



*MUNN CLAN*

**SCOTTISH ORIGINS**





# SCOTTISH ORIGINS

## *Munn History*



There are several reasons why the Scots left their homeland. Some because living on the rocky hills was a hard way of life. Perhaps, the main underlying cause was related to a changing way of life. The old Clan system had been lost due to having lost a war with England. A change was made and enforced. The heads of the clan, which was in the beginning the head of each family, were moved to England and no longer were the directing influence in the family. This was the result of the Battle of Culloden. This bloody battle destroyed the Highland way of life forever.

The Class system was a family affair; "Clan" means "Children". The Highland Chief controlled the land, and felt a father's responsibility for his tenants. They in turn cultivated the land, and fought for the Chief. Each Clan was both a family and an army. But Culloden destroyed all of them. Clan warfare was forbidden, and the Kilt was banned.

The Scots at first came out of Argyll. Later, the Kintyre peninsula; and the isle of Jura and Islay, and Bute. About 1770, they came in droves from Isle of Skye. They brought their customs and their own Gaelic language with them. Even the slaves spoke Gaelic. The story is told of the Scotswoman who stood at the railing and looked at the shore as her ship pulled into the port of Wilmington. There she saw her first Negroes. Turning

to the Captain, she asked, "What they were?" "Oh," said the Captain, "everybody turns black like that after a few months in this climate!"

As she left the ship, she was delighted to overhear two men conversing in the Gaelic tongue. Assuming they were fellow Scots, she drew nearer, only to discover that their skin was black. She turned away, but was stopped by a friendly Negro lady, who embraced her and greeted her with "Coud Milo Failto!" (Which means: one hundred-thousand welcomes!) She turned and ran back up the gang plank and demanded that the Captain take her back to Scotland, immediately, if not sooner!

There is a story told even to the present day by one branch of our Munn Clan, that the earliest of that Clan were owners of boats and sea captains. After a while, they brought their families over to the Carolinas and Virginia, but whenever it came time for a new baby to be born, the wife was taken back to where there were doctors. After this was over, they were returned to America. Another tradition: the wealthier sent their sons back to Scotland for schooling.

About this time, the struggle with England over taxes and lack of equal representation began. By the reading of the official records of the states of Carolinas, the present day America will be shocked

that not all Americans were in favor of this conflict. Truly, it became a civil war, in which brother fought against brother. In North Carolina, where the Munns congregated the largest, most leaned towards England, as you can understand by the Oath of Allegiance that the men had to take if they were given permission to leave Scotland.

## OATH OF ALLEGIANCE

First, they had to slash a considerable gash in their arm, to secure an adequate source of blood for writing (those frequently became inflamed and made terrible scars that continued to be a reminder of the Oath that they had taken.) The following is a typical oath so taken:

*I, Mac Alpine Munn, do swear and as I shall answer to God at the great day of Judgment, I have not, nor shall I have in my possession any gun, pistol or arm whatsoever, and will never use PLAID, TARTAN, OR ANY PART OF HIGHLAND GARB.*

*That I will defend HIS MAJESTY THE KING AND SUPPORT HIM in any measure he may take. And should I break this, my solemn oath, MAY I BE CURSED in all my undertakings, family and property; may I never see my wife, children, father, mother or other relations; May I be killed in battle as a coward and lie without christian burial in a strange land, far from the graves of my forefathers and kindred. May all this come across me if I break my oath.*

*(Signed)*

Saddled with such a vow, it is no wonder that when the days of the American Revolution came, the Harnett Highlanders (Northern part of old Cumberland County, North Carolina) faithfully answered Royal Governor Martin's summons" and marched to another Cullodon at the Widow Moore's Crook Bridge on February 27,

1776. Unfortunately, there is no known list of those who died there, neither Tory or Whig.

There is at least one Munn so involved. He did not die but his neighbors, with state permission seized his property (he was a merchant) and he was ordered out of the country. James Munn (not my direct line) and this former merchant, Alexander Munn, left and were given property by the British in Nova Scotia. Alexander stayed only a short while, and he again appears in the Barbeque Church (Presbyterian) area within a year or so, for he was on the census. (At the time of writing in April 1972, the exact connection between those two groups of Munns is not known.)

