



Perfection News

A CORNERSTONE LODGE 2014 - 2018

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From the Editor

Our Masonic year is at a close. The weather forecast today is for rain, but I am still hoping for a white Christmas. While this will be a beautiful sight, it also leads to frustration as drivers navigate the roads. DRIVE SAFELY.

Wishing a Merry Christmas and a Happy New Year to everyone and their families.

The Editor

A LODGE IN CAPTIVITY Early History of Minden Lodge # 63

Warrant No. 63 was originally issued by the Grand Lodge of Ireland on January 20, 1736 to the 20th Regiment of Foot. On December 20, 1748 the Grand Lodge of Ireland issued a duplicate warrant to Lord George Sackville, Colonel of the 20th Foot as Worshipful Master, with Lt. Col. Edward Cornwallis and Capt. John Milburne as Wardens. Lord Sackville was later to become Grand Master of Ireland in 1741-52 and Cornwallis was a founder of Freemasonry in our neighbouring jurisdiction of Nova Scotia, where he had established a Lodge in 1750.

To learn how Lodge No. 63 received the name of Minden requires a

recapitulation of historical events in the middle of the 18th Century.

When Frederick the Great of Prussia, in 1740, seized the Austrian Province of Silesia, he set off a powder mine that had been laid by the world-wide rivalries of European powers and alliances. The struggle spread from Austria and Prussia to all of Europe and finally burst over the whole world.

In the war of The Austrian Succession of 1741-48 Maria Theresa, the young ruler of Austria, made two vain attempts to regain her stolen lands. Then in 1756, having won new support from the powers of Europe, she decided to try a third time. But before she and her allies could strike a blow, Frederick the Great of Prussia invaded the unfriendly, but neutral, land of Saxony and so himself began the 3rd Silesian, or Seven Years War.

When the conflict began, a diplomatic shift had brought a reversal of alliances, with Prussia now allied with her old enemy England. Maria Theresa sought aid in France against her real enemy, Prussia. France listened, hesitated, and then joined Austria. On one side were Austria, Russia and France and on the other Great Britain with its powerful navy and Prussia with its well prepared army, plus the statesmanship of Pitt and the military genius of Frederick the Great.

In North America the conflict had begun the year before it broke out in Europe and is known to us as the French and Indian Wars. It was to have far-reaching effect, even on us today, for the most spectacular and most important victory in North America was the capture of Quebec in 1759 by General Wolfe, which sealed the fate of France in North America and resulted in her being ultimately forced to hand over all of her possessions in Canada to England.

In the same year, on August 1, 1759, the combined English and Prussian forces were engaged against the French in the memorable Battle of Minden.

The battle was actually fought at Todtenhausen (Germany) about 3 miles north of the old town of Minden and about 55 miles south of Bremen.

The 20th Foot, which had served in Germany from June 1756 under the Duke of Marlborough and Prince Ferdinand of Prussia, were in the British line and were very heavily engaged and suffered great losses, but their discipline, bravery and devoted gallantry, it is said, were never excelled in the long annals of British Service.

For their victory at Minden, the 20th Foot was decorated with the Laurel Wreath, emblem of victory, and dubbed The Heroes of Minden. The name Minden was added to their colours and the Lodge, in memory of

the regimental engagement, henceforth became known as Minden Lodge No. 63.

Masonic Relief

It is of interest to note in the history of Old Dundee Lodge No. 26, on the English Registry that the Lodge on St. Johns Day, December 27, 1759, voted the sum of 21.0.0 (twenty guineas), a substantial amount of money in those days, to the widows and orphans of those slain in Minden and Quebec, the money being paid into the hands of Sir Joseph Hankey & Co. (Bankers), and a further £20.0.0 (twenty pounds) towards clothing the French prisoners.

The great Dr. Samuel Johnston wrote the introduction to the Proceedings of the Committee for clothing the French Prisoners and while there is no extant proof that Dr. Johnston was a member of Old Dundee No. 26 it seems more than co-incidental that Boswell remarked that Dr. Johnston would frequently go out to take the air at Wapping and Old Dundee No. 26 met at Wapping.

The Regiment in North America

The Regiment continued to serve in Germany until 1762 when it returned to England, and in 1775 was ordered to North America to take part in the attempt to subdue the Colonists which resulted in the War of Independence.

