A LITTLE BOOK OF FILIPINO RIDDLES

PHILIPPINE STUDIES IN

A LITTLE BOOK OF FILIPINO RIDDLES

COLLECTED AND EDITED
BY/FREDERICK STARR

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CEDAR RAPIDS. IOWA

THIS LITTLE BOOK OF
FILIPINO RIDDLES
IS DEDICATED TO
GELACIO CABURIAN
CASIMIRO VERCELES
RUFINO DUNGAN
OF AGOO, UNION PROVINCE

INTRODUCTION

Although I had already inquired for
them from Iloeano boys, my first actual
knowledge of Filipino riddles was due
to Mr. George T. Shoens, American
teacher among the Bisayans. He had
made a collection of some fifty Bisayan
riddles and presented a brief paper re-
garding them at the Anthropological
Conference held at Baguio. under my
direction, on May 12-14, 1908. My own
collection was begun among Iloeano of
Union Province from whom about two
hundred examples were secured. Others
were later secured from Pangasinan.
Gaddang, Pampangan, Bisayan and
Tagal sources. My informants have
chiefly been school-boys, who spoke a
little English; they wrote the text of
riddle and answer in their native tongue
and then we went over them carefully
together to make an English translation
and to get at the meaning. Many Fil-
ipinos now know how to read and write their
native language, although few have had
actual instruction in doing so. There
is no question that errors and incon-
sistencies exist in the spelling of these
riddles, due to this lack of instruction
and to the fact that the texts have been
written by many different persons. I
am myself not acquainted with any
"Malay language. I have tried to secure
uniformity in spelling within the limits
of each language but have no doubt
overlooked many inconsistencies. The
indulgence of competent critics is asked.
It has been our intention throughout to
adhere to the old orthography. Thus
the initial qu and the final ao have been
preferred.

The word for riddle varies with the
population. In Ilocano it is hurhurtia,
in Pangasinan honiqueo. in Tagal hugh-
foug, in Gaddang , in Pampan-
gan hughtong, in Bisayan tugmahanon.

Riddles are common to all mankind.
They delighted the old Aryans and the
ancient Greeks as they do the modern
Hindu and the Bantu peoples of dark-
est Africa. )\Tany writers have defined
the riddle. Friedreich in his Geschichte
des Bdhthsela, says: "The riddle is an
indirect presentation of an unknown ob-
ject, in order that the ingenuity of the
hearer or reader may be exercised in
finding it out AVolf has given
the following definition : the riddle is a
I)lay of wit, which endeavors to so pre-
sent an object, by stating its character-
istic features and peculiarities, as to
adequately call it before the mind, with-
out, however, actually naming it."

The riddles of various Oriental peo-
oples have already been collected and more
or less adequately discussed by authors.
Hebrew riddles occur in the Bible, the
best kno\\Ti certainly being Samson 's :
"Out of the eater came forth meat.

And out of the strong came forth
sweetness. ' '

Arabic riddles are many and have
been considerably studied; Persian rid-
dles are well kno^^Ti; of Indian riddles
at least one collection has been printed
separately under the name Lalshmin-
afha npasaru, a series of Kolarian rid-
dles from Chota Xagpur has been print-
ed as. also, an interesting article upon
Behar riddles; Sanskrit riddles are
numerous and have called for some at-
tention from scholars: a few Gypsy rid-
dles are known; two recent papers deal
with Corean riddles. AYe know of but
two references to Malayan riddles; one
is Elizal, Specimens of TagaJ Folk-Lore,
the other is Sibree's paper upon the
Oratory, Songs, Legends, and Folk-Tales
of the Malagasy. This is no doubt an
incomplete bibliography but the field has been sadly neglected and even to secure this list has demanded much labor. It suffices to show how deeply the riddle is rooted in Oriental thought and indicates the probability that riddles were used in Malaysia long before European contact.

To what degree Filipino riddles are indigenous and original is an interesting but difficult question. So far as they are of European origin or influenced by European thought, they have come from or been influenced by Spain. Whatever comparison is made should chiefly, and primarily, be with Spanish riddles. But our available sources of information regarding Spanish riddles are not numerous. We have only Demofilo's Collection de enigmas y adivinanzas, printed at Seville in 1880, and a series of five chap-books from Mexico, entitled Del Pequeñito Adivinadortito, and containing a total of three hundred and seven riddles. Filipino riddles deal largely with animals, plants and objects of local character; such must have been made in the Islands even if influenced by Spanish models and ideas. Some depend upon purely local customs and conditions — thus numbers 170, 237, etc., could only originate locally. Some, to which the answers are such words as egg, needle and thread, etc., (answers common to riddles in all European lands), may be due to outside influence and may still have some local or native touch or flavor, in their metaphors; thus No. 102 is actually our "Humpty Dumpty sat on a wall;" the Mexican form runs:

"Una arquita muy chiquita
tan blanca como la cal
todo lo saben abrir
pero ninguno cerrar."

But the metaphor "the King's limebox" could only occur in a district of betel-chewing and is a native touch. Many of the Filipino riddles introduce the names of saints and, to that degree, evidence foreign influence; but even in such cases there may be local coloring; thus, calling rain-drops falling "rods," "St. Joseph's rods cannot be counted," could hardly be found outside of the tropics. Religious riddles, relating to beads, bells, church, crucifixes, are common enough and are necessarily due to outside influence, but even such sometimes show
a non-European attitude of mind, metaphorical expression or form of thought. Everywhere riddles vary in quality and value. Many are stupid things, crudely conceived and badly expressed. Only the exceptional is fine. Examine any page of one of our own riddle books and you may criticize almost every riddle upon it for viewpoint, or form, or flavor. We must not demand more from Filipino riddles than from our own. Some knowledge of local products, customs, conditions, is necessary for the understanding of their meaning; when understood, they are fully equal to ours in shrewdness, wit and expression. Krauss emphasizes the fact that everywhere riddles tend to coarseness and even to obscenity and discusses the reasons. "What is true elsewhere is true here; a considerable number of Filipino riddles are coarse; Ave have introduced them but emphasize the fact that any scientifically formed collection of German or English riddles would contain some quite as bad.

Probably few of our readers have considered the taxonomy of riddles. Friedreich offers a loose and unscientific classification as follows:

I. The Question Riddle.

II. The Simple Word Riddle (with seven sub-divisions).

III. The Syllable Riddle or Charade.

IV. The Letter Riddle.
  1. With reference to sound.
  2. With reference to form.

V. Punctuation Riddles.

VI. The Rebus.

VII. Complex Riddles; combination of two or more simple types.

VIII. Number Riddles.

Several of these forms occur in our collection.

More scientific than Friedreich's work is Petsch's Studien über das Volksrastsel. His analysis and dissection of riddle forms best enable us to test the indigenous content of our Filipino riddles. He recognizes two fundamental riddle types. He says: "Two groups of rid-
dies have long been distinguished in the collections, the true rhymed riddles and the short 'catch-questions' expressed in prose. The difference is not only in form but in content. 'True riddles' have as purpose the describing of an object in veiled, thought-arousing, perhaps misleading, poetical clothing, which, from this presentation of its appearance, its source, its utility, etc. shall be recognized by the intelligence, i.e., can and shall be guessed. 'Catch-questions.' on the contrary, are not to be guessed, the questioner intending himself to give the solution; at their best they are intended to trick the hearer, and since their solution is impossible to the uninitiated are not 'true riddles' but false ones. Since I propose to divide the total riddle material of each single nation between these two great chief groups, may I not somewhat extend the scope of the hitter, including some things which are rejected from most collections as having little to do with actual riddles — those questions which are generally insoluble and such tests of wisdom as appeal not to wit and understanding, but to knowledge — which are certainly not true riddles. Thus, in the group hero characterized as 'false' different classes of things are brought together, the characteristics of which I shall investigate later." It would be interesting to quote the author's discussion further. "We can, however, only state that he recognizes three classes of 'false riddles,' to which he gives the names 'wisdom tests,' "life-ransoming riddles," and 'catch-questions.' "

Of "true riddles" there is a vast variety of form and content. Most typical is the descriptive riddle of a single object to be guessed. In its complete and normal form Petsch claims that such a riddle consists of five elements or parts. 1 Introduction; 2 denominative; 3 descriptive; 4 restraint or contrast; 5 conclusion. 1 and 5 are merely formal, trimmings; 2 and 3 are inherent and essential; 4 is common and adds vigor and interest. Such complete and "normal" riddles are rare in any language. Usually one or more of the five elements are lacking. It is only by such an analysis of riddle forms that a comparative study of riddles can be made. Any single riddle is best understood, by the constant holding before the mind this pattern framework and noting the degree of development of the case in hand. The Filipinos themselves recognize several classes of riddles. An old Tagal
lady told us there were three kinds:


2. Alo-humano: concerning persons

3. Parahula: all others

There is no science in this classification, which embodies considerable corrupted Spanish. Another informant recognizes six classes:

1. Alo-divino

2. Historia-vino: history of God and saints

3. Alo-humano


5. Karle-mano'. God and saints and persons together.

6. Parahula or hiniyahas

These names call for little comment and the classification they embody is of the loosest. The word parahula is Spanish in source and equivalent to our parable; hiniyahas is Tagal.

Some features of our riddles call for comment. Filipino riddles, in whatever language, are likely to be in poetical form. The commonest type is in two well-balanced, rhyming lines. Filipino versification is less exacting in its demand in rhyme than our own; it is sufficient if the final syllables contain the same vowel; thus Rizal says — aijup and pagud, aval and alam, rhyme. The commonest riddle verse contains five or seven, or six, syllables, thus:

Daluang balon
hindi nialingon
or
Bahay ni San Gabriel
punong puno nang barel.

Just as in European riddles certain set phrases or sentences are found frequently at the beginning or end of the riddle. In Ilocano and Pangasinan a common introductory form is "What creature of God" or "What thing made by Lord God," the expression in reality being equivalent to a simple "what."

These pious forms do not at all neces-
sarily refer either to animals or natural objects; thus, a boat or a house is just as good a "creature of God" as a fowl is. A common form of ending is "Tell it and I am yours," "Guess it and I am your man."

Quite analogous to calling inanimate or artificial things "creatures of God" is the personification of all sorts of things, animate and inanimate; thus, a rat is "an old man," a dipper is "a boy."

Not infrequently the object or idea thus personified is given a title of respect; thus, "Corporal Black" is the night.

Akin to personification is bold metaphor and association. In this there may or may not be some evident analogy; thus a crawfish is "a bird," the banca or canoe is "rung" (like a bell.) Not uncommonly the word "house" is used of anything thought of as containing something; thus "Santa Ana's house," "San Gabriel's house;" this use is particularly used in speaking of fruits. "Santa Ana's house is full of bullets" is rather pretty description for the papaya. The word "work" is often used for a thing made, or a manufactured article.

Saints' names are constantly introduced, generally in the possessive case: examples are "Santa Ana's house," "Santa Maria's umbrella." "San Jose's canes." Less commonly the names of other Bible worthies occur; thus "Adam's hair." There is not always any evident fitness in the selection of the Saint in the connection established. San Jose's connection with rain is suitable enough. One would need to know a good deal regarding local and popular hagiography in order to see to what degree the selections are appropriate.

Sometimes words without meaning, or with no significance in the connection where they occur are used. These may serve merely to fill out a line or to meet the demands of metre. Such often appear to be names of the style of "Humpty Dumpty:" these may be phonetically happy, as similar ones often are in European riddles, fitting well with the word or idea to be called up. Marahotania is probably meaningless, merely for euphony. Place names with no real connection with the thought are frequently introduced, as Pantaleon, Mariveles. "Gliering-guering" and "Minimin" are merely for sound.

Particularly interesting and curious
are the historia-vino given in numbers 312-317. No doubt there are many such. Those here given were secured from one boy at Ialolos. When first examined, I believed the boy had not misunderstood what I was after. He assured me that they were high-tong and hug-tong of the best and finest class. The idea in these is to propound a statement in a paradoxical form, which calls for some reference to a bible story or teaching; the answer is not immediately clear and demands a commentary which is quite often subtle and ingenious. Friedreich gives examples of similar expository religious riddles from Europe.

