, George Thomas who married Gladys Violet May, Colin who was killed at Ypres, Isobel Lillian, Ernest Albert, Annie Violet & Dougald Leslie.

Isabella returned to Australia and she married Alick McLennan in London in 1900 at the age of 42 & they had no children. You can contact Barbara at KBarbara.Stirling@xtra.co.nz if this is familiar.

Jenny Butler is researching her husbands family - Agnes Allen, mentioned below, is his g-grandmother's sister. So, we have Hugh Munro b: 1873 MacLean d: 1929 Waverly, Sydney (to confirm) Occupation: School teacher. In Lismore in 1896, he married Agnes Allen b: 1875 Richmond River, NSW d: 1907 Redfern, Sydney, NSW, father: Frederick Billing ALLEN & mother Emma BETTS. Their children were Frederick A Munro b: 1897 Ulmarra, NSW d: 13 Apr 1920 Lismore, NSW and Frank V Munro b: 1900 Ulmarra, NSW who married Edna M P Hall in Waverly, Sydney, in 1928.

Hugh's ancestors - this has not been confirmed as correct family, more "estimated guess" from BDM's NSW – were Donald Munro & Helen? who had a son Alexander Munro b: (Not confirmed as correct person/date) & d: 1894 Ulmarra, who married Sarah Shaw b: Abt. 1844 (Not confirmed as correct person/date) in Grafton in 1864. Sarah d: 1889 in MacLean - father: Angus SHAW.

Their children were Elizabeth who d: in 1941 in Randwick, Sydney; Donald A b: 1866 Grafton d: 1883 MacLean; Francis b: 1868 Grafton, d: 1897 MacLean; Ann b: 1869 Grafton; Ellen Margaret b: 1871 Grafton; Hugh (detailed above); Marion b: 1874 MacLean d: 1930 Paddington, Sydney; Christina Ann b: 1876 MacLean, Mary b: 1878 MacLean; Sarah b: 1880 NSW; Florence S J b: 1882 NSW d: 05 Aug 1956 Lismore; Charles A R b: 1884 NSW; Victor A C b: 1887 NSW.

There is a lot to be confirmed in the above so if you can help Jenny you can get in touch at jenny@butlers.cx

Jaclyn Rowlands from Tasmania is looking for any info on John Munro born about 1830. He came from Wick. He moved to Tasmania sometime before 1851 when he married ex-convict Caroline MOORE. He died after falling off his horse and drowning in the river Mersey at Latrobe in Tasmania on 25th March 1894. Any info about this Wick family will be greatly appreciated! You can contact Jaclyn at lynlands@yahoo.com.au

Clan Munro (Association) Australia Newsletter

Sender

Don Munro
18 Salter Road
Mt Nasura WA 6112
Phone 08 9390 7643
dmun1249@bigpond.net.au

The stories printed in this newsletter are as presented by the writers and are accepted by the editor on that basis. Where necessary they have been abridged to fit the newsletter.

Our newsletter is printed by courtesy of AG & CH List