



LITHUANIAN RIDDLES.  
A COLLECTION  
A Summary

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**Foreword.** *Lietuvių mįslės. Rinktinė* (Lithuanian Riddles. A Collection) is a publication of texts that reflects almost all Lithuanian riddles. It is based on the riddles from of the manuscript collections of the Lithuanian Scientific Society and the Database of Lithuanian Folklore Archives kept at the Institute of Lithuanian Literature and Folklore (hereinafter, the Institute). This publication does not aim at covering printed sources; it is more aimed at providing material that has not been publicised so far. The idea of this publication is fairly recent, but it would have not materialised were it not for its foundation of collected, accumulated, and systemised material that has been nurtured for several decades. The Database of the Lithuanian Folklore Archive (*Lietuvių tautosakos rankraštynas*, LTR) is the largest and the oldest database, both in Lithuania and globally, of Lithuanian folklore that inherited folklore collections of the Lithuanian Scientific Society (*Lietuvių mokslo draugija*, LMD) and the Lithuanian Folklore Archive (*Lietuvių tautosakos archyvas*, LTA). The beginning of the collections of the folklore archive should be linked to the activities of the Lithuanian Scientific Society that existed from 1907 to 1940. Its chair Jonas Basanavičius and its members called for collecting folklore and made efforts to accumulate the collected material in one location. Later, from 1935 to 1939, collection and archiving of folklore was continued by the Archive of Lithuanian Folklore in Kaunas headed by Jonas Balys. Around the 1970s, Leonardas Sauka masterminded a collection of a card index of riddles. Under his guidance, students of higher education institutions copied the riddles of the Lithuanian Folklore Archive on cards that were arranged alphabetically by their answers. This initial division was mechanical: dialectal

and synonymic answers or the riddles of identical texts but with various answers would find themselves in different places of the card index and they were not related in any way. For quite a long time, the riddles were not systematised or this work was done sporadically. Since 1997, the card index of riddles has been in charge of Aelita Kensminienė. At present, the systemic card index of riddles comprises around 100,000 riddles; it is not completed and this work is being continued. Based on the card index, two digital databases of riddles were built up at the Institute from 2006 to 2014 (the second one continued and expanded on the first one). The working groups were headed by Aelita Kensminienė. From 2006 to 2011, work was carried on at the Institute of Lithuanian Literature and Folklore on the project 'Creation of an electronic database of Lithuanian riddles accumulated at the Institute of Lithuanian Literature and Folklore' supported by the State Commission for the Lithuanian Language (*Valstybinė lietuvių kalbos komisija*, VLKK) following the 'Programme for the Standardisation, Use, and Dissemination of the State Language' of 2006 to 2015. The larger part (about 80%) of the card index of Lithuanian riddles was digitalised and the foundation for the database was built in the course of six years. This work was continued in another project of the Lithuanian Research Council (*Lietuvos mokslo taryba*, LMT), 'Design of Information and Communication Technologies Assisting in the Protection of the Lithuanian Language in the Public Space and Creation of the Opportunities for Their Application' of 2012 to 2014. The outcome of this project is a user-accessible digital card index of riddles consisting of a database of 80,000 riddles, embracing all distinguished types of riddles and their versions, and reflecting the content, richness, and diversity of the treasury of riddles that had been accumulated at the Institute in the course of many decades (online access: <http://lkiis.lki.lt/misliu-kartoteka>). Here, a larger part of systematised Lithuanian object riddles is available (in Lithuanian) in one location. The digital database of riddles forms a sufficient scholarly foundation that makes it possible to perceive the corpus of the whole material and to select the best representative texts. Lithuanian riddles published as a separate book in no way duplicate these databases, rather, on the contrary: the book is a logi-

cal sequence that leans against the gained experience, sums up the work done and offers its results to the public.

*Lietuvių mįslės. Rinktinė* is not a finite systemic digest but a rather exhaustive representation of riddles as the most characteristic texts published here reflect all major types of riddles and their versions. Of the main corpus of riddles, only the types of true or object riddles with 9–10 records (variants) are included, with the exception of special cases: a very old record, possibly of interest to mythology researchers, curious links with other genres, and the like. In each case of 9–10 records of the same riddle, it was an individual decision whether to distinguish the representative of the type (for example, sometimes all the texts are close to identical, they belong to the collections of the so-called ‘unreliable’ collectors, and in such instances the type representative is not distinguished). The numbers of the riddles in other sections of the genre are considerably less numerous, sometimes even ten times fewer than object riddles, and therefore the selection criterion was more liberal, and the types with fewer variants are included (3–5 records of riddle questions, and even individual records of rarer sections of the genre, for instance, neck riddles and puzzles). The book contains 888 described riddle types with various examples of each type and some individual texts that do not form types, 2214 texts in all. Numerous riddles are described, but 93 types remain without descriptions because they were not represented in the database that formed the foundation of this book. All of them are rather short, with about ten variants, and their list in Lithuanian is appended at the end of the publication of the texts. There is a fair number of riddle questions that are not systemised, so the numbers of variants given next to their descriptions do not reflect the actual volume of the sections of the genre. This summary contains a translation of all types of the riddles described in the book into English.