A curious group are the relationship riddles, numbers 286-289, which closely resemble trick questions among ourselves. The evidence of outside influence is here conclusive in the fact that the ideas and terms of relationship in them are purely European, in nowise reflecting the characteristic Malayan system and nomenclature.

Some of the riddles are distinctly stupid. "I let the sun shine on your father's back" seems to mean no more than that the house roof is exposed to the solar rays. It is doubtful whether this means much even in the original Tagal. Of course many of the riddles demand for their adequate understanding a knowledge of native customs, which the outsider rarely has. Thus, until one knows a common method of punishing naughty children, the riddle "I have a friend; I do not like to face him" means nothing. Perhaps the most difficult to adequately present are some plays on words. These frequently need a considerable explanation. In some of these the parts of the word to guess are concealed in or are suggested by the form of the statement and one must extract them and combine them; such are ' iscopidor ' and ' sampaloc. ' In others the play depends upon homophony, the same sound or word have different meanings. In yet a third class the answer is a smart Aleck sort of an affair, "How do you take a deer without net, dogs, spear, or other things for catching?" "Cooked." Most inane of all, but with plenty of analogues among ourselves, are those where the answer itself is introduced into the question with the intention to mislead; "Its skin is green and its flesh is red like a watermelon." "Watermelon."

Filipino riddles are mostly given out
by young people. When several are
gathered together they will question
and answer; they are much in vogue
when a young gentleman calls upon his
sweetheart; among Tagals and Pampan-
gans at least the chief occasion for giv-
ing hugtong is when a little group are
watching at night beside a corpse. In
propounding a riddle it is not uncom-
mon to challenge attention by repeating
as witty a rhyme, which is quite as often
course as witty. One Tagal example
runs:

Bugtong CO ka Piro!
Turan mo ka Baldo!
Pag hindi mo naturan
Hindi ea nang iwang;
Pag maturan mo
^lav tae ang pinit mo.
I have a bugtong compadre P I
Guess it compadre B!
If you cannot guess it
You have not cleaned yourself;
If you do not guess it
You are dirty.

AYe have mentioned two references to
^lalay riddles. Of the eight given in
Rizal's paper five have been given us
by our informants. As Rizal's entire
paper will be reprinted in another vol-
ume of this series we have not copied
the other three. Sibree's paper is im-
portant for comparison, since it pre-
sents matter drawn from the uttermost
point of ^Malaysia. ^Madagascar, which
has been unaffected by Spanish influ-
ence. Sibree's article is translated fr(~>m
a little book by another missionary, the
Rev. Louis Dahle. Dahle's book is en-
titled Specimens of Malayasij Folklore
and its material is presented in ^lalag-
asy only. ]\Ir. Sibree translates twenty
of his riddles. They are in character
and flavor like many of the Filipino
riddles. As Sibree does not give the
native text and I have not seen Dahl's
book, I cannot know whether they are
rhymed. They are all of the type of
ture riddles to be guessed, descriptions
wherein one or two characteristics or
striking features are presented, either
directly or figuratively. Examination of this little series deepens an impression already made by study of our own collection, namely, that the true riddles in our series are largely original Filipino while the insoluble riddles, the catches, the plays on words, are those where foreign influence is most evident. Although Sibree's article is easily accessible, we quote a few of these lagasy examples for comparison.

'' Cut and no wound seen V '' Water, '' is our number 231.

**The mother says let us stand up, but the children say let us lie across?'' "A ladder." and ''At night they come without being fetched and by day they are lost, without being stolen?'' ''The stars.'' are quite in the style and spirit of Filipino riddles. Compare "Coarse rafia cloth outside and white robe inside?"."Manioc root" with the "Poor outside; rich within," "Langea" of the Iloeano.

The order of presentation of these riddles has been a considerable problem. To arrange them rigidly in Petsch's order of development might have been fairly satisfactory but would have rendered the finding of any desired riddle difficult. We have struck out a crude arrangement in alphabetical order of the English answers, with subdivisions under some general headings. The arrangement is not scientific nor completely developed, but it will perhaps work fairly well in practice. The original text is first given for riddle and answer; the English translation of both follows; then are given such explanation and comment as are necessary. When a riddle occurs in different languages, the text of the question is given in one, but the fact of its occurrence in others is indicated.

We are indebted to many for assistance. The list is too long for individual acknowledgment. To our original Iloeano helpers this little book is dedicated. To ]\'eissrs. George T. Shoens, Francisco A. Santos (Calumpit), Rufino Santos (Arayat) and Conrado Benitez (Pag-sanghan), Ave are so deeply indebted that their names must be mentioned. To school boys in Agoo, San Fernando (Union), Malolos, "Manila and Tayng, we owe many thanks. Would that the publication of this imperfect collection might lead to their greater interest in a neglected section of their folklore. Some
Ilay worker ought to perfect and complete the work here begun.

This volume is the first number of a series of little books which the undersigned plans to bring out under the general title of Philippine Studies. Each number will treat of a distinct and separate subject; each will be independent. The extent to which the series will be developed, will depend upon the reception given to it and the degree in which it appears to respond to a real need. Two numbers at any rate are already arranged and the second should appear within a year.

Frederick Starr.

September, 1909.

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FILIPINO RIDDLES

Animals: mammals.

1. Ania iti pinarsna iti Dios a balin snec a matnrog?
   (Hoc.) Panniqui

What thing that God made sleeps with its head down? Bat

2. Fantas ca man, at marimong bim-asa at sumulat, aling ibon dito sa mundo ang lumilipad ay sumiisuso ang anak?
   (Tag.) Kabag

Although you are wise and know how to read and write, which bird in this world flies and yet suckles its young? Bat

3. Uppat iti adiguina, maysa iti ba-otna, dua iti paypa\Tia, dua iti boneng.
   (Hoc.) Carabao

Four posts, one whip, two fans, and
two bolos. Carabao
4. Apat na tukod lang: it at isang pang hagupit.

(Tag.) Kalabao

Four earth posts, two air posts and Avhip. Carabao

5. Sague)" so torutoro duaray quepay- quepay a patiray mansobsoblay.

(Pang.) Dueg

One pointing, two moving, four changing. Carabao

The head points, the ears move, the legs change position.

6. Xu mat-tut-lud ay atanang udde;
uu mat-tadag ay ibbafa.

(Gad.) Atu

If he sits down he is high; if he stands up he is low. Dog

7. Adda maysa nga parsua ni Apo Dios nga adda uppat a sacana,
ipusna quen maysa nga ulona nga aoan ti imana.

(Hoc.) Caballo

There is one creature of our Lord God which has four legs and a tail and one head; but it has no arms.

Horse

8. Carga nang carga ay iialang npa.

(Tag.) Babuy

Always working and no pay.

The pig
He is ever eating garbage and waste.

9. Eto na si "Xuno," may siinong na quinto.

(Tag.) Babuy

Here comes "Ximo" with gold on his head. Pig

The pig is a constant scavenger and frequents the space below latrines and privies; it is a common thing that his snout is yellow as result of his search.
KJ. \textquote{Iagmagna ni inam sansangitam.}

(Hoc.) Burias

A\'hile the mother is walking the child is crying. A little pig

11. Adda maysa nga lacay gomoyod ti oay.

(Hoc.) Bab

There is an old man, who always drags rattan. Rat

i. e. his tail.

12. Kahoy cong }\textquote{Iarigundong, na sang-gay ualang dahon.}

(Tag.) Sungay

My tree in Marigiindong (town in Cavite) has branches but no leaves.

Horn

The branching horn of a deer.

13. Maco ca quian, yacu naman ing quian.

(Pamp.) Ding bitis daring animal a tiapat a bitis nung lalacad ya.

Away! let me have your place.
The forward legs of an animal
The hind feet tread in the prints of the forefeet.

Bell.

14. Xang hataken co ang baging nag-kagulo ang niatsuing,

(Tag.) Batingao

"When I pulled the vine the monkeys came around. Bell

15. Tinugtog CO ang bangca nagsilapit ang isda.

(Tag.) Campana sa misa

I rang the banca and the fishes came. Bell

Banea is the canoe or boat; to strike it as with the pole is to ring it. People called to mass by the ringing bell are likened to fishes.
16. Togtoquec ti teppang
agarayat ti bagsang

(Hoc.) Campana

I strike upon the washout and the
hag sang come for help.
The curved side of the bell is compared
to a washed out slope or curve of the
bank; the hagsang are small fishes; the
bell is the church bell — the little fishes
are the people.

17. Otin nen laquic Tapal ni baleuet
ed corral manaquis, ya agnaecal.

(Pang.) Campana

Tapal's hanging within the
corrail is craving to get out. Bell
Tapal is a nickname for an old man.
Betel.

18. Adda tallo nga babbalasang quet no
mapanda maquimisa ; iti caoes ti
maysa ata berde, quet dadiay maysa
ata porao, quen dadiay maysa ata
lomabaga ; quet norrommiardan ata
malabaga ainin iti caoesdan.

(Hoc.) Mamabuyo

There are three ladies who went to
mass; the dress of one was green,
of another white, of the other red;
when they came out together the
dresses of all were red. Betel

19. Nasatiyan pa nang kanyang ina,
kinuha at pinapagasawa.

(Tag.)

Ang bungang isinasama sa itso
Still in his mother's body was
taken and made to marry. Betel
The areca nut is first taken out of
its covering before being united
with the betel leaf and lime.

20. Bulong tiptipparo; puso balasang
baro.

(Hoc.) Mama

A tiptipparo leaf; the heart, a
young man and a young woman.

Betel
21. Papel a berde sinoratac ti purao quet intedco iti sangaili clina insubli.

(Hoc.) Gaoed

I wrote a green paper with white:
I gave it to my visitor and he did not return it. Betel-leaf

White lime is smeared upon the green leaf, which is then used to enwrap a bit of areca nut for chewing.

Birds.

22. Xagcapa dimet nagpadi; Xagcorona dimet nagari.

(Hoc.) Manoc

Gown but not priest; crown but not king. Cock

23. Xancorona agmuet ari; nan capa agmuet pari.

(Pang.) Manoc

The king's crown but not king; the priest's cope, but not priest. Cock

24. Ania ti pinarsua ni Apo Dios nga ag-gungon ti maquimbaba quet ag-pidot ti maquin ngato?

(Hoc.) ]

What thing that Lord God made sifts below and picks up above?

Fowl

25. Dinay penalsay Dios ya managtay carne?

(Pang.) Manoc

What creature of God is with meat on its head? Cock

26. Ania a parsuo ni'Apo Dios ti nagsusoon ti carne nga aoan ti imana?

(Hoc.) Tapingar

AYhat creature of our Lord God carries meat but has no hands?
Cock
The meat is the cock's comb,

27. T7yana-uyana mamuntuk y a n g baya!

(Pamp.) ]\Ianuc

Here he comes with glowing charcoal on his head! A cock

28. Xo umayac idiay bala^^o agtuptupuaccayo.

(Hoc.) Manoc

If I come to your house you will jump away. Fowl

Boats.

29. Ania ti pinarsua ni Apo Dios nga ipagnana ti bocotna?

(Hoc.) Baloto

What creature made by Lord God walks on its back? Boat

30. Olay asoc ya quisquis no onbatic tirakiang.

(Pang.) Baloto

I have a hairless dog, who goes belly upward. Boat

31. Xaligo ang eapitan hindi nabasa ang tian.

(Tag.) Banca

The captain took a bath without his belly getting Avet. Banca

32. Adda impatacderco a caoayan no agbolong intan.

(Hoc.) Parao

I set up a banibu; if it leafs out we shall go. Prao

The bambu set up is the mast; the leaf is the sail.

33. Xano nga cahoy nga con may dahon may gamut, pero con ua-ay gani dahon ua-ay man sing gamut?

(Bis.) Parao
What tree is it, that when it has leaves it also has roots, but when it has no leaves it also has no roots?

Parao
Sail, rudder and oars.

34. Nagalacat nagahayang.

(Bis.) Sacayan
He walks with his back. A ship

35. Manica maco tana,
tipa ca queti tana.

(Pamp) Ancla
Come up and let us go. Go down and here we stay. Anchor

Body: parts.

36. Ania ti pinarsna ti Dios a masicog ti licudan?

(Hoc.) Botoy
What thing created by God has the fullness of pregnancy (masicog) behind? The calf of the leg

Masicog is the swollen abdomen of the pregnant woman.

