

A LITTLE BOOK OF FILIPINO RIDDLES

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PHILIPPINE STUDIES IN

A LITTLE BOOK OF FILIPINO RIDDLES

COLLECTED AND EDITED
BY/FREDERICK STARR

WORLD BOOK CO.

YONKERS. NEW YORK 1909

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THE TORCH PRESS
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 regarding 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 Filipinos 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 inconsistencies 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 hugfoug, in Gaddang , in Pampangan hugtong, 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 darkest Africa. Many writers have defined the riddle. Friedreich in his Geschichte des Räthsels, says: "The riddle is an indirect presentation of an unknown object, in order that the ingenuity of the hearer or reader may be exercised in finding it out. A Volf has given the following definition: the riddle is a play of wit, which endeavors to so present an object, by stating its characteristic features and peculiarities, as to adequately call it before the mind, without, however, actually naming it."

The riddles of various Oriental peoples have already been collected and more or less adequately discussed by authors. Hebrew riddles occur in the Bible, the best known 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 riddles are well known; of Indian riddles at least one collection has been printed separately under the name Lalshminafha npasaru, a series of Kolarian riddles from Chota Xagpur has been printed as. also, an interesting article upon Behar riddles; Sanskrit riddles are numerous and have called for some attention from scholars: a few Gypsy riddles are known; two recent papers deal with Corean riddles. We know of but two references to Malayan riddles; one is Eizal, Specimens of Tagal 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 *Collecion de enigmas y adivinanzas*, printed at Seville in 1880, and a series of five chap-books from jMexico, entitled *Del Pequefio Adivinadorcito*, 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.]\Iany 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 view-point, or form, or Havor. 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 taxonomj^ of riddles. Friedreich offers a loose and unscientific classification as follows:

I. The Question Kiddle.

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

III. The Svllable 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 Kiddles; combination of two or more simple tvpes.

YIII. Xinnber Riddles.

Several of these forms occur in our collection.

More scientific than Friedreich's work is Petsch's Studien ilher das Yolksrdtsel. His analysis and dissection of riddle forms best enable us to test the indigenous content of our Filipino riddles. He recognizes two fimdamental riddle types. He says: "Two groups of rid-

dles 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 latter, 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 here 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.]\lost 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:

1. AJo-divino : concerning God and divine things.
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
4. Historia-ynano : history of persons.
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 ecpiivalent 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. "Giiering-guering'" and "'Minimin'^ are merely for sound.

Particularly interesting and curious

are the hisforia-vino given in numbers 312-317. No doubt there are many such. Those here given were secured from one boy at J\Ialolos. AVhen first examined, I believed the boy had not miderstood what I was after. He assured me that they were hiigtoug and hugtong 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 sim 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 giving hugtong is when a little group are watching at night beside a corpse. In propounding a riddle it is not uncommon to challenge attention by repeating as witty a rhyme, which is quite as often coarse 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 pnit 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 volume of this series we have not copied the other three. Sibree's paper is important for comparison, since it presents matter drawn from the uttermost point of ^Malaysia. ^Madagascar, which has been unaffected by Spanish influence. Sibree's article is translated from a little book by another missionary, the Rev. Louis Dahle. Dahle's book is entitled Specimens of Malayasij Folklore and its material is presented in ^lalagasy 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 true 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 thees ^lalagasy 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 Avell 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]\Iessrs. George T. Shoens, Francisco A. Santos (Calumpit), Rufino Santos (Arayat) and Conrado Benitez (Pagsanghan), 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

] Malay 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. Pantas ca man, at marimong bimi-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 batna, 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. Saque}" 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;
nu 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.]\Iagmagna ni inam sangsangitam.

(Hoc.) Burias

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

11. Adda maysa nga lacay gomogoyod
ti oay.

(Hoc.) Bab

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

i. e. his tail.

12. Kahoy cong]\Iarigundong, na san-
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 niatsing,

(Tag.) Batingao

"When I pulled the vine the mon-
keys 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
corral is crj^ing 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 norommiardan 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 in-
subli.