James, Neill, John, Daniel-emigrants under above terms settled some 15-17 miles east of what would become Fayetteville, North Carolina. With them was an unknown Duncan Munn, who was not the son of the above James by whom I have come. That Duncan may have been a brother of the emigrants.

The Barbeque Area Church was located was some 30 miles northwest of what would become Fayetteville. None of the above took out land grants with that other area of Munns except Daniel, who sold his Resucks Swamp property and secured land in the Barbeque area. The connection is not known.

## THE SURNAMES OF SCOTLAND:

**MUNN.** From (Mac) MUNN, qv. Sir John Mun was procurator-fiscal of vicars of the choir of Glasgow, 1551 (Protocols, I)

**LAMONT.** The Cian MacEarcher (I.E. from some Farquhar chief, earlier than the northern Farquharsons' ancestor) were the immemorial of their part of Argyllshire center on Castle Toward in Cowal. A chief or his son in the 13th Century seemingly acquired a special judicial rank that earned the clan, or its earliest branch, the new

name Law-man, hence Laumon, Lamont and other variations. The clan lost power and territory to Campbells and other neighbors, through marriages and less gentle means. A Duncan monument recalls the 1646 capture and destruction of Toward Castle, with the subsequent massacre of many principal Lamonts on the excuse of their adherence to the royalist cause. The chief's seat thereafter became Ardlamont at the other end of the Kyles of Bute.

Derivative names included MACMUNN and MUNN

### **CREST: CLAN LAMONT**

**Of great antiquity.** The clan held considerable lands in Argyllshire which were later reduced by the encroachment of the Campbells and other clans. Their territory laterally was confined chiefly to Cowal. In the 13th century the monks of Paisley were granted lands in Kilmun and Kilfinan.

**Crest:** A dexter hand couped at the wrist, proper

**Badge:** Crab-apple tree, Dryas

**Septs:** Black, Brown, Lamb, Lamond, Lamondso, Lucas, Luke, MacClymont, MacGilledow, MacGillegowie, MacLymont, MacPatrick, MacSorley, Turner, White

*(Ne'er Shall Be, a McGillwary Genealogy by Marjorie McWaters 929:271:175W)*

### **CLAN STEWART OF BUTE SEPTS**

MacMunn, Munn--In 1506, a MacKilmon or MacMunn was, by King James IV, granted a few charter lands of Kerrymanach, in Bute. His descendants appear to have been dependents of the Stuarts of Bute. In 1646, Angus MacIllmun met his death along with the Lamonts at Toward. (Clans, Septs, and Regiments of the Scottish Highlands)





*MUNN CLAN*  
**SCOTTISH MUNNNS**  
*and*  
**SETTLING AMERICA**



# CLANN LAOMAINN--THE LAMONDS

## *Munn Clan History*



The Lamonds were the original proprietors of Cowal in Argyleshire: the Campbells, Mac Lachlans, and others having obtained their possessions in that district by intermarriage with these old lords of the soil. There is also a series of feudal charters by which they held their property in later times, and several deeds are extant conveying portions of their lands to various religious establishments. There is one granted in the middle of the thirteenth century by "Laumanus filius Malcolmi, nepos Duncani, filius Fearchar," another, dated 1295, by "Marcolmus filius et haeres domini quondam Laumani." It is from Lauman that succeeding chiefs have received the name, and by modern usage are styled Mac Laomainn, but at an earlier period they were distinguished from another ancestor, as Mac'erachars, or sons of Farquhar, at which time it would appear they were intimately connected with the Clan Dugal, Craignish, an ancient branch of the Campbells. That clan contrived eventually to get possession of a large portion of Cowal, by which the power of the Lamonds was greatly reduced, but the imposing ruins of many castles attest their former greatness.