It is reported as having been in Quebec in 1776 and the following year at Ile aux Noix.

Recruiting for the war in America was lag-gard and the Crown, being short of troops, came to an agreement with Duke Charles of Brunswick by which the latter agreed to supply 4,300 men (3,964 Infantry and 336 Cavalry) under the command of Major General Frederick Adolph Riedesel. The force left Brunswick in two divisions in February and May 1776 and arrived

in Quebec in June and September of that year and were placed under the command of General Bourgogne.

It was then that the friendship forged at Minden with the 20th Regiment was revived. When General Bourgogne had to surrender at Saratoga to General Gates on October 12, 1777 the Brunswickers and the 20th Foot were in the bag together. Von Riedesel had the colours removed from their poles, the poles were burnt, and the colours were sewn in the mattress of his wife's bed.

She, who was affectionately known to the troops as Lady Fritz, slept on them throughout the captivity and the colours ultimately reached home safely.

At first all the troops were quartered on the Winter Hill near Boston but on the approach of the British Fleet in 1778, they were marched to Virginia. They arrived at Charlottesville in January 1779, after a long and difficult journey, as the winter was particularly severe. There they had to erect their own wooden barracks, as no provision had been made for their arrival.

It is from this point that events take a turn that is of significance to Masons, for in the Brunswickers were 9 Freemasons from the Lodges Jonathon and St. Charles, the remainder of 14 who are recorded as having left for America, von Riedesel, himself a Mason, having been exchanged in September 1779; and in the English prisoners was Minden Lodge intact and complete with its Irish Military Warrant No. 63. It was natural that the Brunswick and Irish brethren should soon become on friendly terms with each other and the Brunswick brethren visited the lodge meetings of Minden No. 63. The Irish Lodge, undoubtedly on the recommendation of the Brunswick brethren, initiated 4 candidates on

January 4, 1780. Among them was Johannes Heinrich Carl von Bernewitz, at that time an Ensign, who was later to play an important part in the Masonic world in Brunswick. A further 3 candidates were initiated on February 22, 1780.

It is probable that few, if any of the Germans understood English sufficiently well to follow the ceremonies with ease and so it is natural that they soon felt the desire to work in German. A meeting was called on February 22nd to deliberate whether the Masonic Constitutions allowed them to meet, to undertake Masonic work and to elect a Master Mason as a temporary Worshipful Master. The minutes of that meeting were preserved by von Bernewitz and brought back from America by him and handed to Brunswick Lodge. The minutes are in the possession of Carl zur gekronten Saule Lodge, Brunswick, constituted 1744, and the minutes read as follows:

Actum Barracks bey
Charlottevill
Albemary County in Virginien
XXII
17 _____ 80
II
i.e., 22nd February, 1780

Thirteen Brethren were present, including the three Candidates who had been initiated together in the Irish Lodge, six being Master Masons and the remainder Entered Apprentices.

Ultimately Bro. Lieutenant and Regimental Quartermaster Rohr was elected Master. On accepting Office he stated that he only did so in order to hold Lodges of Instruction, that he could undertake no initiations, and that as the Brethren considered him as their Master he would hold the Lodge in accordance with the Laws of the Order, without any responsibility on his part.

He thereupon opened the Lodge in the first degree, held a short address

recommending Secrecy, Morality, Uprightness, Faithfulness, and Love (Menschenliebe) as the ideal of the Order, and appointed two Wardens, one Deacon and an Almoner. He continued by going through the lecture, and explained in German the obligations which the Brethren had undertaken in the English Lodge.

Before closing he asked whether any Brother had anything to report, whereupon an Entered Apprentice rose and recommended the case of a Sergeant in poor circumstances, blind in one eye, with a wife and two children, one of them with a rash and in a miserable state of health, and asked for relief as his barracks had just been burnt down. This was unanimously agreed to, and 118 paper dollars and three shillings were collected, and two Brethren were instructed to hand over the money to the poor people.

The lectures were thereupon again gone through, and the Lodge closed with the customary ceremonies. After this a Table Lodge was opened, which was conducted in the most perfect order, the Master as usual proposing the Fires. These were four in number: 1, To our Master and reigning Prince Charles; 2, to Prinz Ferdinand; 3, to all regular and perfect Lodges on the surface; 4, To all Brethren in distress the highest and high health fired with all honours. Finally, the Table Lodge was closed with all ceremonies, high XII, and all returning to their barracks contented.