37. Bulong ti cappa-cappa nagtalicud nagpada.

(Hoc.) Lapayag
Cappa-cappa leaves placed back to back. Ears

38. Daluang balon hindi malingon.

(Tag.) Tainga
Two wells, of which you cannot catch sight. (Your) ears

39. Pito iti taoana;
taltallo iti requepna.

(Hoc.) Lapayag. Agong, mata, ngioat
There are seven windows; only three shut.

Ears, nostrils, eyes, mouth
40. Sipac nga sipac, saan nga mangan
ti caaroba.

(Hoc.) Mata

Claps and claps, but the neighbors
do not hear. Eyes

41. Tepac cac tan tepac agneruel na
ybae.

(Pang.) Mata

Clapping and clapping but my
companions cannot hear me. Eyes

42. Dalana cong cahon bucsan ualang
ugong.

(Tag.) Mata

I open my two boxes noiselessly.

Eyes

43. Dalawang batong maitim malayo
ang dinarating.

(Tag.) Mata

Two black stones which reach far.

Eyes

44. Dalawang tindahan sabay iia binu
bucsan.

(Tag.) \rata

Two stores are open at the same
time. Eyes

45. Adda dua nga Princesas quet nag-
seng nga tan da iti dua nga ban-
tay; no agsangit iti maysa agsangit
danga dua.

(Hoc.) Mata

There are two princesses, who live
on the two sides of a mountain;
when one cries both cry. The eyes

46. Adda dua nga pisi agtongpal idiay
langit.

(Hoc.) Mata

There are two halves; they go to-
ward the sky. Eyes
47. ]Malaon nang patay hindi maibaon
at buhay ang capit bahay.

(Tag.) Bulag ang isang mata
It is a long time since it died, yet it
can not be buried for its neighbor
is still alive. One blind eye

48. Senora a samsamping addai ti uneg
ti sarming.

(Hoc.) Taotao ti mata
A samsamping is in the middle of
the mirror. The pupil of the eye

49. Daluang balahibuhen masarap pag
daiten.

(Tag.) Mata at kilay
Two hairy things, it's pleasant to
have them meet. Eyelids

50. Adda dua nga Princesa quet nag-
baetanda ti maysa nga bantay quet
daytoy a bantay adda met dua nga
oaig quet no agsangit daguitoy a
Princesa agayos met daytoy nga
oaig ngem no saanda nga agsangit
mamagaan daguitoy nga oaig.

(Hoc.) Iata quen agung
There are two princesses with a
mountain between them. In this
mountain are two brooks and when
the princesses cry these brooks
flow and when the princesses do
not cry the brooks dry up.

Eyes and nose

51. Isang biyabas
pito ang butas.

(Tag.) :\rukha
One guava with seven holes. Face

52. Limang puno nang niog;
isay matayog.

(Tag.) Dalire
Five cocoanut pahns ; one is higher.

Fingers

53. Adda lima nga Principes nagcallo-
gongda amin ti pisi.

(Hoc.) Ramay
There are five princes and their hat is one half. Fingers

The nails are the hats.

54. Adda maysa nga calapati nga nag-nana ti tinga ti ili manocayo cona ti ari no adda mainayon nga pisi justo nga dua polo cami.

(Hoc.) Ramay

There is a dove that walked in the middle of the town. How many are you said the king. If there is a half added we shall be twenty.

Fingers
Ni ni conconana aoan ti matana

(Hoc.) Tammodo

Here, here, he says, but has no eyes.

Forefinger
It points here and there, touching the things in question, but it cannot see.

56. Tata baculud ay ain-mena maita na ut-tunna si catanang-nga.

(Gad.) Quiray

A mountain the summit of which cannot be seen, being very high.

Forehead

57. Tubo sa punso, ualang buko.

(Tag.) Buhoc

Sugar-cane on clay, with no joints (knots). Hair

58. Cahoy nga tambalisa, tapson indi malaya.

(Bis.) Buhoc

A plant which does not fade when cut down. Hair

59. Iclog iti calao bolig iti lima.

(Hoc.) Ima
The ealao's egg is five-parted.

Hand
The calao is the hornbill; the egg here
in question is perhaps his strange head-
excrescence.

60. Isang bayabas peto ang butas.
(Tag.) Ulo
One guava with seven holes. Head

61. Isa ca bimgsud nga pito ang iya
buho.
(Bis.) Olo
A small hill having seven holes.
Head

62. Sica a tao ti van ti minuterum.
(Hoc.) Puso
You are the man who has the min-
ute-beater. Heart

mi7iuterum the pendulum beating.

63. Xo agtacderac ania ngata ti omona
a ipagnac?
(Hoc.) Mocod
If I stand, what will be the first
that steps? Heel

64. Daluang bangiasan nag hahagaran.
(Tag.) Binte
Two fence stakes chasing each
other. Legs

65. Atian na ing gulut ; ing gulut na
ysL ing atian,
(Pamp.) Bitis
Its front is the back, and its back
is the front.
The lower leg (below the knee)

66. Adda oaiq a bassit napnut bnebu-
caig.
(Hoc.) Xgiot
There is a small brook filled with
shells. Mouth

67. Isang balong malalem.
punong puon nang patalenl.
(Tag.) Bibig
A deep well is filled with chisels,
68. Isa ca cahon-cahon nga punu sang tignib.
   (Bis.) Baba
A box full of chisels.

69. DNA nga bobon napnot allid quen da gum,
   (Hoc.) Agung
Two wells filled with wax and needles. Nose

70. Baston ti Ygorot
diea maparot
   (Hoc.) Bato
The cane of the Igorot, you cannot pull np. Penis

71. \iapatar ya dalin tinoboay garing.
   (Pang.) Ngipuen
Plain earth has gro^1 ivory.

Teeth

72. Umona nga aglaguis sa agdarecdec.
   (Hoc.) Ngipen
First place the bars and then the posts. The teeth

The comparison is with fence-building. Here the posts are first set, and then the cross-pieces. The babe has first smooth, horizontal gums; then the upright teeth appear.

73. Nagapanilong apang basa.
   (Bis.) Dila
He is under the shed but is always wet. Tongue

74. Enlongon eiipaiition onbangon mailsermoii.
   (Pang.) Dila
Coffin in graveyard Avakes up sermon. Tongue

75. Xa manantang ay niaceataua
udde na mannam a")" malussao.
(Gad.) Attut

He who loses it rejoices, but he who finds it gets mad at it.

Bad odor; breaking wind

76. Iti nacapoeao agayayat quet iti nacabiroc agong onget.

(Hoc.) Ottot

Who loses it is glad; who finds it is mad. Bad odor

Breaking of wind

77. ragna sirirquep no nacalueat madi met.

(Hoc.) Mucat

It walks while it is shut; when it is open it does not care to walk.

Secretion from eye corner

78. Aso cong pute inutusan co, ay hindi na umue.

(Tag.) Lura

I sent out my white dog and he did not return. Spittle

The practice of spitting, even unrelated to betel-chewing or tobacco-chewing, is far commoner among the Filipinos than among ourselves.

Book.

79. Tinadtacl a root insenpen a panonot.

(Hoc.) Libro

Chopped grass hidden in the mind.

Book

Fodder or 'food for thought.'

80. Nagbulong nagbunga nanganac di-ay nangala.

(Hoc.) Pagbasan

It has leaves and fruits. Godfather took it. Book

Candle.

81. Ania iti anac a pooranna iti baguis ni inana?
What son burns his mother's intestines? Candle

82. Tite nang pare, mapute.

The priest's is white. Candle

88. Kung babayaan mong ako ay mabuhay yaong kamatayay dagli kong kakamta, ngungit kung akoy pataing paminsan ay lalong lalawig ang ingat kong buhay.

If you let me live I shall soon die; if you kill me I shall live long.

A lighted candle

84. ]Masondug a cayu talaque na donna.

A slender tree which bears only one leaf. Lighted candle

85. Isang butel na palay punong punc ang bahay.

A grain of rice fills the whole house.

The flame of a candle is a little thing, comparable to a rice grain; yet it gives light to the whole house.

There are four friends; they have existed since the beginning.

The four directions

Day and night I cry. Clock

Amanu na mararamdam. dapot masaquit yang intindian, nung ing lupa na ing quecang lauan a usta mu ing qucang sasabian.
Pang.) Eelos

His words are audible but difficult to understand; when you look at his face you will understand what he says. Clock

89. Ania ti parsua ni apo Dios nga aoan ti imana nga aoan ti sacana quet ammona ti agsao?

(Hoc.) Leros=reloJ

What creature of God has no arms and legs, but can talk? Clock

Coffin.

90. Ang nagapahimo nagahibi; ang nagahimo indi iya; ang tag-iya uala sing calibutan.

(Bis.) Longon

The one who orders it made is crying; the one who has it, it is not his to give; the one who owns it does not care anything about it.

Coffin

Disease.

91. Taong buhay inaanay.

(Tag.) Bulutong

A living person being eaten up by "'anay." 'Smallpox

Anay. termites or white ants.

92. Ania ti pagayatan na a mabalud.

(Hoc.) Ti masaquit

A?yhy does he wish to be in prison?

Pain

Dress.

93. Dadiay adalem agassiquet; dadiay ababao agatenggnned.

(Hoc; also Pang. Bis.)

Calzon: l)ado
A?yhat is deep reaches only to the waist; what is shallow comes to the neck. Drawers; jacket
94. Daluang pipit nag titimbangan sa isang siit.

(Tag.) Hicao

Two pipits balancing on a bambu stick. Earrings

The pipit is a small bird.

95. Bumili ako nang alipin mataas pa sa akin.

(Tag.) Sambalilo

I bought a slave, taller than myself.

Hat

96. Aniat aramid a canennaca.

(Hoc.) Bado

"What work devours you. Camisa
The word work is used in several of these riddles with the meaning of a thing made, a manufactured article. The camisa is a shirt.

97. Xacaquitaac iti dua a sasacayan; maymaysat naglugan.

(Hoc.) Zap at OS

I saw two boats; only one person was on board. Shoes

98. Dala mo siya, dala ca niya.

(Tag.) Bakia

You carry it, it carries you. Shoe


(Pamp.) Sapin

Carry me, I will carry you; let us share alike. Shoes

Drinks.

100. Con aga naga lapta. pero eon hapon naga tipon.

(Bis.) Tuba

In the morning it is scattered in many places, but in the evening it is imited into one place. Tuba

An intoxicating drink made from cocoa-
palm sap; it is gathered daily. In the morning it is at the trees which yield; at evening it is brought in and stored.

101. Adda maysa a balasang conana toy maysa a baro no ayatennac dacquel ti pagdacsam.

(Hoc.) Arac

There was a lady said to a gentleman "If you love me it will harm you." Wine

Egg.

102. Yti pagapugan ti Ari; no malnetan saan nga maisiibli.

(Hoc.) Itlog

The limebox of the king; if you open it you cannot restore it.

An egg

103. Adda bayabasco idiay ^lanila aoan ti pamorosanna.

(Hoc.) Itlog

I have a guava in \Ianila that has no stem. Egg

104. Aug balay sang encantadora ua-ay ventana ua-ay puerta.

(Bis.) ' Itlog

The house of an enchantress which has neither window nor door.

Egg

Fishes.

105. Lindus ne enetiran, dapot king asbuk ya milulan.

(Pamp.) Balulingi

Harpooning at it he missed it, but it went into his mouth.

Balulingi
The shovel-nosed shark. In aiming at food, if it really enters his mouth which is below the long and projecting snout, he must seem to miss it.
106. Adda maysa nga laeav; puquis nga oacray.
(Hoc.) Corita
There is an old man; his hair cut short, the hair hangs. Corita
It is a fish, with slender, pendent, feelers.

107. Asino ti nabiag a togtogaoanna ti ngeoatna
(Hoc.) Corita
"What living thing sits on its mouth? Corita

108. Ania iti parsua ni Apo Dios nga pispisi iti baguina?
(Hoc.) Dadali
"What creature of our Lord God is but a half-body? Flounder

109. Xag saeng si pusong, sa ibabao ang gatong.
(Tag.) Bibingca
The clown cooked rice with the lire above. Cake

110. Tignan, tignan, bago ngiuitan.
(Tag.) Mais
Look at it first, before making a face at it. Corn
Refers to eating it from the cob.