In the ancient churchyard of Kilmun an inscription is, or was, to be seen, which gives a curious indication of superiority:

*Is mise Mac Laomainn more Choil gu h-uile,  
A thug iasad do Bharon dubh Lochau,  
De uaigh lic tiolaig a mhic' us e' na aire.*

That is, "I am he, the great Mac Lamond of all Cowal, who lent to the Black Baron of Lochau, a grave and a slab for his son when he himself was in distress."

The sacred observance of the rites of hospitality was a remarkable trait in the character of the Highlanders, and it was exemplified in an affecting manner towards one of this clan. A young man from Cowal, traveling through the Mac Gregor's country, went into a Tigh osda, or Inn, to pass the night. A company of others had met there, and in the course of the evening a quarrel having arisen, dirks were drawn, and La mond unfortunately killed his opponent, who was no other than the son of Mac Gregor of Glenstrae, who was then the head of the clan. The young man fled with the speed of a deer, and reached a house at the door of which stood its proprietor, looking out, as the practice was, before retiring to rest, for passing strangers, and to him Lamond exclaimed, "I have slain a man, save me from the death which now pursues me!" "Whoever you are," says the old chief, "enter my house and you are safe." In a few minutes the pursuers were at the door impatiently inquiring whether the fugitive had been seen, for said they, with great emotion, "He has slain your son, and we burn for revenge!" "Alas! Alas! My beloved son," cried Glenstrae, bursting into a flood of bitter tears, "The stranger has besought my protection and received it--my promise cannot be forfeited even for this dreadful deed--as I live he shall here be safe." The generous but sorrowing Mac Gregor, true to his word, not only shielded him from the vengeance of his clansmen, but conveyed him under a strong guard to his native place, and, on parting, clasped his hand and thus addressed him: "Mac Lamond, you are now in safety, but take care that you meet not hereafter with my followers, for I no longer can or will protect you, farewell!"



Sometime after this when the Mac Gregors were visited with the dire and relentless persecution, by which they were so long afflicted, old Alastair, of Glenstrae, obliged to conceal himself from his enemies, was received with becoming hospitality and treated with the greatest respect and kindness by this Lamond, who blessed God for affording him the opportunity of so far repaying the deep debt of gratitude which he owed to his now unfortunate friend.

It was a maxim with the Highlanders that they should not ask the name of a stranger who might be forced to seek the shelter of their roof, lest they might discover that he was an enemy, and nothing could be thought more shamefully dishonorable than taking any advantage of those who might sojourn with them "under trust," as it was expressed. This virtue of hospitality, exercised with so high a sense of honor, led, no doubt, to occasional imposition, and induced the generous to indulge in an expenditure more profuse than prudence would have warranted; it may, indeed, be believed that the desire to supply a diminished store sometimes impelled a chief to foray on his inimical countrymen.

A gentleman of this clan, who held a captaincy in the 42nd or Royal Highlanders, inherited, in an eminent degree, the warlike spirit of his ancestors. He was so much attached to the service in his national corps that he would never quit it, nor revisit his estate in Argyle, and refused to accept promotion in another regiment. An infectious fever having broken out among the men while lying at Winchester, Captain Lamond could not be restrained from his attendance on the sick, and fell a victim to his humanity, being seized with the fatal complaint. Finding himself dying he passionately expressed his regret that he should leave the world like a manufacturer or tradesman, quietly expiring in his bed, when he might so often have died in the field like a soldier.

The publication of Ossian's poems led to an investigation into the use of the harp in the Highlands, and Mr. Gunn published an elaborate work on that interesting subject,

in which the harps of Lude" so long in possession of the Robertsons, were described and illustrated. One of these had belonged to Queen Mary, the other was acquired about 1640, by marriage with a lady of the house of Lamond, where it had been preserved for some centuries previous.