Editors note: (The story that has just been told relates to an existing Lodge, Minden #63, holding a meeting which included several Brethren not familiar with the English language. These Brothers, the Brunswickers, then held another meeting and elected one of their own as Master. No record exists of any warrant being requested or issued during this period of time, but this

Lodge meeting was recorded in minutes now in the possession of Brunswick Lodge constituted in 1744).

The Brunswick Officers were allowed to rejoin the Army in Canada at the end of October 1780 and the Corps returned to Brunswick in 1783 when peace was signed at the Treaty of Paris.

The brethren of Minden No. 63, I believe, were held until the peace was signed, and the Lodge is known to have worked until 1786, but was included in the list of erased warrants in 1801 as Grand Lodge had heard nothing of it since the former date 1786. Considering that the regiment was almost continually on active service it is hardly surprising since it was in Holland in 1801, Egypt in 1803, Malta 1804, Naples 1805, Sicily 1806, Gibraltar 1807, St. Helena 1819 and India 1821. Obviously the Lodge survived, for on February 25, 1812 it was granted a renewal, free of charge.

We next hear of them in Kingston, Ontario where the Regiment arrived on September 25, 1847. On December 27, 1848 the brethren of Minden No. 63 met with the brethren of Kingston and vicinity to celebrate the Festival of St. John the Evangelist and to commemorate the centenary of the re-issue of their warrant. At 2:30 p.m. the members formed in Masonic order and were joined by the brethren of St. Johns Lodge No. 491 (English Registry) and Leinster Lodge No. 283 (Irish Registry) and preceded by the band of the Regiment, paraded to St. Georges Church to hear an eloquent sermon delivered by Rev. Mr. Brent. The brethren returned to the Lodge Room and adjourned until 6:00 p.m. when about 90 of them sat down to a sumptuous repast and entertainment at Mr. Bamfords Hotel. At 10:30 p.m. the brethren retired, delighted with the days proceedings.

192 names were registered in Minden No. 63 up till the early months of 1851 and the end of this tale is contained in a letter to the Grand Lodge of Ireland dated December 8, 1868, that the Warrant, jewels, etc. had been lost in India during the mutiny.

But what of von Riedesel and Lady Fritz, who slept on the Regimental Colours in Virginia? The answer lies closer to home. On his release, Von Riedesel, prior to returning to his homeland, took up residence in Sorel (Canada) and it was there on Christmas Eve 1779 that Lady Fritz, seeing a pine tree in her garden outlined against the velvet blue of a starry night, conceived the idea of putting small lighted candles on her Christmas tree and thereby wrote a charming page of Canadian History by giving Canada its very first illuminated Christmas Tree, a sight so familiar to us all at the Festive Season.

by Bro. John Patience is a Past Grand Master of the Grand Lodge of Quebec and is now serving as Editor of Le Journal the official publication of the Grand Lodge of Quebec.

History of Christmas

Christmas wasn't always celebrated the way it is today. In fact, the Puritans of Massachusetts banned any observance of Christmas, and anyone caught observing the holiday had to pay a fine. Connecticut had a law forbidding the celebration of Christmas and the baking of mincemeat pies! A few of the earliest settlers did celebrate Christmas, but it was far from a common holiday in the colonial era. Here is a brief but interesting history of the Christmas Tree.

Roman times

The Christmas tree actually predates Christianity by centuries! Ancient Romans decorated trees with small pieces of metal during Saturnalia, their winter festival in honor of Saturnus, the god of agriculture. There is much evidence to suggest that December 25th was chosen as the day to celebrate Christ's birth in order to take over the holiday from the pagans. (Most historians place the birth of Christ as in the spring or summer; shepherds don't watch over their flocks in the fields in the dead of winter! Historians believe the Emperor Constantine did this around the year 390 to combine Christmas with the Saturn and Mithras celebrations and also with the cult of Sol Invictus, a form of Sunday worship that had come to Rome from Syria a century before).

Middle Ages

During the middle ages, an evergreen was decorated with apples and called the Paradise tree, as a symbol of the feast of Adam and Eve and was held on December 24th each year.