111. Pina pina marabotinia no aoan dayta matayea.
(Hoc.) Bagas
Pina pina marabotinia, if there is none you will die.
Rice

112. Siasino ngata ti nagbuniag a daga?
(Hoc.) A sin
What earth has been baptised?
Salt
113. Aniat cangatoan a recado?
(Hoc.) Asin

What is the best spice? Salt

11-1. Perlas yang maningning a ibat qung mina, nnng mibalic ya qung penibatana matda ing ningning na.
(Pamp.) Asin

A sparkling pearl that came from the mine, in going to its source loses its brilliancy. Salt

The original source was the sea; but in

Avater salt dissolves.

Fruit.

115. ^latebtibonee malimtimbocol bago-bagooy tapuco anbalbalangay da-lem.
(Pang.) Atsuete

Round, plump; hairy outside; red inside. Atsuete

A red fruit used for seasoning fish.

116. Ulo ng prineipe tinadtad ng ispile.
(Tag.) Bunga ng bangcol

Head of a prince stuck full of pins.

Bangcol
It is like a round ball stuck with pins.

117. Dinan van penalsay Dios ya loab tod tabla it say paoay toel ecpiet.
(Pang.) Cabatite

What creature of God is smooth inside but like a net outside? A fruit. Cabatite

118. Agbibitin a sinanlagangan.
(Hoc.) Damortis

Hanging like a pot-rest.

Camaehilis (fruit")

119. Balay ni Santa Ana nalicmut ti caramba.
(Hoc.) iog
Santa Ana's house is surrounded by a jar. Cocoanut

120. Langit ngato, langit baba, danom ti tengana.

(Hoc, — also Pang., Tag.)

Niog
Sky above, sky below, water in the middle. Cocoanut

121. Danum sadi Minimin, di mastrec ti an gin.

(Hoc.) Niog
The water of Minimin, the wind cannot reach it. Cocoanut

122. Sang bata pa maniuang, anay sang tigulang na matamboc.

(Bis.) Lubi
When young he is lean, but when he becomes old he is fat. Cocoanut
The meat of the cocoanut grows in thickness.

123. Tatlong bundok ang tinibag bago dumating nang dagat.

(Tag.) Niog
Three mountains were blown down before they reached the sea.

Cocoanut
The husk, the shell, and the meat are passed to reach the water within.

124. Pispisi a dalayap nagcatlo nag-capat.

(Hoc.) Buquel ti capas
A half-lemon divides into three or four. Fruit of cotton

125. Adda maysa nga banganga bassit; Xapno ti bato nga babassit.

(Hoc, — also Pang.) Bay abas
Here is a little pot; it is full of small stones. Guava

126. Aling cacania dito sa mimdo ang nacalabas ang buto?
A fruit, the hard seed of which projects entirely beyond its outer surface.

127. Isang ungoy nakanpo sa lusong.

One monkey sitting on a mortar.

The seed of the haJiihad or Kasoy suggests the figure.

128. Babuy sa piilo, ang balahibu ay paco.

Wild hog, whose hairs are nails.

129. Pobre ti rabaona mayaman ti onegna.

Poor outside, rieh within. Langea

130. Tinadtad ti rabaona. lauya ti onegna.

Minced outside; lauya within.

Lauya; meat on bones, thoroughly cooked in water with vinegar and spices. Langea is a large sort of breadfruit.

131. Agbibitin nga oging.

I hang up a chopping-block: the old women look up at it.
133. Hindi havop, hindi tao,
    Nag dadamit ng de pano.

   (Tag.) Mabal(.>  
Net an animal, not a man.  
Yet it is clad in velvet. }Iabalo  
A fruit somewhat like a peach.  

134. Agbibiten a puso.  
   (Hoc.) Manga  
A heart hanging. Mango  

135. Isang cabang senorito. pneumonia may  
    sombrero.  
   (Tag.) Bunga  
A group of little gentlemen, all  
with their hats. Palmnuts  

136. Bahay ni sta. ana pumong punu  
    nang bala.  
   (Tag.) Papaya  
Santa Ana's house is full of bul-
lets. Papaya  
The papaya contains abundance of  
round, shining, black seeds the size of  
)uckshot or larger.  

137. Metung a bulsa mitmu yang pa-
    minta.  
   (Pamp.) Kapaya  
A pocket full of peppercorns.  
Papaya  
The round black seeds of the papaya are  
the peppercorns.  

138. Abongnin Doii Maria alictob na  
    botilla.  
   (Pang.) Apayas  
Dona Maria's house is surrounded  
by a bottle. Papaya  

139. Balay ni Santa Iaria nalicmut ti  
    espada.  
   (Hoc, — also Pang., Gad., Bis.)  
Pina  
Santa Maria's house is surrounded  
by swords. Pineapple
140. Seiiora a nasani-sam-it addat oneg ti siit.

(Hoc.) Piilia
A sweet lady among the thorns.

Pineapple

141. Isang dalagang may corona at ca-loob saan ay may mata.

(Tag.) Pina
The lady with a crown has eyes everywhere. Pineapple

142. Agbibiten a danog.

(Hoc.) Santol
A fist hanging. Santol

143. Bahay ni Sang Gabriel, punong pimo nang barel.

(Tag.) Lucban
San Gabriel's house is full of guns.

Shaddock
Furniture.

144. Con adlao naga uba. pero con gabi naga saya.

(Bis.) Catre; mosquitero
During the day she is naked, but at night she puts on her skirt.

Bed ; mosquito bar
Games.

145. Aso CO sa pantalan.
lumucso nang pitong balon.
umuli nang pitong gubat.
bago nag tanao dagat.

(Tag.) Sungkahan

"Iy dog from the wharf jumped over seven wells, jumped again over seven forests, before it saw the sea."

This well-known game is played upon a board in which a number of round pits are scooped out; two lines of seven of these are placed side by side.

Greeting.
146. Bumile ako nang bigas. bigas din ang ibinayad.

(Tag.) Ang pagbibigay nang magandang arao o gabi sa kanino man.
I bought rice with rice. The exchange of greeting — good morning or good night.

Hammock.

147. Taray nga taray di met macaalis.

(Hoc.) Indayon
Running and running, but it cannot go aAvay. Hammock

148. Adda caballoc a labang agsinan-pontol panalian.

(Hoc.) Indayon
I have a gray horse; I can halter him at both ends. Hammock

Heavenly bodies.

149. Kabac na niog magdamag na kin-ayod.

(Tag.) Buan
ITalf-a-eoeanoanut, retreating slowly all night. loou

1 Kabaae na niog, niagdaniag na ipod nang ipod.

(Tag.) Buan
A half-eoeoanut. scraped the whole night. Moon

The moon keeps freshly white, like cocoa-nut meat just scraped.

151. Sancagalip a rabong sila oanna amin a lobong.

(Hoc.) Bulan
A half section of a bambu shoot illuminates the whole world. ]Moon

152. Adda pisi a dalayap nga incalic; tal-lo a papadi dina macali.

(Hoc.) Bulan
I planted a half-lemon : three priests cannot dig it up. "Moon
153. Letrang C a maging 0, O maging C.

(Pamp.. – also Tag.) Bulan

The letter C becomes 0, becomes C. The room

154. Sim-migpatac ti tanobong
silacoc a nagodong;
sim-migpatac ti alodig,
silacoc nga nagoid.

(Hoc.) Biilan quen bituen

I chop a tanohong for light when
I go to town ; I chop an alodig for
light when I go home.

Moon and stars
A iano' bong is a sort of bambu; alodig is a small bush.

155. Adda maysa nga dalaVap imporoac
CO idiay tayac no may bagam cn-cuanac.

(Hoc.) Bulan

There was a lemon which I threw out into the wide plain. Guess it and I shall be yours. Moon

156. Ako ay naghasik nang mais. pagka umaga ay palis.

(Tag.) Bituin

I sowed maize grains : in the morning they were swept away. Stars
The stars, grains of maize, disappear with the dawn.

157. Sangaplato no-a busi maarasanna amin ti iniliili.

(Hoc.) Bituen

A plate of roasted rice can be spread all over the town. Stars

158. Mayaqnit alila nung ing sumbu macaslag ya, dapot nung- capilan milaco ya carin la paqliit.

(Pamp.) Batuin at aldo

AYlien the lamp is shining they can scarcely be seen, but when it is taken away they become visible.

Stars and sun
159. Abong nen Don Juan agnalocasan.
(Pang.) Agueo
Don Juan's house, you cannot open.

Sun

160. Caoayan queling agnatacpiiling.
(Pang. ) Agueo
You cannot look directly at caoai/ai queliiig. Sun
A sort of bamlu. of great diameter.

161. Isbu ti andidit di masirip.
(Hoc.) Ynit
A}uli(lif's urine cannot be looked at. Sun
The andidit is a cricket.

162. Kung ako ay iyong pakatitigan pagkita sa akiv di mapapalaran.
(Tag.) Arao
If YOU look at me, yon cannot see me. Sun

163. Xagmulaac iti saba idiy da^a saan a nagbnnga ta naabac ti cnenta, nagmnlaac iti niog idiy land saan a nagngnt ta naabac iti panonotna.
(Hoc.) Ynit cpien bnlan
I planted a banana in the east and it did not fruit for it lost the count and I planted a cocoanut in the west and it did not sprout because it lost its mind. Sun and moon

164. Tapat nga guindadugangan tapat nga nagamag-an.
(Bis.) Buho
The larger it grows, the lighter it becomes. A hole

House: and parts.

165. Dinan yan penalsay Dios ya say cpienantoit maengal ?
(Pang.) Abong
"What creature of God having eaten makes a noise? House

166. Ariia iti pinarsua ni Apo Dios nga agtagtagari ti quin nanna?
(Hoc.) Balay

AYhat creature of Lord God has talking its food? House

167. Ania iti parsua ni Apo Dios nga uniona nga agsilia sa agap-ap.
(Hoc.) Balay

"What creature of Lord God puts the saddle first and then the blanket? House

The roof of a house is built before the Avails.

168. Xaligo ang Kapitan hindi binasa ang tiyan.
(Tag.) Sahig

The Captain took a bath but did not wet his belly. Floor

When being scrubbed with water, the bambu is as promptly dry as a duck's back.

168. Hindi tayop. hindi tao nag ngangalanan nang Tranquilino.
(Tag.) Trangk'a nang pinto

Not animal, not man: its name is Tranquilino. Lock of door lere resembUmee in sound between Tranquilino, a personal name, and Trangka - a lock.

169. Ang sino ang naunang umakiat siyang nahuli sa lahat.
(Tag.) Pagaatip

He who climbed first became the last. Nipa thatching

In roofing the work begins at the lower part and ends at the ridge.
170. Adda ay ayatec nga gayyem
(amigo) ngem saanco a cayat a casango.

(Hoc.) Adigi
I have a loving friend but I do not wish to face him. Post
A post in the house construction. Others punish naughty children by standing them in the corner facing the post.

171. Quimmali simmari cpiimmagat.

(Hoc.) Adigi
Set into the ground, breaks through, and bites. Post
A post in house construction meets the requirement. It is firmly planted, penetrates flooring, and clutches and holds a rafter or other pole.

172. x\tin Cling metiing a caballero pabanua yang makakabayo, dapot eya mamako.

(Pamp.)
Pakabayu ning bubungan
I have a horseman who has been riding for a year but has not gone a bit. Rider of bambu over the ridge to keep the nipa from being blown away.

173. Balnbog nang ama mo, pina arawanco.

(Tag.) Palupo nang babay
I let the sunshine on your father's back; i.e. the sun shines on your father's back.
The long poles at the roof crest of the house. These poles are the ''father's back;'' they are directly exposed to the sun's rays.

174. Xo omoli baro, no omolog balo.

(Hoc.) Atep
When it ascends it is new (yoimg); When it goes down it is a widow.
Roof

175. "linalemae nga ao: tacop binigatae
met nga agpiguis.

(Hoc.) Tandoe

I mend it every evening, I tear it
every morning. Window

176. Xa labi mansacabac;
no agueo manpilatac.

(Pang.) Ventana

At night closed; in day open.