The chiefs of this clan resided at Dunoon until the time of Charles I when Sir James Lamond having stood by the fortunes of his unfortunate sovereign, his castle of Toward was destroyed by the Marquis of Argyle. Other buildings fell prey to the ravages of war at the same time. Ascog, the residence of a cadet, who also distinguished himself as a royalist, was burned, and the picturesque ruins still remain. The present seat of the chief is at Ard Lamond, in a rich and beautiful flat, commanding a fine view of the Clyde and the distant shores.

**ARMORIAL BEARINGS:** Anciently, an imperial mond, an heraldic pun on the name, but the bearing most usual at present is a lion rampant, arg., in a field, azure. Crest, a hand cupped at the wrist, proper. Motto, "Ne Pereas nec spernas."

The figure is that of a lady dressed in the fashion prevalent towards the end of last century; the hair is powdered, curled, and made up in that style, and in the blue snood is fixed the Clan badge. We see the rich brocade gown and silk quilted petticoat while the plaid, so characteristic and becoming a portion of the dress of a Highland lady, is thrown over the shoulders in the graceful mode, usual among gentlewomen at this time, and for many years previously, not only in the Highlands but in the Low Country.

It will be observed that the Tartan in this figure is almost the same as the pattern appropriate to the Forbeses. This coincidence might happen with two clans who lived distant from each other, but it could not lead to material confusion.

# MUNNS SETTLING AMERICA



Munn comes from a very old line. Related to the royal Clan and seemingly related prior to that out of the royal line in Ireland about 500 A.D. Seemingly, in about 1600-1650 became an arm of the law...hence, Lamont(Lawman), Lamont, so the general clan designation is Lamont...much intermarriages between Munn and Lamont in the Isle of Bute.

In 1747 Neal McNeill from the west of Scotland purchased lands near Cross Creek (now Fayetteville, Cumberland County, North Carolina) on which he settled in 1749 with 500-600 colonists. Apparently this was following an earlier trip. In 1774 he brought 600 more Highlanders to North Carolina up the Cape Fear River to Cross Creek (now Fayetteville).

Hector McNeill was a Highlander born in Scotland in 1725, died 1812. "He came to this country soon after he was married and landed at Wilmington, North Carolina, the place where so many of the Scotchmen landed. "From there they took flat boats or barges up the Cape Fear River to Cross Creek where Fayetteville now stands. These boats were propelled by long poles at which the passengers took turn about. At Cross Creek, they were met by their friends who had arrived there before them. Thus, they were directed to a "goodly land, "stories of which had been told them in the "auld Countrie" before they left (that) home."

So many of the intermarriages of that group of McNeill

were so closely related to the neighbors of the James Munn group east of Fayetteville, that it is more than likely to be also closely related to the Munn group.

In Malcolm Fowler's book *They Passed This Way*, he included the following which affects our Munn record:

Out in the Barbeque section--an island of Whigs in a sea of Torys...there occurred the incident that caused the Reverend James Campbell to leave Cumberland County (and he was the first one to come as a minister to them.) Whatever the reason, money, or isolation, or other, it had been 20 years since the first Highlanders had come. They taught their children the Catechism and fed the flame of their faith with family worship, prayer and the singing of Psalms all in Gaelic. He had come from Pennsylvania but could still speak the Scottish language. The year was 1756.

The war had just started about 1776 when the following happened one Sunday morning. Apparently, he had become very eloquent in his prayer. He himself was an outspoken Whig, but he had one son in the British Army and another in the American.

One day, just before the massacre at Moore's Creek, during services at Barbeque Church, he prayed for the success of the American Army.

After the service McAlpine Munn, a respected old Tory, came up to him, removed his hat in deference to the man of God and said:

'Meenister, ye ha've ;(have not) been a longer time from Scotland nor (as) me, an' ye nae (never) had to take the Blood Oath I ha'e took. An' noo, if I e'er hear ye pray again as ye did this day, the bullet has been molded and the powder is in my horn to blow it through yer head!"

The Reverend Mr. Campbell knew Munn meant what he said. Very prudently, he removed to Guilford County where Whigs were more numerous...until 1780 when he returned to Cumberland.