1400's

Tallin, Estonia claims to be the home of the Christmas tree. A Christmas tree on Tallinn Town Hall Square was first mentioned in 1441. The first evidence of decorated trees associated with Christmas Day are trees in guildhalls decorated with sweets to be enjoyed by the apprentices and children. In Livonia (present-day Latvia and Estonia), in 1441, 1442, 1510 and 1514, the Brotherhood of Blackheads erected a tree for the holidays in their guild houses in Riga and Reval (now Tallinn). On the last night of the celebrations leading up to the holidays, the tree was taken to the Town Hall Square where the members of the brotherhood danced around it. A Bremen guild chronicle of 1570 reports that a small tree decorated with apples, nuts, dates,

pretzels and paper flowers" was erected in the guild-house for the benefit of the guild members' children, who collected the dainties on Christmas Day. In 1584, the pastor and chronicler Balthasar Russow in his *Chronica der Provinz Lyfflandt* (1584) wrote of an established tradition of setting up a decorated spruce at the market square where the young men "went with a flock of maidens and women, first sang and danced there and then set the tree aflame".

After the Protestant Reformation, such trees are seen in the houses of upper-class Protestant families as a counterpart to the Catholic Christmas cribs. This transition from the guild hall to the bourgeois family homes in the Protestant parts of Germany ultimately gives rise to the modern tradition as it developed in the 18th and 19th centuries.

1500's

The modern Christmas trees appeared in the middle 1500's. The trees were sold at local markets and set up in homes without any ornaments in the Strassbourg area of Alsace in 1531, which was then a part of Germany. A decorated tree is reported at Riga in Latvia, in 1510.

1600's

The oldest record of a decorated Christmas tree came from a 1605 diary found in Strasburg. The tree was decorated with paper roses, apples and candies. Around 1650, an English theologian, Professor Dannhauer, wrote "amongst the other absurdities which men are often more busied at Christmas than with the word of God, there is the Christmas or fir tree which they erect in their houses, hang with dolls and sweetmeats, and then shake it and cause it to shed its 'flowers'-- it is a children's game. Far better were it to

lead the children to the spiritual cedar, Christ Jesus".

Tinsel was invented in Germany around 1610. Real silver was used at that time, and special machines were invented to pull the silver out into wafer thin strips for tinsel. Silver was durable, but tarnished quickly, especially with candlelight which was used at that time. Attempts were made to use a mixture of lead and tin, but this was heavy and tended to break under its own weight so was not so practical. So silver was used for tinsel right up to the mid-20th century when plastics took its place.

In the early 16th century, Martin Luther is said to have decorated a small Christmas Tree with candles, to show his children how the stars twinkled through the dark night. In Austria & Germany during the seventeenth and eighteenth centuries, the tops of evergreens were cut and hung upside down in a living room corner. They were decorated with apples, nuts and strips of red paper.

1700's

The first record of Christmas trees in America was for children in the German Moravian Church's settlement in Bethlehem, Pennsylvania, Christmas 1747. Actual trees were not decorated, but wooden pyramids covered with evergreen branches were decorated with candles.

The custom of the Christmas tree was introduced in the United States during the Revolution by Hessian troops. An early account tells of a Christmas tree set up by American soldiers at Fort Dearborn, Illinois, the site of Chicago, in 1804. Most other early accounts in the United States were among the German settlers in eastern Pennsylvania. Just as the first trees introduced into Britain did not immediately take off, the early trees introduced into America by the

Hessian soldiers were not recorded in any particular quantity. Even so, it is known that the Pennsylvanian German settlements had community trees as early as 1747.

Decorations were still of a 'home-made' variety. Young Ladies spent hours at Christmas Crafts, quilting snowflakes and stars, sewing little pouches for secret gifts and paper baskets with sugared almonds in them. Small bead decorations, fine drawn out silver tinsel came from Germany together with beautiful Angels to sit at the top of the tree. Candles were often placed into wooden hoops for safety.

1800's - The tree really catches on in the English speaking countries

Charles Minnegrode introduced the custom of decorating trees in Williamsburg, Virginia in 1842.

Somewhere around 1846 - 48, Queen Victoria's husband, Prince Albert, was credited with bringing the first Christmas tree to Windsor Castle for the Royal Family. Some historians state that in actuality Queen Charlotte, Victoria's grandmother, recalled that a Christmas tree was in the Queen's lodge at Windsor on Christmas Day in 1800. It is certain that in the Illustrated London News in 1846, an illustration of Queen Victoria, Prince, Albert and their children around a Christmas tree appeared. Unlike the previous Royal family, Victoria was very popular with her subjects, and what was done at Court immediately became fashionable - not only in Britain, but with fashion-conscious East Coast American Society.