Window

177. Abosta kippit,
Comalcalipkip.

(Hoc.) Riquep

Although thin, it can slide.

Window shutter

 Implements.

178. Ypacapetco toy colisipco dita bo-
cotmo maimbagan ta nasquitmo.

(Hoc.) Tandec

I place my colisipco upon your
back and it cures your illness.

Cupping-horn

Colisipco is a slender bambu sucking
tube. Tandoc is a piece of horn for
blood-letting.

170. Adda iiiaysa nga amigoe no icaraed
cod toy olie, inaornos datoy booc.

(Hoc.) Sagaysay

I have a friend and when I arrange
my head, my liair is in order.

Comb

180. Aniat ina ni sa]a?

(Hoc.) Xi daga

Qnet ania met ti amana? Barrita
"What is the mother of the banana?"

The earth
And what its father?

Digging-stick

181. Tombong ccm tombong manpileay gustum.
(Pang.) Agniob

Intestine (gut) choose what you want. Fire-bhnver

It is a simple tube of lambu.

182. \Iagdala ya biman mete, mamita yang laman mable.
(Pamp.) Mamaduas ing

apana ating asan a dumamit. He carries the flesh of the dead, but seeks the flesh of the living.

Fishline

183. Banga sadi Sinait, naapiliian ti nangisit.
(Hoc.) Tintiroan

A pot from Sinait, lined with black. Ink bottle

184. Adda bassit nga quita nga casla tisa ngem niabalinna nga ayoanan ti maysa nga balasang nga casla mangayoan a cas niaysa nga leon.
(Hoc.) Tulbec

There is a little thing like a piece of crayon, but it can guard a lady like a lion. Key

185. Hindi madangkal. hindi madipa, pinag- tutuangan nang lima.
(Tag.) Carayom

You can not span it, you cannot measure it by your outstretched arms, and it is being carried by five. Needle

186. Begut ne ing andang tinuki ya ing ubingan.
(Pamp.) Carayum ampong

sinulad. He pulled out a stick and it was followed by a snake.
Needle and thread

187. Xa una ang trozo sa manghihila.
(Tag., — also Bis., Pang.)

Carayom
The log comes first, then the hauling cable. Needle (and thread)

188. Tinoduc ni ampalocneng ti obet ni ampatang quen.
(Hoc.) Dagum
The soft one is thrust through the anus of the hard one.

Needle and thread

189. Ania nga abut iti tacopan iti iapadana nga abut '!
(Hoc.) Iquet
What hole do you mend with holes?

Net

190. Magmagnaac mangibatbatiae ^i magnaac agbalbalicas.
(Hoc.) Pluma
I am walking leaving tracks where I walk. Pen

191. Mangipatacderae ti adigi madomadoma a corte.
(Hoc.) Pluma
I set up a post, variously cut (fashioned). Pen

The pen of this riddle is the old-tinio quill pen.

192. Con uyatan naga lacat; con buhi-an naga liquid.
(Bis.) Pluma
"When held it goes; "When let loose it lies down. Pen

193. Bolong na nnas mancancanioas.
(Pang.) Catli
Sugarcane leaves moving crisscross.
Scissors
191. Fukeng payat
nangangagat.

(Tag.) Gunteng

A narrow vagina bites. Scissors

195. ]\aysa nga colibangbang tinaoen-
taoen nga niangan.

(Hoc.) Raquem

There is a butterfly Avhich is eating
evers^ year. Rice knife

The small knife used to cut rice. Its
shape suggests that of a butterfly.

196. Diac maquita nacamolagatac ; no
abbongac maquitoac.

(Hoc.) Anteojos

I cannot see although my eyes are
wide open ; if I cover. I can see.

Spectacles
Insects: and other invertebrates.

197. Diotay pa si compare cahibalo na
mag saca sa lubii.

(Bis.) Subay

ly compadre is tiny, yet he knows
how to climb up a cocoanut tree.

Ant

198. Bahay ni ]\Ian Tute haligue ay
bali-bali.

(Tag.) Alimango

House of ^Ir. Tute, whose rafters
are twisted. Crab

199. Xano nga pispis nga iia-ay pag
lupad, may pac-pac cag may balå-
hibu, cag naga butn.

(Bis.) ' Ulang

What bird is it. having wings can-
not Hy. which makes its nest and
hatches its young under its Avings?

Crayfish

200. Xo umolog maturog; no umoli
tomacqui.

(Hoc. — also Pang.) Alinta

When it goes down, it sleeps ; when it goes up it drops waste matter.

Earthworm

201. ]Magmagna mamingpingqui.

(Hoc.) Colalanti

Walking, it strikes fire. Makes a spark. Fireflies

202. Con sa latagon palanacal; con sa balay magansal ;

pero con sa mesa ma ugdang.

(Bis.) Lango

Out in the field she talks too much ; In the house she makes much noise ; But when at table she is quiet.

Fly

203. Ang patay nag bata sing buhi, ang buhi nag bata cag ang iya bata iya guin bilin sa patay, cag ang patay amo ang nag buhi sang bata sang buhi.

(Bis.) Langao, ulucl, carne

A living thing left its young to a dead thing; this dead thing gave nourishment to the young of the living thing. Fly, maggots, meat

204. Siasino iti parsua ni apotayo nga Dios nga casta agropropa a caballo quet iti payacna easla bulong iti eaoavan ?

(Hoc.) Diidon

What creature of our Lord God has a face like a horse and wings like banibu leaves? Grasshopper

205. Adda maysa nga tumatayal yanna aniin nga liigar uray no tayac quen cabaguiran. quet iti rupana rupa iti baca, iti tengnguedna tengngued iti caballo. iti baro-congna barocong iti tao, iti payacna casla bolong iti caoayan iti ipusna casla uleg, iti saeana casla saca iti tocling.

(Hoc.) Oasay-oasay
There is a flying thing, which stays anywhere, - even in the forest and tayac; its face is the face of a cow, its neck the neck of a horse, the breast the breast of a man. the wing is like the leaf of a bambu. his tail resembles a snake, and his feet look like the feet of a bird.

Grasshopper

206. "\xadilim na bundoc hayop na walan buto."
(Tag.) Cutu

Dark mountain - boneless animal.

Louse

207. Atimon sa cagulangan ua-ay alipo-po-an.
(Bis.) Lusa

207. Atimon sa cagulangan ua-a)\^ alipo-
(Bis.) Lusa

^lelon of the wilderness without a steaii. Nil

208. Ating metung a cacanan ing que-ang pengan marayu ya qung atian.
(Pamp.) Paro

There is a certain thing to eat ; its fleshiness is far from its belly.

Shrimp

209. Ing labuad nang quebaitan yang ena na buring balicad, uling ing bie na carin mipalamang.
(Pamp.) Yamuc

He does not like to return to the land where he was born for therc^ he will meet his fate. ^Mosquito

Born of water; he drowTis in water.

210. Aling hayop dito sa mnndo. ang iiililakad ay ulo ?
(Tag.) Suso

AVhat animal in this world walks with his head? Snail
211. Maysa a naparato ti oatayna pag-silona.

(Hoc.) Laoalaoa

A joker uses his spittle for a snare.

Spider

212. Ating- palaeio niitmii yang cuartu, 1)alang metiing a cuartu maqui nietung yang curatu.

(Pamp.) Calaba ning tamu-

mu, o panilan.
There is a palace full of rooms, each containing a priest.

Honeycomb

213. Aroi Dom Pedro, hindi macolabas sa carcel?

(Tag.) Tinik

Oh I Don Pedro, why don 't you get out of prison? Sting

Tinik means either a string of an insect or the thorn of a plant. It is the sting or thorn which here is considered in prison and" exhorted to escape.

Lamp.

214. \letung a butil a pale kitmu lie ing bale.

(Pamp.) Sumbii

A single grain of rice, filled the whole house. A lamp

215. ]Memala ya ing labak nieto ya ing tugak.

(Pamp.) Sumbii

The swamp dried up and the frog died. An oil lamp

216. Adda lognac quen adda met agtay-
tayab daytoy nga agtaytayab aggi-
yan ditoy nga lognac quet no ma-
mamagaan daytoy nga lognaquen matay met datoy agtaytayaben.
There is a pond and a bird; this bird lives in the pond. When the pond dries up, the bird dies. Lamp Love.

217. Aniat casam itan ti nasamit?
(Hoc.) Ayat
What is the sweetest of the sweet?
Love

218. Ania ti avat nga agmalmalem?
(Hoc.) Ti apagcascasar
What love lasts all day?
Of those just married

219. Ramaycot panagaladeo luac ti panagsibugco.
(Hoc.) Panangasaoa
I fence with my fingers; I water with my tears. To marry

220. Xag molaae iti masetas ditoy locong iti dacolapco iti pinag si bogco toy loae quet iti pinamorosco toy matic.
(Hoc.) Xagayanayat
I planted a plant in the midst of the palm of my hand, I watered it with my tears. Loving each other

221. Acoi nag tanim nang dayap sa gitna nang dagat marami ang nahap, iisa ang naka palad.
(Tag..— also Hoc.) Dalaga
I planted a lemon tree in the middle of the sea many sought it only one found it.

Girl

222. Oalay saquey ya dalayap temmo-bocl pupgley na dayat amayamay ya inanped peraod sac sacquey so acagaoat.
(Pang.) Panangasasa
There is a lemon-tree growing in the middle of the sea; many people desire to take it, but cannot; only one person can succeed.

Your sister
To be married.
Mat.

223. Mig quera cu babo ebus, lalam sasa eu me tudtud.

(Pamp.) Dase
I lay down upon the buri, under the nipa I slept. Petate
The sleeping mat is laid down upon the floor (of huri); the roof is of niim.

224. Sa gabey dagat sa arao ay bum-bong.

(Tag.) Baneg
At night it is a sea, in the day it is the bambu carry-tube. Petate
The petaie is the sleeping mat of rushes; in the day-time it is rolled up and set away; at night it is unrolled and spread upon the floor. The word sea is often used for any extended or flat surface.

225. No aldao tuhong no rabii dadali.

(Hoc.) Icamen
If day a tube; if night a flounder.
Sleeping mat petate

226. Quitquitaec quet quitaennac; no eataoaac cataoaan nac.

(Hoc.) Espejo
I am looking at it, and it looks at me; if I laugh, it laughs. Mirror
Musical Instruments.

227. Guerret nga agpucpuc-cao, agpuc-puc-cao a guerret.

(Hoc.) Tambor
Guerret crying, crying guerret.
Drum

Guerret is a section cut transversely from a fish. It has somewhat the shape of a drum.

228. Ania ti pinarsua ni Apo Dios nga iti ngioat na adda ti tian-na may-maya taequiag na. quen ti ramay na adda ti bocot ti dacolapna, quen naquinuar ti baguisna.

(Hoc.) Guitarra

There is a creature made by Lord God whose mouth is in his belly; he has one arm and his fingers are in his back; and his intestines are outside. Guitar

229. Secal que batal levari que atian, ginulisac yang masican.

(Pamp.) Dibit

I choked him, I sawed him across the belly, he screamed furiously.

Violin

Nature Elements.

230. Bibingca nang hari, hindi mo mahati.

(Tag.) Tubig

The king's cake, you cannot divide it. Water

231. Xo tinagbat, nagpiglat.

(Hoc.) Danom

If you chop it, it heals at once.

Water

232. Tng inda maging anak ya, ing anak ma gin g inda ya.

(Pamp.) Yelo

The mother becomes the daughter and the daughter becomes the mother. Water, ice

Number.

283. 8iac nacaquitaac iti siam abilit quet pinaltogac iti lima mano iti na-tedda?
I saw nine birds; I shot five of them; how many were left? Five

The dead ones: the rest flew away.

Occupations.

234. Ang madamu giiina dugangan, pero ang diotay giiina buhinan.

(Bis.) Ang pag limas sang tubi sa sulod sang sacayan. The greater is increased, the smaller is diminished.

When water is pumped out of a boat.

235. Ang iya olo sapat, ang iya lanao cahoy cag ang iya icog tauo.

(Bis.) Carabao arado cog tauo. His head is an animal, his body is wood and his tail is man. Plowing

236. Adda tallo nga caquita;
dadiay immuna magmagna nga aoan tagarina i
dadiay inaicadua iiiangiiangaD quiet;
dadiay inaicatlo iiiagniagna nga to-nianagari.