(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.)]\Ianoe

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 nag-
susoon 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 char-
coal on his head ! A cock

28. Xo umayac idiy 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

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

30. Oalay 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 da-
hon may gamut, pero con ua-ay
gani dahon ua-ay man sing gamut?

(Bis.) Parao

AWhat 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 1 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 manged
ti caaroba.

(Hoc.) . Mata

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

41. Tepac cac tan tepac agnereguel 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 balahibuhon 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-
na 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 bingsud 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 minute-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 oaig a bassit napnut bnebucaig.

(Hoc.) Xgioat

There is a small brook filled with shells. Mouth

67. Isang balong malalem. punong puon nang pataleni.

(Tag.) Bibig

A deep well is filled with chisels,

:\routh'

68. Isa ca cahon-cahon nga punu sang tignib.

(Bis.) Baba

A box full of chisels.]\Iouth

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, yoi cannot pull np. Penis

71.]\Iapatar ya dalin tinoboay garing.

(Pang.) Ngipuen

Plain earth has gro^^^l 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 eiiipaiition onbangon maiLsermooi.

(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?

(Hoc.) Cancelela

What son burns his mother's intestines? Candle

82. Tite nang pare, mapute.

(Tag.) Candela

The priest's is white. Candle

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

(Tag.) Kandilang may sindi
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.

(Gad.) Candelat

A slender tree which bears only one leaf. Lighted candle

85. Isang butel na palay punong puncang bahay.

(Tag.) Ilaog

A grain of rice fills the whole house.

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

86. Adda uppat a nga amigos; idi narsua toy lubong inda naisigud.

(Hoc.) Uppat aturong

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

The four directions
Clock: Watch.

87. Aldao rabii agririaoac.

(Hoc.) Reloj

Day and night I cry. Clock

88. Amanu na mararamdam. dapat masaquit yang intindian, nung ing lupa na ing quecang lauan a usta mu ing quecang 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

AYhy does he wish to be in prison ?

Pain

Dress.

93. Dadiay adalem agassiquet; dadiay ababao agatengngned.

(Hoc, - also Pang.. Bis.)

Calzon : l)ado
AYhat 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
99. Dalan mucu, dalan da ca,
mipa quinabang cata.

(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.

Balulungi

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, feel-
ers.

107. Asino ti nabiag a togtogaoanna ti
ngeoatna ■

(Hoc.) Corita

^"hat 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 yon 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, nng 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-
bagoay 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 thick-
ness.

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 banga nga 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?

(Tag.) Kasoy

Which of his brothers in this world
has his bones outside? Kasoy
A fruit, the hard seed of which projects
entirely beyond its outer surface.

127. Isang ungoy nakanpo sa lusong.

(Tag.) Kasoy

One monkey sitting on a mortar.

Kasoy
The seed of the haJiihad or Kasoy
suggests the figure.

128. Babuy sa piilo, ang balahibu ay
paco.

(Tag.) Langea

Wild hog, whose hairs are nails.

Langea

129. Pobre ti rabaona mayaman ti
onegna.

(Hoc.) Langea

Poor outside, rich within. Langea

130. Tinadtad ti rabaona. lauya ti
onegna.

(Hoc.. - also Pang.) Langea
Minced outside; lauya within.

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

131. Agbibitin nga oging.

(Hoc, - also Pang.) Longboy
Charcoal hanging. Longboy

A plum-like fruit.

132. Adda inbitin eo nga langdet
tangtangaden ti baboaquet.

(Hoc.) Longboy

I hang up a chopping-block : the
old women look up at it. Longboy

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 seniorito. pnlus may
sombbrero.

(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 Doiia 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. Seiora a nasani-sam-it addat oneg
ti siit.

(Hoc.) Piiia

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. ^lancala

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 ex-
change of greeting – good morning
or good night.

Hammock.

147. Taray nga taray di met macaalis.

(Hoc.) Indayon

Running and running, but it can-
not 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-oeoanut, retreating slowly
all night. loou

l Kabaae na niog, niagdaniag na ipod
nang ipod.

(Tag.) Buan

A half-oeoanut. 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 : \roon

154. Sim-migpatac ti tanobong
silaoco a nagodong;
sim-migpatac ti alodig,
silaoco nga nagaoid.

(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 morn-
ing they were swept away. Stars
The stars, grains of maize, disappear
with the dawn.