The decorations were tinsels, silver wire ornaments, candles and small beads. All these had been manufactured in Germany and East Europe since the 17th century. The custom was to have several small trees on tables, one for each member

of the family, with that persons gifts stacked on the table under the tree.

In America, until this time, Christmas trees were considered a quaint foreign custom. America was so geographically large, that it tended to have 'pockets' of customs relating to the immigrants who had settled in a particular area. It was not until the telegraph communications really got going in the 19th century that such customs began to spread. Thus references to decorated trees in America before about the middle of the 19th century are very rare. But by 1850, the Christmas tree had become fashionable in the eastern states.

Meanwhile, in Germany, companies, like Lauscha, began to produce fancy shaped glass bead garlands for the trees, and short garlands made from necklace 'bugles' and beads. These were readily available in Germany but not produced in sufficient quantities to export to Britain or America. The Rauschgoldengel was a common sight. Literally, 'Tingled-angel', bought from the Thuringian Christmas markets, and dressed in pure gilded tin.

Mark Carr brought trees from the Catskills to the streets of New York in 1851, and opened the first retail Christmas tree lot in the United States. Franklin Pierce was the first president to introduce the Christmas tree to the White House in 1856 for a group of Washington Sunday School children.

By the 1870's, Glass ornaments were being imported into Britain from Lauscha, in Thuringia (Germany). It became a status symbol to have glass ornaments on the tree, the more one had, the better ones status! Still many home-made things were seen. The British Empire was growing, and the most popular tree topper was the Union Jack (the nation's flag). Sometimes there were

flags of the Empire and flags of the allied countries. Trees became very patriotic.

The glass ornaments started being imported into America around 1880, where they were sold through stores such as FW Woolworth. They were quickly followed by American patents for electric lights (1882), (until this time candles were attached to tree branches - which resulted in a lot of fires!) and metal hooks for safer hanging of decorations onto the trees (1892). You can still find candle clips and tree candles in German department stores. The artificial Christmas tree was invented in the 1880's in Germany, to combat some of the damage being done by so many native Fir trees being chopped for Christmas.

The main meal in England on Christmas day was goose (if they were wealthy), ham or roast beef. Turkey is a relatively recent addition, as turkeys are native to America and don't do well in the English climate. Christmas pudding, Figgy pudding and plum pudding are English fruitcakes, saturated in brandy, that date back to the Middle Ages. Suet, flour, sugar, raisins, nuts, and spices are tied loosely in cloth and boiled until the ingredients are "plum," meaning they have enlarged enough to fill the cloth. Brandy is poured over it daily for weeks until it is well pickled! It is then unwrapped, sliced, and topped with cream or custard. You can feel your arteries hardening just looking at it; but it still tastes better than a fruitcake.

1900's

The Christmas tree popularity died down somewhat in the UK after the death of Queen Victoria. But in the 1930's (in Britain) there was a revival of Dickensian nostalgia, particularly in Britain. Christmas cards all sported Crinoline ladies with muffs and bonnets popular in the 1840's.

Christmas Trees became large, and real again, and were decorated with many bells, balls and tinsels, and with a beautiful golden haired angel at the top.

But wartime England put a stop to many of these trees. It was forbidden to cut trees down for decoration, and with so many raids, many people preferred to keep their most precious heirloom Christmas tree decorations carefully stored away in metal boxes, and decorated only a small tabletop tree with home-made decorations, which could be taken down into the shelters for a little Christmas cheer, when the air-raid sirens went.

The first national American Christmas Tree was lighted in the year 1923 on the White House lawn by President Calvin Coolidge. A tree from the National Christmas Tree Association has been displayed in the Blue Room of the White House since 1966.



Brethren, we are now working towards our next Cornerstone designation. Bro. Nathan Drobrindt is working hard in amassing the necessary paperwork. But we still have a lot of work to do and the clock is ticking down as we have to have all our paperwork in order prior to the next Grand Lodge.

So brethren, as you can see, we are well underway but we do need some team captains to move some of the activities. This will continue after amalgamation as well. With an

increased and active membership we should be successful in the requirements.