(Hoc.) Agarado

There are three things; the first is walking without talking: the second is eating; the third is walking and talking. Plowing

The carabao, the plow, and the man.

237. Manoc cong pute, nag talon sa pu-sale.

(Tag.) Hngas bigas

'My white chicken jumped into the puddle. Rice-washing

The water that runs from rice washing is white; it falls from the kitchen down into the accumulated water under the house.
238. Ania ti aramid ti babay a dina mal-pas?

(Hoc.) Abel

What woman's work is never fin-
ished? Weaving

There is always a lower edge which can-
Hof l)e woven.

Persons.

239. Aeoí nag tanein nang sile
sa tabe nang c-atre,
ang idinileg coi, pure
ang ibinungav diaiialtnc.

(Tag.) Bata

I planted a pepper near a l)ed.
I watered it with honor,
it yielded a precious jewel.

Baby

240. Con mag atubang si' tatay; apang
eon mag talieud si nanay.

(Bis.) Insik

If it faces you it is your father;
but if it turns its back it is your
mother. Chinaman

8een from before the general appear-
ance is that of a man; from behind, a
woman.

241. Taung inucul dang loco, dapot ing
dapat na mibulalag quing yatu.

(Pamp.) Cristobal Colon

One whom they thought a fool, his
work became world-known.

Columbus

242. Xag habla ang nuiv sala nag tago
ang justicia.

(Tag.) Xagevennipisal

The culprit appears in court, the
justice is hidden. The Confessional

The person confessing is plainly seen;
the priest receiving the confession is out
of sight.

243. Nagmolaac iti pipino idiy arisad-sad ti convento
dimet nagbunga ti pipino no di Sto. Cristo.

(Hoc.) Natay

I planted a pip near the convent but it did not produce a squash but Sto, Cristo. A dead person.

244. Ania ti ringgor nga saan nga ag-taud ti dila?

(Hoc.) Umel

"What quarrel is not made with the tongue? A dumb man's

245. Sin-o ang napatay nga guin lubung sa tiyan sang iya nanay?

(Bis.) Pari

"Who died, who was buried in his mother's bosom? Friar

He was buried in the church.

246. Duro co nga dalagan pero ua-ay aco dinalaganan?

(Bis.) Naga sacay sa duyan

AYho was running fast but did not move from where he started?

One in a hammock

247. Tng makalub makalual ya. ing makalual makalub ya.

(Pamp.) Ing inda ampo ing anak.

AYhat was exposed is inside, what was inside is exposed.

Mother and babe, when the latter is baptized. The mother stays at home in the house.

248. Pinonggosco a pinongos bino cay-eyan iti Dios.

(Hoc.) Masicog

I grasped and grasped and God loosed it. Pregnant woman
249. Ania ti anac a mangisquis quen inana.

(Hoc.) Ti mangrarit ti pira-
cna.
hat child shaves his mother?

Who spends her money

250. Aniat baybay a di aglippias?

(Hoc.) Ti Quinaquirmet

"What sea does not overflow?
The stingy- man

Though he has abundance he gives out none.

251. Con tuleon nimo uala sia pag pa-
huay sang lacat apang uala man
sing limacatan.

(Bis.) ]Ianoghabol

She appears to be always walking, but
after all is still in her place as before.

A weaver
Plants.

252. Deli ciuuenteng kaballero rianu
mang tiknang an nang palacio,
agad yang malaso.

(Pamp.) Balite

A gallant horseman causes any
castle in Avhich he is. to crumble to
pieces. The Balite

This is the great parasitic fig, which en-
closes other trees in its embrace.

253. Adda maysa nga cayo nga bulong
nga bulong di met agsabong ; sanga
nga sanga dimet agbunga.

(Hoc.) Caoayan

There is a plant that produces
leaves after leaves, but no flowers;
branches after branches, but no
fruit. Bambu

254. Siroc iti balay ti baenan^ di nia-
caycayan.

(Hoc.) Bulong ti caoayan

Under the hacnang's house it can-
not be clean. Banibu leaves
255. Xab-barnasi sin accab-bing-nga udde sicuana.

(Gad. — also Hoc. Pang. Bis.

Ufud.

When newly-born, well dressed,
but when he gets old he is naked.

Bambu shoot

The bud is covered with a down, which disappears.

256. Xang numte ay may tapis, nang lumaki ay bul isles.

(Tag.) Caoayan

When young she wore a tapis; when grown she is unclad

Bambu shoot

The iapis is the most characteristic part of the woman's dress. It is a wide band of dark cloth (black or brown) worn over the other clothing, around the whole middle part of the body.

257. Xanganak ang virgen itinapon ang lampen.

(Tag.) Sagueng

The virgin gave birth to a child and threw away the blanket.

Banana

258. Xanganak ang asuang sa tnktok nagdaan.

(Tag.) Sagueng

An asuag gave birth to a child from the top. Banana

259. Xaguit-log ni cannacay inocopan ni teg-gaac idi cuan guiaoen ni oac ti nagtaraquen.

(Hoc.) Saba

A stork laid an egg; the crane hatched a lark from it; the crow took care of the young. Banana
260. Sancadaoa sangalabba.

(Hoc.) Sangcabulig a saba
A seed-bearing stem; one fills a basket. Bunch of bananas

261. ^Macagto sa simbahan si Mary, pito o valo ang iya saya.

(Tag.) Puso

Iary is going to church having seven or eight shirts. Banana bud

The bud is wrapped or folded within a number of bracts.

262. Adda puso a maysa dagat nag apuanna alupasit naglasatanna.

(Hoc.) Puso ti saba

There is a heart that came from the earth and pushed up through alupasit. The heart of the banana Alupasit is banana fibre.

263. Caballo moreno umosoc idiay ngato.

(Hoc.) Sabonganay ti saba

The red horse comes out upward.

Banana flowers


(Tag.) Saha nang saguing

'My fish in Sapa-sapa has manifold layers of fat. Stem of banana

The stem of a banana cut through shows inwrapping layers, not unlike fat.

265. Dasug ca kaka. libutad ya y inda.

(Pamp.)

Saging ampo ding sui na

I love on my brother, let mother be in the middle.

A banana plant and its suckers

The new ones displace the older ones, pushing them outward.

266. Ang puno lubi ;
ang dahon espada ;
ang bunga bala.

(Bis.) Cahoy ngaburi

The trunk cocoanut ;
the leaves swqrds;
the fruit bullets. Buri palm

267. Angibitinac na liquen tangtanga
yey mamasiquen.

(Pang.) Camantilis

I was hung by a potring; the old
men looked up at me.

Camaehili
The pendent fruit suggests the riddle.

268. Nano nga sapat nga ang iya palod
hayang pero ang iya tudlo culub?

(Bis.) Paclang sang lubi

What animal is it which has its
palm upside up but its fingers up-
side down? Cocoanut leaves

269. Payung y Santa ]\laria ammena
mabata.

(Gad.) Tafal

Saint Clary's umbrella cannot be
wetted. Gabi

This is the cultivated plant commonly
known as taro. Its great loaf sheds
water perfectly.

270. No malipatam maca-alaca ;
quet no malaguipmo dica maca-ala.
(Hoc.) Foriquet=amorsico

If you do not remember, you get ;
but if you do remember, you do
not get. Grass-burs

271. Agsabong dina met bonga agsanga
isut bongana.

(Hoc.) Mais

It produces a flower but it is not
its fruit; it produces branches
which are its fruit. )Maize

272. Xag tapis nang nag tapis nacalitao
ang bulbolis.

(Tag.) Mais
She wore and wore her tapis yet her pubic hair was displayed.

The green husks are considered the iapis, or wrap about the mid-body; the silk appearing from the husk wrapping is the pubic hair.

273. Alo-divino de graeia malayo ang bulaklak sa bunga.

(Tag.) Mais

Of all divine gifts it is the only plant whose flower is far from the fruit.

274. Tite nang Ingles, puno nang gales.

(Tag.) Mais

The Englishman's is full of pustules. Maize; ear

275. Siasino iti pinarsua ni Apo Dios nga umuna nga matay santo ag-bonga?

(Hoc — also Pang.) Sarguelas
What thing our Lord God made dies first and then fruits?

Plum tree

276. Uala sa langit, uala sa lupa. ang dahon ay sariwa?

(Tag.) Quiapo

It is not in heaven, it is not on earth, its leaves are fresh.

Quiapo
The water-lettuce; it covers the surface of quiet spots in rivers.

277. Cmig liindi lamang si tagabuiidok si tagalati ay malihuholog.

(Tag.) lyantok at parvid

But for the one living in the mountain the one living in the swamp would fall. Nipa and rattan

The rattan (growing in the mountain) is used to lash on the nipa (growing in the swamp) to the house framework.
278. Xo colditenea mataye a quet no adayoanea mabiajea.

(Hoc.) Bainbain

If I touch you you will die; but if
I get away from you you will live.

Sensitive plant

279. Adda maysa a cayo idiay toctoc
adda bobonco.

(Hoc.) Silag

There is a tree up there and I have
a well on it. Silag

A sort of palm, the bud is cut out and
a sweet sap secured.

280. Tagbatec ta sacam :
inomec ta da ram.

(Hoc.) Unas

T chop your feet;
I drink your blood. Sugarcane

281. Lalabas cu.
tindus dacu.

(Pamp.) Sulput

I was going out into the field, they
pierced me.
A grass with slender and sharp seeds.

282. Pinagsakitan kong aking matuklasan ang bagay na isang ninais
makamtan at nang sa pagkita’y
hindi mapalaran tinaglay-taglaj^ ko
hanggang kamatayan.

(Tag.) Tinik

I sought a thing I wished to get,
and as I could not find it I kept it
until my death. Spine

283. Adda tal-lo a Princesas sag-gaysa
ti coartoda ngem saan da nga ag-
quiquita.

(Hoc.) Tagunbao

There are three princesses; each
has a separate room and they can-
not see each other. Tagunhoa
A shrub used for hedges, with a tripar-
tite pod or capsule.
28-i. Ania iti mula a uray holding mailasinna?

(Hoc.) Siit

AYhat thing is blind but can select? Thorn

Qualities.

285. Aniat cala-adan ti bomaro atao?

(Hoc.) Ti quinasuquer

^Yhat is the worst disfigurement for a young man? Disobedience

Relationship.

286. Ano ang itat awag mo sa biyanang babayi nang asawa nang kapatid mo?

(Tag.) Ina

"What will you call the mother-in-law of your sister's husband?

^Mother

287. Ang amain kong buo ay mayr isang kapatid na babayi. ngunit siyai hindi ko naman ali. Sino suja?

(Tag.) Aking ina

]\Y uncle has a sister but she is not my aunt. ^Yhoisshe? My mother

288. Ang mga babaying A at B ay nakasalubong sa daan ng dala-wang lalaki; at nagwika si A; naito na ang ating mga ama, mga ama nang ating mga anak; at mga tun ay nating*.

(Tag.) Ang ama ni A ay napakasal kay B at ang ama ni B ay napakasal kay A at nagkaroon sila nang tig-isang anak.

Ladies A and B met two men and said. ^^ There come our fathers, fathers of our sons and our o\ti husbands. "

A's father married with B and B's father with A, and each of them had a child.

289. Nang malapos nang madalao nang isang lalaki ang isang bihmgo ay tinanong nang bantay; ano mo ba ang tawong iyon? Kapatid mo ba
After a man visited a prisoner, the guard asked him - 'Ms that man your brother, or what?' The prisoner's answer was, '^I have no ])other, no unele, no nephew, no grandfather, neither grandson nor friend; but that man's father is my father's son. Who was that man ? Son

Religious.