Incidentally, Munn's old powder horn and bullet mold are still in existence.

This is the political situation in which our forefathers found themselves upon arriving in America after a very few years. It is supposed that the Munns came to America on the Neill McNeill ships or the ships of Alexander Munn, a merchant.

The swamps in the area of the Cape Fear River were so dense with trees, etc. that it was an ideal location to avoid the American government officials. We know that James Munn and most of his brothers went to this area and took up land claims.

As stated above, the connection between the two different groups of the "Clan" Munn has not as yet been established, though it is very likely that they were closely related but not as brothers. "Clan" Munn had been seriously reduced in Scotland earlier than this time, when their headquarters in the Castle Toward was completely destroyed in a clan warfare with the Clan Campbell, though we soon find intermarriage into both clans.

**Deed:** Neil Munn 100 acres Cumberland on the NE side of Cape Fear River and; on the North side of SUTES Swamp including John Campbell's old improvement, beginning at a

pine by the Swamp side below the field and run a 127 poles to a pine then, 127 poles to a pine thence so 127 poles to a pine thence down the Swamp to the beginning. Dates 22 November 1771.

## ORIGINS OF OUR MUNNS

The following is a result of Malcolm Fowler, onsite work in Court Houses of Cumberland, and Montgomery Counties, as well as the archives of North Carolina, and is quoted exactly so that nothing will be left out. This work had to be done locally to compare the various records to determine what the relationship was that had been known from the census but we had to know who was the father, and who were the brothers. (Again, this is provided by Cousin Irvin Munn. The Duncan Munn born in 1774 is our ancestor. Irvin's ancestor is his brother, James.

This provides information on Duncan's father and is very valuable as so little is known. Malcolm Fowler was a prominent author and researcher.)

JAMES MUNN, born ca 1740. More is known about James Munn than any other member of the families of Munn, due to the research on the Munns by a descendant, Irvin Munn of Chickasha, Oklahoma. James was one of the three Munn's listed as members of the River Meeting House (Presbyterian) in 1777. In 1775, James Munn patented 150 acres on Resucks Swamp of Locks Creek, joining Neill Munn. Census records show James Munn to be a much older man than Neill, Daniel and John Munn. All of whom settled in the same area. This leads to the assumption that James may have been the father and not the brother of the other Munns. Persistent Munn tradition mentions only brothers coming to America. (Traditions are not always reliable, but where there is some smoke there usually is some fire.)

Apparently, James defied custom and married when a young man. In 1790 Census of Montgomery County, North Carolina, shows him with grown sons, while the other Munns listed a young boy or no son at all. James Munn sold his land on Resucks Swamp to Daniel Purcell 6-1-1785. The

deed was signed by James and his wife, Mary, both by "Mark". (Odd, for brother Daniel went on into Bladen County and established a school.)

"James and his family (below) moved on to Montgomery County, but none of his family went with him, except his sons at home and two daughters. Apparently, one daughter stayed back (Marion Munn) married Daniel Purcell about 1785 (about time they were leaving for Montgomery County.) 1790 census of Montgomery county lists James

Munn family as 4 males over 16, 2 under and 4 females over 16. Further research shows these to be James and his wife Mary and sons:

**John** born about 1765 (probably Scotland)

**Daniel** born 1772

**Duncan** born 1774 (our ancestor)

**James** born 1-10-1777 (Irvin's ancestor)

**Neill** born 1780

**3 daughters** (apparently born after John and between Daniel and Duncan)

# NEVADA COUNTY

## *Arkansas*



Nevada County is where our Munns settled. It is situated in the southwestern part of Arkansas, is bounded on the north by Pike and Clark Counties, from which it is the watershed between the Ouachita and Red rivers: the small streams on the east side flowing to the tributaries of the Ouachita, and those on the west to the tributaries of the Red. All the branches and riverlets of the northern part flow to the Little Missouri.