Perfection 2018 Christmas Dinner

Our Annual Widow's and Families Christmas Dinner with the brethren of Grantham Lodge on December 8, 2018.



It was very much a resounding success; we had approximately 65 in attendance. A big thank you to R. Wor. Michael Locke who did a stellar job in organizing the event. And a thank you to the brethren of Grantham and Maple Leaf who came out to share in the event. There was lots of good homemade food for all to enjoy.

Amalgamation Update

We have submitted paperwork to the Grand Lodge. The next step will be them assigning a Chairman to oversee our two committees.

The target is to have the amalgamation at our May installation.

Perfection 2018 Children's Christmas Party

December 15th, was the first District Children's Christmas party. It started with some apprehension as there were only a couple of grandkids and several Mason and wives; but things soon got rolling and it was a successful event with a roomful of children.

Next year would see some streamlining and better advertizing.



The children were able to visit Santa Claus, decorate a Christmas cookie, make a tree ornament, build a sundae, and have some face-painting done. Bro. John Branderhorst's wife did some amazing creations with balloon tying/shaping.



The brethren could sit and relax and enjoy some food and refreshments as well.



Some Historic Christmas Recipes

Plum broth AKA 'Christmas potage' (1691-1738)

Take a leg of beef and a good slice of mutton and put it in a pot with some water and set it over the fire, and when it boileth put in some grated bread and some prunes and a little whole spice. An hour after put in some raisins and currants and let it boil leisurely. And when it is boiled enough season it with cinnamon, cloves, nutmeg and ginger mace, and salt, and then sweeten it with sugar to your taste. Put in some verjuice. Serve it up with a little bread put in the dishes.

Mince pies (c1654-1685)

Take a large fat neat's tongue, parboil it, and take off the hard outside. Then take two pound of the choicest of it, then put it to two pound and a half of the best beef kidney suet, two pound and a quarter of the best currants, half a pound of raisins of the sun, stoned and minced very fine, six of the best largest pippins - either scrape them or mince them till they are a perfect pulp. Put in a quarter of a pound of dates sliced, of orange, lemon and citron peel, of each a quarter of a pound, two whole nutmegs, three drams of mace, two of cinnamon and one of cloves. You must dry your spice before the fire, then beat it and sift it. You must put in one or two large maligo lemons - the peel must be grated amongst the sweetmeats, that is all the yellow of it, and the juice must be squeezed among the sack and rosewater. Put in six pennyworth of ambergris and let it be bruised among the spice. You must put in salt, sugar, sack and rosewater according to your taste.

The tongue must be chopped as fine as is possible. The suet must be shred very fine and sifted through a coarse hair sieve. You may put in great lumps of marrow but then less suet will serve. You may slice all your sweetmeats thin but do not cut the pieces too small.

AULD LANG SYNE

By: R. W. Bro. Paterson, the founder of Victorias Rhetoric Lodge of Communication #831, is a noted authority on Robert Burns. He was born in MAUCHLINE, AYRSHME, where Auld Lang Syne had its genesis.

This article appeared in the Autumn, 1995 issue of the VICTORIAN FREEMASON and is reprinted as a Short Talk Bulletin with their permission.

Auld Lang Syne

Should auld acquaintance be forgot
And never brought to mind?

Should auld acquaintance be forgot,
And auld lang syne?

Chorus
For auld lang syne, my jo,

For auld lang syne.

Well tak a cup o' kindness yet,

For auld lang syne.

And surely ye'll be your pint-stoup
And surely I'll be mine;

And we'll tak a cup o' kindness yet,
For auld lang syne.

For auld, etc.

We twa hae run about the braes,

And pou'd the gowans fine;

But we've wander'd mony a weary fit,
Sin auld lang syne.

For auld, etc.

We twa hae paidl'd in the burn

Frae morning sun till dine;

But seas between us braid hae
roared, Sin auld lang syne, For auld,
etc.

And there's a hand, my trusty frier!

And gie's a hand o'thine!

And we'll tak a right guid-willie
waught, For auld lang syne.

For auld, etc.

Glossary

about about
braes hillsides
braid broad
burn stream
fit foot
fner fend
gies give me
gowans red berries
gude good
hae (hay) have
mony (moany) many
paidl'd paddled
pint-stoup tankard



poud pulled
sin since