290. Oahiyan pinalsay Dios ya amay-amay iran sanaaqui et sacsaquey so pait da.

(Pang.. — also Bis.) Colintas
]\}Any of them, brothers — but they have only one bodytube. Beads

291. Adda tal-lo gasut a bacac maymay-sat nanglidingac.

(Hoc.) Cuentas
I have three hundred cattle, with a single nose cord. Beacis

292. Xacno agapaldua.

(Pang.) Simbaan
Only half full. Church

293. Xapuno pero ua-ay mag tunga.

(Bis.) Simbahan
They said it was full but it was half-full. Church

204. Idi nagcasar ni Tiia quen ni xViilia avanae pay a dara ngem idi iia-gbuniag ni Apo siac ti namadrino.

(Hoc.) Cristo
When my father and mother were married I was not yet in the womb, but when my grandfather was bap-tized I was his godfather. Christ

296. Dua ti taquiagna, maysat saeana, adda olo aoan matana.

(Hoc.) Cruz
Two arms, one leg and a head, but no eyes. Cross

297. Tatlo ang botones. 
apat ang ohales.

(Tag.,— also Bis.) Cristo

Three buttons, four holes.

Crucifix

298. May isang batang lalaque, umakyat sa camachile nang hindi ma ca puede, likod ang idinale.

(Tag.) Si Cristo

There is a boy climbed up a camachile tree; when he could not stand it he climbed on his back.

Crucifix

299. Lay sa cayo nagango idiy poona nabasa idiy tingana. nagango met ti ngodona.

(Hoc.) Sto Cristo

A tree dry at the foot, wet in the middle, dry also above.

Christ, i. e., crucifix

300. Aramid ti masirib canen ti nalaing. amin a macaquita pasig amin a logpi.

(Hoc.) Ostia

Work of a wise man, eaten by a wise man : all who see are lame.

The host

301. Akoi nag tanim nang sicolo sa gitna nang convento. ibinunga ay si Cristo.

(Tag.) Hostia

I planted a sicolo in the midst of the convent : it bore Christ fruit. The host

A sicolo is a small piece of money; it here relates to the contribution made at communion service.
302. Isang tubong sinanduyon. 
abut sa langit ang dahon.

(Tag.) Panalangiu

A sugarcane without joints, whose 
leaves reach heaven. Prayer

303. Nang maitayo na yaong hangang 
baywang nagbitiu ng pawang ka- 
lunkut lunkutan.

(Tag.) 
Ang pitong wikang iniaaral nang 
pari sa Viernes Santo. 
After he hid from his feet to his 
waist he gave very sad things. 
The preaching in the pulpit hy a 
priest about the seven utterances 
of Christ on Good Friday.

304. Aquinngatot cadsaaran, 
aquinbabat bobengan.

(Hoc.) Polpito

The floor is higher, the roof lower.

Pulpit 
i. e. than that of the building in which 
it stands.

305. Sag magkakapatid na pitong sin 
liyag ako ang naunang nagkitang 
liwanag. At ako rin naman yaong 
agkapalad na tawaging bunso sa 
kanilang lahat.

(Tag.) Ang pitong linggo 
nang Cuaresma.

Seven brothers are we; the first- 
born was I, but I am the youngest 
of all.

The seven weeks of Quaresma.

306. Asin ti yanti espiritu iti bagui ?

(Hoc.) Aquineatiquid nga 
abaga. 
Where is the spirit in the body?

In the left shoulder 
In making the sign of the cross the word 
spirit comes when the left shoulder is 
pointed to.

307. Adda pitu a botonisco; maymaysat 
pinat pategeo.

(Hoc.) Domingo
I have seven buttons; I like one best. Sunday

308. Pitu casiglot maymaysat naikut.

(Hoc.) Domingo

Seven twined ("twisted") oily one tight. Sunday

309. Contirad contibong;
bandera ti lobong.

(Hoc.) Torre

Sharp and long; flag of the world.

Tower

310. Caoayan bayog ag nayogayog.

(Pang.) Torre

Caoayan bayog you cannot shake it. Tower

*A species of bambu; firm, slender and high.

311. Mayroon akong pitong bunga nang kohol ibinigay co sa iyo ang anini at ang isang natira sa akin ay ibig mo pang kunin.

(Tag.) Ang pitong arao nang isang linggo.
I have seven oranges. I gave you six and you want to take the remaining one.

The seven days of the week

312. ]\Inagaling pa ang basag cay sa baong ualang lamat.

(Tag.)
Ang sabi sa evangelio ni Cristo ay ganito. Hindi rao sia naparito o nanoag dito sa lupa para sacupin ang niga banal cung di ang macasalan.

Better the broken piece than the whole without crack.
In the gospel Christ said that he did not [1041

(*)inie upon eMi'th for the righteous but for the sinner.

SIS. Cung uala cay magbigay ca at
When the Pharisees caught a woman in adultery, they took her before Christ. They said, "what sentence do you give to those taken in adultery, since in the law of Moses it is commanded that the woman taken in adultery shall be stoned until she die." Christ answered, "Let him which is without sin among you cast the first stone."


(Tag.)
Ang pagbibinyag ni San Juan Bautista cay Cristo.

The King asked from his soldier what he had not, and the soldier gave him what Avas not in the world.

The Baptism by St. John Baptist of Christ.
The bottle became better when broken. The Virgin Mary

"When Mary was yet unmarried and Christ had not yet been born she was not considered very sacred; we say the bottle was not yet broken. When she was married to Joseph and Christ was born she became very sacred; so we say that when the bottle was broken the better it became."

When he plucked the ripe, the unripe fell.
When King Herod wanted to kill Christ, he ordered to kill all children; he thought that if all the children in his country were killed. Christ could not escape. But he did not know how powerful Christ was. So the children who knew nothing (were unripe) fell and Christ (ripe) because he knows everything escaped.

Sand is changed to gold.
This applies to Christ, when he redeemed our sins. He did not value his life but gave it that we might be saved from our sins. His life is gold because he was full of knowledge; he died on account of our sins which are like sand.
Reptiles, etc.

318. Xang mimti ay may bun tot nang lumakiy napugot.

(Tag.) Palaca

When he was little he had a tail but when he was grown he had none. Frog

319. Adda maysa nga ubing nga adcla idiy danum ngem di met uminom.

(Hoc.) Tocak

There is a boy living in the water who does not drink. Frog

320. Bast on ti baenang saan iiio nga iiiaigaiian.

(Hoc. — also Pang.) l^n^leg

The hacnang's cane, you cannot hold it. Snake

Bacnanc), a man of wealth.

321. No nacariing naeanuilagat : no naeauturog naeannildagat.

(Hoc.) rieo:

If awake, his eyes wide open ; if asleep, his eyes wide open. Snake

322. Anano nga sapat nga con niag-lacat, dala nia ang iya balay?

(Bis., — also Pang.) Ba-o

AYhat animal carries his house wherever he goes ? Turtle

323. Tata a tolay ieacangcalinna na balena.

(Gad.) Dagga

A man who always carries his house along Avith him. Turtle

324. ]\Iagmagna itugtogotnat balayna.

(Hoc.) Pag-ong

AWalking and walking and cariying his own house. Turtle
325. Eto na si caca may sunong na dampa.

(Tag.) Pagong

Here comes brother with a house over his head. Turtle

326. Magma nagcal-logong no maibagam pag-ong.

(Hoc.) Pag-ong

Walking, wearing his hat. Turtle

Road.

327. Bulong ti saba lunac-acaba; bulong ti niog umat-atid-dog.

(Hoc.) Calzada

Leaf of a banana become wider; leaf of a coconut become longer.

Road

328. Nagmolaac iti carabosa iti santac na macada non idiay Manila.

(Hoc.) Calzada

I planted a calabash; its branches can reach to Manila. Road

Also has for answer, telegraph line.

329. Nan ta ne mac na laver ed Dagupan angad diay lamoto. Calzada

(Pang.) Calzada

I have planted a betel-tree in Dagupan but its roots reach to here.

Road

Shade, Shadow, etc.

330. Xo aoan sapolsapolen ngem no ada-saan mo met nga alaen.

(Hoc.) Linong

If there is none you are seeking it; if there is some you do not take it.
Shade

331. Ania ti umona nga aramiden diay vaca no lumgac ti init .'

(Iloe.^ Qnitaenna diay an-ninioanna
"What is the first thing the cow does when the sun rises?

Looks at its shadow

332. Xo magnaac iti nasipnget aoan caduac quet no magnaac iti nala-oag adda caduac.

(Hoc.) Anninioan

If I walk in the dark I have no companion : if I walk in the light I have one. Shadow

333. X'o tilioec tilioennac : no itarayac camatennac.

(Hoc.) Anninioan

If I catch, it catches; if I rim away it chases me. Shadow

334. Diad ogtoy agueo oalay iiiapalit con anapuen no na anap co agco alaen.

(Pang.) Serom

At noon I must depart to find; if I can find it, I will not take.

Shadow

335. ]

(Pamp.) Anina tanni a may-aquit quing salamin.
He came in through no door and went out through no door.

Reflection in a mirror

Smoking.

336. San Fernando at Bakulod sabay na nasunog.

(Tag.) Cigarillo

San Fernando and Bacolor were burned at the same time.
Cigarette
The paper and the tobacco are consumed together.

storm, Sky, etc.

337. Daluaiig dahon nang pinda-pinda, sing lalapad sing gaganda.
(Tag.) Langit at lupa

Two loaves of pinda-pinda equal in width and beauty.

Sky and earth

338. Quinosicus a barraas; no niaib-agam cucuanae.
(Hoc.) Quimat

Twisted like a harraas; tell it and I am yours. Lightning

The word harraas is local. Perhaps the name of some vine.

339. Baston ni San Josep indi ma isip.
(Bis.) Ulan

Saint Joseph's canes cannot be counted. Rain

Drops of rain in a tropical storm may well suggest rods or staves.

(Tag.) Ulan

Adam's hair cannot be counted.

Rain

341 Isbu ti guelang-guelaiig'' di iiuibi-
(Iloc.) Todd

Gliebuig-g'uelaiig-'s piss, you can not count. Kaili

342. Vaca co sa Mayiilla, liangang ditoi, dinig ang iinga.
(Tag.) Culog

My cow in IManila, Avliose mooing is heard here. Thnnder
343. Aniat magna a saan a maquita?
(Hoc.) Angin
What walks that cannot be seen?
Wind

344. Etuna-etuna hindi mo pa naqui-quito.
(Tag.) Hangin
Here it comes, yet you do not see it. AVind

34.5. Picabaluan de ding malda alang maca ibie uaga.
(Pamp.) Angin
He is known everywhere but no one can explain what he is.
Wind
Stove.

346. Tal-lo a pugot natured ti pudut.
(Hoc.) Dalican
Three ghosts endure miK-li heat.
Stove
The three supports for the pot are meant. It seems that the pugot (ghost) is black.

34:8. Tatlong magkakapatid nagtiliiis .sa init.
(Tag.) Tungko nang calang
Three brothers suffering from the heat. Pot rests

(Tag.) Calan
Three sisters with equally white breasts. Stove
They are equally white — i. e. they are all three black from the fire.
349. Xagcal-logong iiag pica nacaballo
tallot sacana.

(Hoc.) Dalican

It has a hat and a spear, a horse
and three feet. Stove

. 350. ]\\ralaki ang namahay cay sa bahay.
(Tag.) Calang at ang bahay
nang Calang.
The inhabitant is larger than the
house. Stove and its lower part
(called its house.)

351. Na upo si ca Iteii], sinulot uiea
Pula.

(Tag.) Fallot at apoy

Compadre "Item" (black) sat
down. Compadre "Pula" (red)
poked him. Pot and flame

352. Ing caballero cung negro makasake
yang attung cabayu dapat kikiak
yang anting loco.

(Pamp.) Balanga ampong

nasí.
]\ry black horseman rides three
horses but he is crying like a fool.
A pot of cooking rice
The three horses are the firestones or
the three supports of the pot in the pot-
tery stove; the bubbling is the crying.

Time.

353. Ania nga aldao ti caatid-dagan?

(Hoc.) Ti aldao a saan a

panangan.
What day is the longest?
The day on which you do not eat

854. Xag daan si Cabo negro, naiiiatay
ua lahat ang tao.

(Tag.) Gabi

The black Corporal passed, all the
people died. Night

Died. here, is slept.

Tools.

355. Xmig eliiniiiia ing iiialati. ing iliari-
agiiil emitiiiqui.
Barrenang espiral

If not preceded by the smaller the larger one will not go. Anger

356. Adda pinarsua iti Dios natanciuen ti pammaguina niadi a mangan no di matoen ti olona.

(Hoc.) Paet

There is a creature of God whose body is hard: it does not wish to eat unless you strike its head.