157. Sangaplato no-a busi maoarasanna
amin ti iniliiiiili.

(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 paqiiit.

(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 ca-
oai/a)i queliig. Sun

A sort of baml)u. 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 idia^{da} saan
a nagbⁿnga ta naabac ti cⁿenta,
nagmⁿlaac iti niog idia^{land} saan
a nagn^gnt ta naabac iti panonotna.

(Hoc.) Ynit cp^{ien} bn^{lan}

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

Hole.

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
cp^{ien}antoit 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

What 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 ngan-galan nang Tranquilino.

(Tag.) Trangka'a nang pinto

Not animal, not man : its name is

Tranquilino. Lock of door here resembles in sound between Tranquilino, a personal name, and Trangka - a lock.

169. Ang sino ang naunang umakyat 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.]\roth-

ers 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, pene-
trates 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 le-
ing blown away.

173. Balnbog nang ama mo, pina ara-
wanco.

(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. ^linalемае 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 nasaquitmo.

(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 manpilieay
gustum.

(Pang.) Agniob

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

It is a simple tube of l)ambu.

182.]\Iagdala ya biman mete,
mamita yang laman mabie.

(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,
naapiiian 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.

Xeedle 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 liguid.

(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. Pukeng payat
nangangagat.

(Tag.) Gunteng

A narrow vagina bites. Scissors

195.]\Iaysa 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 maquitac.

(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 bala-
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
buhì 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 cabaquiran. 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.]\Iadilim na bundoc hayop na wa-
lan 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 pangan 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 therec^

he will meet his fate. ^Mosquito

Born of water; he drowTis in water.

210. Aling hayop dito sa mnndo. ang
iiiiilalakad 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 cuarto,
1)alang metiing a cuarto 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 quiet no ma-
mamagaan daytoy nga lognaquen
matay met datoy agtaytayaben.

(Hoc.) Lamparaan

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 pan-
agsibugco.

(Hoc.) Panangasaoa

I fence with my fingers; I water

with my tears. To marry

220. Xag molaae iti masetas ditoy lo-
cong iti dacolapco iti pinag si bogco
toy loae quet iti pinamorosco toy
matak.

(Hoc.) Xagayanayat

I planted a plant in the midst of
the palm of my hand, I watered it
with my tears. • I gathered it with
my eyes. Loving each other

221. Acoi nag tanim nang dayap sa
gitna nang dagat marami ang na-
hanap, 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 tutud.

(Pamp.) Dase

I lay down upon the buri. under
the nipa I slept. Petate
The sleeping mat i^ laid down upon the
floor (of huri) ; the roof is of nim.

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
Mirror.

226. Quitquitaec quet quitaennac ;
no eataoac cataoan 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-maysa taequiag na. quen ti ramay na adda ti bocot ti dacolapna, quen naquinruar 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?

(Hoc.) Lima

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.

AVhen 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 immona magmagna nga
aoan tagarina i
dadiay inaicadua iiiangiiiangaD

qiiet ;

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. Aei nag tanein nang sile
sa tabe nang c-atre,

ang idinileg coi, pure
ang ibinungav diaiiiantc.

(Tag.) Bata

I planted a pepper near a]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

Seen 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 nuiy 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 idiay 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 persoii

24-i. 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 lu-
bung 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 ma-
kalual makalub ya.

(Pamp.) Ing inda ampo ing
anak.

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

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

248. Pinonggosco a pinongos bino cay-
eayan 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 ciueenteng 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 asuang gave birth to a child
from the top. Banana

259. Xaguit-log ni cannaoay 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 alupakit naglasatanna.

(Hoc.) Puso ti saba

There is a heart that came from the
earth and pushed up through alu-
pakit. The heart of the banana
Alupakit is banana fibre.

263. Caballo moreno umosoc idiay ngato.

(Hoc.) Sabonganay ti saba

The red horse comes out upward.

Banana flowers

264. Ista CO sa Sapa-sapa sapin-sapin
ang taba.

(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 imlike fat.