Prairie Deanne, a beautiful little inland prairie, seven miles long from east to west, is situated in the northern part of the county, closely surrounding the town of Prescott on the east, north and west. All the balance of the county was originally covered with timber.

The soil of the southern and southwestern portions of the county is sandy loam well adapted to corn, cotton, potatoes, vegetables and grapes.

### PIONEER HISTORY

When the pioneers began to arrive in Nevada County, the forests were covered with virgin timber, shortleaf pine reaching towards the sun with trunks from four and five feet in diameter, the white and red oaks, black and sweet gum trees and undergrowth of huckleberry, mayhews, and many other fruit shrubs. Along the valleys of the streams were wild canebrake and in the streams, cypress

and tupelo trees. In the wilderness were many Caddo Indian camps.

There was a large Indian village located near what is now known as Ridling Lake on the Big Caney Creek. A large rock hollowed out as a mortar still marks the site. Just north is a burial ground. Another village was located near the Fairchilds Hill near Mount Moriah. Residents during the 1840's often told of playing with Indian children.

The wilderness abounded in animals such as the black bear, panthers, bobcat, deer and wild hogs. They made their homes with split logs, their farming tools were simple, homemade plough stock and hoes to chop the cotton and hoe the corn. They had grist mills operated by water power and later by steam. Cotton was ginned by horse power and two bales in a long day was all that could be ginned. Their home life was simple and primated to a certain extent. Their efforts helped to make this country what we enjoy today." (Hirst letter 13 August 1871)

In the fall of 1816, five white citizens of Tennessee, a White, a Whiteside, a McLelland and two others whose names are forgotten, journeyed on a flatboat up the Tennessee River to the Ohio, thence down the Mississippi and up the Ouachita and Little Missouri Rivers landing at a point on the last mentioned stream.

# MOUNT MORIAH HISTORY

*by W. E. Hirst*



This is an article by W.E. Hirst, written and published in newspapers in Prescott, Arkansas.

“I was on the program at Mount Moriah to give some information about the early history of this village during the dedication of the marker at the grave of Wilson Weaver (brother-in-law of James J. Munn). I have been asked to give some of the events of migration and living conditions at that early date.” He tells about Wilson Weaver’s family migrating to Hempstead County (later known as Nevada County).

James Munn, son of Duncan Munn (not our James Munn), and family moved from Holly Springs, Mississippi, in 1845, by riverboat up the Chickadee River to Camden, and overland on the Dooley’s Ferry road to a two story log house near the present site of Mount Moriah Church. James Munn was a brother of Mary Jane Munn, Wilson Weaver’s wife.

James Munn arrived at his new home in a vast wilderness of virgin pine and oak trees, also a variety of other trees. The lowlands were thick canebrake. That accounts for the name Caney Township, Church, Creek and post office. They founded the county just like nature had fixed it.

On arrival at the new home, James Munn removed the forest and devoted the plantation to agriculture. In 1851,

a post office was established and was named Mount Moriah. I am sure they had in mind the name of the hill on which King Solomon’s temple was erected in Jerusalem.

About this time, James Munn erected a steam powered grist, wool cards, wheat mill and sawmill near the post office. He ground the wheat into flour and the corn into meal for a large section of this country. That was the only means for the people to secure flour and meal for their food. At this time and many years later the road to Dooley’s Ferry was known as Munn’s Mill Road.

Wilson Weaver and James Munn were joined in this locality by Neil, Malcom, and Edward Munn, and families (note: these are the sons of Duncan and Mary Catherine (Smith) Munn.) Duncan Munn and wife Catherine Smith Munn were the parents of four sons and two daughters. Duncan and five brothers came from Scotland and landed in New York (year unknown) and from there to Virginia (note: in previous letter, W.E. Hirst gave additional details that they stopped with the Quakers in Pennsylvania and later moved on.) From there one brother drifted to Kansas, and the other four went to Montgomery County, Asheville, North Carolina. Duncan’s five brothers were: George, Edward, Jim, Malcom and Neil. They moved from Asheville, North Carolina to Carroll County, Tennessee in 1912