Chisel

357. Adda babay a labang di mangan no dial paculan.

(Hoc.) Paet

There is a woman who does not eat unless you strike her. Chisel

358. Ing damulag cung dapa, quing gulut ya ta tacia.

(Pamp.) Catam

My crawling carabao excretes its feces upward. Plane

359. Taot ngato, taot baba, cayot tingana.

(Hoc.) Ragadi

ran above, man below, wood in middle. Saw

Below the liorizontall^ placed timber to be sawed a pit is dug; one sawyer is below in the pit. the other above, each holds a handle of the great saw, which works up and down.

Toy.

360. Enbontayog coy ecnol quinmocaoc ya tampol.

(Pang.) Bibintarol

I throw the eggs; they crow immediately. Firecracker

361. Adda abalbalayco a sinam granada rineppetco a binastabasta imbarsacco diay daga nasay sayaat ti cancionna.

(Hoc.) Sunay
I have a toy like a granada; I tied it around and around and threw it on the ground and it sang sweetly.

Trunk.

362. Pusipusec ta pusegmo ta iruarco ta quinnannio.

(Hoc.) Lacaza

I turn your navel to take out what you have eaten. Trunk

363. Adda pay maysa nga quita diay balay a naaramid iti cayo quet ada met uppat nga sacana nga babasit quet adda met innem nga aeaba queneuana rupano quet agngiao saan nga magna.

(Hoc.) Baol

I have something in my house made of wood; it has four short legs and six fiat faces; it squeaks, but cannot walk. Trunk

Umbrella.

364. No umulog ti senora augucrad ti sampaga.

(Hoc.) Payong

When the lady comes down the sampaga opens. Umbrella

365. Con butongon pasoc; con induso payog.

(Bis.) Payong

When pulled it is a cane; Avhen pushed a tent. Umbrella

Utensils, etc.

366. Hindi tayop. hindi tao, apat ang suso.

(Tag., — also Pang.) Buslo

Not animal, not man. She has four breasts. Basket


(Tag.) Sampayan
Not king, not padre, it wears many kinds of clothes. Clothes-line

368. Adda maysa nga ubing a natured ti lammin.
(Hoc.) Sudo

There is a boy, who does not shiver with the cold. Dipper

This dipper is made from the half of a polished cocoanut shell.

a tiower.

369. Xang isoot coi, tuyo, nang bunuten coi natulo.
(Tag.) Tal)

When I plunged it in it was dry -. when I drew it out it was dripping.

Dipper

370. Sacay sino balay ina nga puno sang ventana ?
(Bis.) Puluguan

Whose house is that, which is full of windows? The hen house

371. Xo adda ti lenong agcalcal logong.
(Hoc.) Caramba

If it is in the shade it Avears its hat.

A jar full of water

372. Aniat aramid a nagbaticuling ti sabut.
(Hoc.) Pagbagasan

What work has a gizzard like a sabut 1. Storage jar for rice

The scibut is the cocoanut cup or bowl : in the paghagasan, there is always a ganta for measuring rice. This ganta is the gizzard here meant.

373. Pusepusec ti bato tumbog caravan Veto.
(Hoc.) Gilingan
I turn the stone and there flows 
out like the Veto river. ~SU\l

314:. Hiniguit co ang yantok, nag bibi-
ling ang bundoc.
(Tag.) C4uilingan

I i)ulled the rope and the moun-
tain turned. Mill

375. Hiniguit co ang Caguin. nag ka-
kara ang maching.
(Tag.) Guilingan

I pulled the rope and the monkey 
began to howl.
Refers to the creaking of the mill, when 
grinding.

376. Isang malaking babai, sa likuran 
tumatae.
(Tag.) Guilingan

A big woman, who excretes at the 
back. :Mill

The meal is here considered as excreted.

377. Dinalas nang dinalas mapute ang 
lumabas.
(Tag.) Guilingan

Somebody got busy and something 
white appeared. ^lill

The ground rice pours out from the mill 
as a white meal.

378. Aldo at bengi macanganga ya, ma-
nena ya yang parusa.
(Pamp.) Asung

It gapes day and night awaiting 
punishment. ^lortar

379. Isa lamang ang sapin, duha ang 
batiis apat ang pa-a, isa ang lauas, 
isa ang baba apang uala sing olo.
(Bis.) Luzong

He has but one shoe, two shins, 
four legs, one body, one mouth, but 
no head. ]\lortar
380. No igamac ta siquet mo lagtoca a lagto.
(Hoc.) Al-o
If I hold your waist you jump and jump. Pestle
In pounding rice, the great wooden pestle is taken by the middle, which is more slender than the pounding ends.

381. Xo magna ni arodoc agparintomeng amin a root.
(Hoc.) Arado
When the creeper passes all th. grass kneels. Plow

382. Cobbo ni aniani quiad ni inaiu sica nga anaccla daramodum ca.
(Hoc.) Arado
The father is bent over, the mother is bent back and the son is bent forward. Plow
This has reference to the different sticks. or pieces, of which the plow is composed.

383. Sa palacol nabnhay at sa nntog namatay.
(Tag.) Palayoc
Produced by hammering but destroyed by a jar. Pot Clay for pottery is prepared by pounding it Avith a light hammer; it is also beaten into shape in the process of giving it form.

384. Pegarenco abot pegarenco abot.
(Pang.) Liquen
I turn over completely, I turn over completely. Pot ring 'support

385. Adda abal-balayco a pusipusac a pusipus mabalbal-cut.
(Hoc.) Pudonan
I have a thing, which I twine and
twine and it is covered.

Weaving spool

386. Nano nga sapat nga baba ang naga caon. mata ang nga pams-on ?
(Bis.) Ayagan

What animal is it. which takes its food through its mouth and excretes it through its eyes? Sieve

(Tag.) Bithay

"^ Guiring-guiring 's' house is full of holes. Sieve

388. Adda maysa a caballo; tal-lot sacana ; no dica sacayan di magna.
(Hoc.) Egad

There is a horse; he has three legs: if you do not ride on him, he never walks. Copra shredder

389. Limma ac ed Dagupan dugduaray bacatco.
(Pang.) Salí

I went to Dagupan but I left only two footprints. Sled

390. Aniat aramid a duduat tugaona inganat panaeaparsuana ?
(Hoc.) Pasagad

What work has two seats since its creation? Sled

391. Ania ti nppat ti sacana dudiia ti tugotna ?
(Hoc.) Pasagad

AYhat has four feet but only two foot-prints? Rice-sled

The sled for hauling rice has four supports or legs, which end in two runners.

392. Pusepusec ti pengan tum-bog caravan Vigan.
(Hoc.) Dadapilan

I turn the plate and water flows out
like the Yigan River. Sugarniill

393. Olay baboy con baleg son laben nga libngaleb.
(Pang.) Darapitan

I have a large pig: during the night he gnmts. Sugarmill Vegetables.

39-1:. Tite nang ania mo. isinubsob co sa abo.
(Tag.) Camote

Your father's I place in the ashes. Camote

The camote is a sort of sweet potato; it may be baked in the ashes.

395. Xcig'sabong ti sinan malueong nag-bunga imeg ti daga.
(Hoc.) Camote

It produces a tiower like a cup; fruit underground. Camote

396. Sirad mirahiJis oalad dalem so sic-sic.
(Pang.) Cete

The wirahilis (fish) has his scales inside. Cete

The cete (" piquant e") is the pepper.

397. Otin nen laquic Duardo batil ya anga ed ngoro.
(Pang.) Palia

]Iy grandfather Eduardo's is covered with pimples. Cucumber

398. Oquis nan bagasnan.
(Hoc.) Lasona

Its bark is its seed. Onion

(Tag.) Sibuyas
I bought a thing I wished to use;  
when I tried to use it my tears fell. Onion

400. Lsta eo sa $lariveles sapin-.sai)in ang caliskis.

(Tag.) Sile

$\text{i}y$ tish in $\text{i}ariveles$ has manifold scales. Pepper

Scales laid upon one another; the seeds of the pepper are flat and stacked against one another,

401. Mahanghang hindi naman paminta ; maputi hindi naman papel ; verde hindi naman suha ; turang mong bigla.

(Tag.) Rabanos

It is sharp but not pepper; white but not paper; green but not shadock; guess what that is. Radish

402. Ang iloy naga camang ang bata naga pungco.

(Bis.) Calabaza

The mother creeps, and the son sits.

Squash
The mother is the vine; the child is the fruit. The riddle gains point, by suggesting a reversal of the natural conditions.

40;^). Ania iti parsiia ni Apo Dios nga aoan ti matana aoan ti ngioatna 
(luen aoan ti obetna qiet mangan ti lacloc-ladoc ?

(Hoc.) Tabungao

AVhat creature of Lord God has no eyes, no mouth, no anus — and eats Jacloc-Iadoc ? A white squash

Ladoc-ladoc is rice flattened in the mortar by the blows of the pounder. The seeds of the iahungao resemble it.

404. Berdi ya balat. malutu ya laman anti mo ing pacuan.

(Pamp.) Pacuan
Its skin is green and its flesh is like a watermelon. Watermelon

The riddle is poor, in that it introduces the answer as a term of comparison, in a "way to mislead. Similar cases occur in other lands.

(Tag.) Pacuan

Green skin, red meat, espeetorante they call it. Watermelon Vision.

406. Limoesoae alabasco agco asabi.
(Pang.) Paeanengneng

I jumped further but I did not reach. To see Waves.

407. Naga dalagan nga ua-ay sing ti-il cog naga ngurub nga ua-ay sing baba.
(Bis.) Balod

It runs having no feet and it roars leaving no mouth. Waves Word plays.

408. Ania iti mainaganan ari ditoy bagui?
(Hoc.) Aripoyot

"What king (ari) do you name in your body? Anpoyot

This is the great inner muscle of the upper leg.

409. Cung hindi lamang ang tatlong letra t. o, at s ay kinakain saua siya.
(Tag.) Asintos

But for the letters t o s we would be eating it. (String)

The word asintos means string; dropping the letters fos we have asin left, meaning salt.
410. Bugtong pasmiasa. puno at duloi may bimga.

(Tag.) Calamias»

Bugtong pas''mias''a. whose trunk and branches have fruit. Calamias Bugtong is a riddle: the word pas''mias''a has no meaning. There is here a mere phiy on the sound of words. "Pas''mias''a suggests the answer.

411. Casano iti panangtiliu iti ugsa a di masapul iti silo, aso, gayang, oen no a aniaman a paniliu?

(Hoc.) Urayec a maloto

How do you take a deer without net, dogs, spear, or other things for catching? Cooked

412. Laguiung tao, laguiung numuc. delana ning me tung a yayup.

(Pamp.) Culassisi

The name of a man. the name of a chicken, were carried by a bird.

Culas is a man's name; sisi the name of a chicken. Combined they make a bird's name.

413. Indi sapat indi man tano apang, ang ngalan nia si "esco."

(Bis. — also Tag.) Escopidor, Escopeta.

Xeither animal nor man bnt its name is ''esco.''

Escopidor. Escopeta
A mere play on the words. Esco is a nickname for Francisco. The escupidor is a cuspidor, the escopeta a broom. The meaning of the words goes for nothing. The words are both of Spanish origin.

414. Macatu ti poonna. rugae iti ngoduna.

(Hoc.) ]Macaturugac
]
Rugac=old. rotten clothing

Cloth is the beginning; tatters the
ending,  
i. e. Macatu is the beginning, rugnc the  
ending. The whole Avord means I am  
sleeping.

415. Salapi iti poona; ngao ti ngodona.  
(Hoc.) Salapingao  
(Fifty cents) Salapi is the begin-  
ning; ( ) oigao the end.  
The Salapingao is a bird "like a swal-  
low."

416. Sinampal co bago inaloc.  
(Tag.) Sampaloc  
I slapped before I offered.  
Sampaloc  
There is simple word play here; the be-  
ginning and end of the riddle give the  
word S(in)ampal-oe. The Sampaloc is  
a fruit tree.

"The above text may be a scanned text, so sorry for so many wrong  
spellings and strange signs, regards Bjarne – the pdf writer 😊"