265. Dasug ca kaka. libutad ya y inda.

(Pamp.)

Saging ampo ding sui na
] \Iove 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]\Iaria ammena
mabata.

(Gad.) Tafal

Saint Clary's umbrella cannot be
wettered. 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.) Poriquet=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.

] \raize

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.] \Iaize

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 maliuhulog.

(Tag.) lyantok at parvid

But for the one living in the moun-
tain 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 matayea quet no
adayoanea mabiagea.

(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 matukla-
san ang bagay na isang ninais
makamtan at nang sa pagkita y
hindi mapalaran tinaglay-taglaj^ ko
hangang 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

^Yhat thing is blind hut can se-
lect ? 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

]Iy 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

ano? Ang sagot nang bilango
ay ito; akay ualang kapatid, ni
pamangkin ni amain, ni nuno, ni
apo, ni kahit kaibigan ; ngungit
ang ama nang tawong ujan, ay
anak nang anak nang aking ama.
Ano nang bilango ang tawong iyon.
(Tag.) Anak

After a man visited a prisoner,
the guard asked him - "Is that man
your brother, or what?" The pris-
oner's answer was, "I have no
brother, no uncle, 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. Oahiyen pinalsay Dios ya amay-
amay iran sanaagui et sagsaquey
so pait da.

(Pang.. - also Bis.) Colintas
Many 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 xViiia
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 lalake, umakyat
sa camachile nang hindi ma ca
puede, likod ang idinale.

(Tag.) Si Cristo

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

Crucifix

299.]\Iaysa a 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 for*

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 by 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
liyang ako ang naunang nagkitang
liwanag. At ako rin naman yaong
nagkapalad 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 nairut.

(Hoc.) Domingo

Seven twined ("twisted")» oiily
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 re-
maining one.

The seven days of the week

312.]\Iinagaling 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 maca-
salanan.

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

eung meroon ay huagna.

(Tag.)

Xung*ang nga fariseo ay nacahull
nang niangalang babae ay
i ni habla cay Cristo. at ang cani-
lung sabi, Hindi po ba maestro na
sabi sa ley ni Moises na sino mang
mahuli sa pangangalunia ay pupu-
culin nang bato hangan sa mania-
tay. Ang isinagot ni Cristo ; sino
mang ualang sala ay cumuha nang
bato at puclin na.

Give if you have none ; if you have
don't give.

AVhen 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 th^*
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."

31-4. Ilumiling ang hari sa canyang
alagad nang uala sa kanyat di pa
natatangap, ang hiningan naman
ay dagling nag-gaoad nang sa bo-
ong yatu'y di pa natutuklas.

(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 was not in the
world.
The Baptism by St. John Baptist of
Christ.

315. Nang mabasag ang bote
lalong na paka buti.

(Tag.) Mahal na Yirgen

The bottle became better when
broken. The Virgin Mary

"When j\Iary was yet unmarried and
Christ had not yet been born she w^as
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 bet-
ter it became."

31 f). Xang j)itasin ang hinog hilas ang
siang nahulog.

(Tag.)

Xoong magpapugot si Herodes
nang mga bata dahilan sa gusto
niang mapatay si Cristo. Xapatay
ang meron 1000 bata data puat
si Cristo hinde napatay. Sa naca-
tnid napitas nia ang hilao at at
ang hinog ay hindi. Si Cristo
sapageat pmio nang carumingan
ay ipinalagay na hinog at ang niga
bata ay hilao sapageat sila nala-
pang carnungan.

"When he plucked the ripe, the un-
ripe 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 pow-
erful Christ was. So the children who
knew nothing (were unripe) fell and
Christ (ripe) because he knows every-
thing escaped.

317. Tpnalit ang guinto sa bibinga.

(Tag.)

Ito i naiucol sa pagsacop ni Cristo
sa 'citing casalanan iia hindi cail-
angan sia mainatay masacop lam-
ang ang ating easalanan na siang
catulad ng bibinga at ang ea niang
pagea Dios na catulad ang guinto.
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 ac-
count 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
idiay 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^^leg

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

Bacnanc), a man of wealth.

321. No nacariing naeanuilagat :
no naeaturog naeannildagat.

(Hoc.) riego:

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

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

(Bis., - also Pang.) Ba-o

AYhat animal carries his house
wherever he goes ? Turtle

323. Tata a tolai ieacangcalinna na
balena.

(Gad.) Dagga

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

324.]\Iagmagna itugtogatnat balayna.

(Hoc.) Pag-ong

AValking 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 ecoanut become longer.

Road

328. Nagmolaac iti carabosa iti santac
na macada non idiy 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 Dagu-
pan angad diay lamoto. Calzada

(Pang.) Calzada

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

Road

Shade, Shadow, etc.

330. Xo aoan sapolsapolen ngem no ad-
da 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.) Aninioan

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.]\Iilub yang alang- liban, linual
yang alang liualan.

(Pamp.) Anina tanni a may-
ay 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.

340. Buhoc ni Adan, hindi mabilang.

(Tag.) Ulan

Adam's hair cannot be counted.

Rain

34L Isbu ti guelang-guelaiij^' di iiuibi-

(Iloc.) Todd

Giiebuig-g'uelaiig-'s piss, you can not count. Kaiii

342. Vaca co sa Mayiila, 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-
quita.

(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.

. 'U7. Tatlong magkakapatid nagtiliis .sa
init.

(Tag.) Tungko nang calang

Three brothers suffering from the

heat. Pot rests

34:8. Tatlong mag kakapitid sing pupute

nang dibdib.

(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 nagcaballo

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

nasi.

]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 eiiiiiiiiia ing iiiiialati. ing iiiiar-
agiil emitiiqui.

(Pamp.) 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 tacla.

(Pamp.) Catam

My crawling carabao excretes its
feces upward. Plane

359. Taot ngato, taot baba, cayot tin-
gana.

(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 be-
low 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 im-
mediately. Firecracker

361. Adda abalbalayco a sinam granada
rineppetco a binastabasta imbarsac-
co diay daga nasay sayaat ti can-
cionna.

(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 ad-
da met uppat nga sacana nga
babasit quet adda met innem nga
aeaba queneuana rupano quet
agnngiao 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. Um]rella

Utensils, etc.

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

(Tag., - also Pang.) Buslo

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

367. Hindi hare, hinde pare, nag dada-
met nang sari-sari.

(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 bunu-
ten 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 eocoanut 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 machining.

(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.]\Iortar

380. No igamac ta siquet mo lagto 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 pamns-on ?

(Bis.) Ayagan

What animal is it. which takes its
food through its mouth and ex-
cretes it through its eyes? Sieve

387. Bahay ni Guiring-guiring butas-
butas ang sinding.

(Tag.) Bithay

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

388. Adda maysa a caballo; tal-lot sa-
cana ; 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.) Sali

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 sup-
ports or legs, which end in two runners.

392. Pusepusec ti pangan tum-bog ca-
ravan Vigan.

(Hoc.) Dadapilan

I turn the plate and water flows out

like the Yigan River. Sugarniill

393. Oalay 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

399. Binili ang isang minithi kong ba-
gay at ang hinahangad ay pakina-
bangan. pagdating sa amin ang
pinangyarihan. nang gagamitin
luha koy]umakal.

(Tag.) Sibuyas

I bought a thing I wished to iise;
when I tried to use it my tears
fell. Onion

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

(Tag.) Sile

]Iy tish in]Iariveles has manifold
scales. Pepper

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

401. Mahanghang hindi naman pa-
minta ; 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 shad-
dock; 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 sug-
gesting a reversal of the natural condi-
tions.

40;^). Ania iti parsia ni Apo Dios nga
aoan ti matana aoan ti ngioatna
([uen aoan ti obetna qiiet 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 mor-
tar 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.

405. Verde ang balat pula ang laman
espeetorante cung turan.

(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
liaving no mouth. Waves

Word plays.

408. Ania iti mainaganaan ari ditoy ba-
gui?

(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; drop-
ping 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" mi-
asma 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.

41 ;i. 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 ngo-
duna.

(Hoc.)]Macaturugac

]Iacatu=cloth

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 😊"**