The book is intended for a wide circle of readers in Lithuania and beyond – for everyone interested in ethnic culture, folklore, and mythology; for specialists in numerous fields, and especially for experts in the humanities.

**Description of the genre.** Riddles are short traditional ‘encoded’ sayings or questions the main function of which is a problem, and the main characteristic feature is a two-part structure: a question and an answer. Riddles require at least two active participants in a dialogue. In traditional use, they used to be a kind of an ingenuity competition. Riddles are a genre of short sayings (also known as small or small-form lore) of the verbal tradition of folklore. Their origin is associated with taboo and magic ceremonies of certain rites. Eventually they evolved into an entertainment of two or more people, a means of teaching and education. Lithuanian riddles contain numerous international motifs, like, for example, such widely-spread riddles as *Atlėkė paukštis be sparnų, tūpė į medį be šakų, atėjo boba be dantų, suėdė paukštį be sparnų.* – *Sniegas, žemė, saulė* (A wingless bird flew over, sat in a branchless tree, a toothless old woman came and swallowed the bird. – Snow, earth, the sun); *Balta dirva, juoda sėkla.* – *Raštas* (White soil, a black seed. – Writing), and many others.

The riddle questions and especially their answers are of varying length and structure and therefore the genre of riddles is subdivided into groups. The sections of the genre of riddles are the following: true riddles (also called pure, object riddles), neck riddles (also referred to as fairy-tale riddles), close to these are the riddles of religious content or biblical riddles; then there are riddle-questions, tricking questions, riddle-jokes or simply jokes (these sections of the genre are not always separated), puzzles, and droodles (drawn riddle-questions).  *kennings, Zen koans* and other forms close to riddles are also associated with them. Lithuanian riddles can be divided into three larger groups of texts: riddles, riddle-questions, and puzzles. These groups are further subdivided.

Object (or true) riddles consists of a statement, a short verbal description containing figurative descriptions of some objects or phenomena of reality, and the solution that directly name these objects or phenomena. These riddles, very often simply referred to as *riddles*, abound in Lithuanian folklore and have attracted considerable scholarly interest. The solutions of these riddles usually indicate simple objects of people’s environment (in Lithuanian riddles, it is rural environment, as a rule): animate and inanimate, natural and hand-made, but sometimes

also natural phenomena and the concepts of time. Quite often the same statement or question has several solutions and all of them are correct. The poetic imagery of the statements or questions is highly diverse: they can be of broader or older themes than peasants' life, sometimes include mythical or fantasy elements, and often contain depictions of carnality. The statements (questions) of the majority of riddles are of perfected poetical forms and witty. The dominating means of expression is figures of meaning, and most often it is metaphors. In the texts of the riddles, the figures of meaning are closely associated with figures of logic; the antithesis and the paradox, which often appear as though 'fused into one', are widely preferred. In object riddles, the aim is to convey as much meaning as possible with the least syntactical means. The structures that reiterate one another are especially popular. The texts of such riddles are often rhythmical, rhymed, with ample alliteration and assonances made up for the sake of sound, and abound in onomatopoeic words.

In their statement (question), neck riddles, or riddles about an actual event, resemble object riddles, but they can only be solved when there is a shared knowledge of an actual event that these riddles describe allegorically or metonymically. Because of that, the statement (question) is often quite lengthy and resembles a narrative, while the solution is brief. Such riddles can be found in old written sources and in some fairy-tales. Alma Ancelanė, a Latvian researcher of riddles, refers to this section of the genre as *fairy-tale riddles*, or 'pasaku miklas' in Latvian. In foreign literature, such riddles are called neck riddles<sup>1</sup> because in fairy-tales one can save one's neck by offering a solution to a an impossible riddle. Riddles of religious content, which are rather few in Lithuania, can be relatively attributed to this category of riddles.

Riddles about letters, sounds, or words are sometimes referred to as puzzles. In their structure, a small part of them resemble

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<sup>1</sup> '[...] neck riddle, so called because it is usually attributed in folktales and legends to a condemned prisoner who to "save his neck" must pose a riddle that no one can solve. His riddle refers to a scene that he, and he only, has observed and can identify from the cryptic description given.' (see: Jan Harold Brunvand. *The Study of American Folklore: An Introduction*, New York–London: W. W. Norton & Company, 1998, 117).

puzzles and problems, but in the majority of cases the logical construction and masking principles are the same as in object riddles except that the object here is different and points to a level of more abstract reasoning. To solve such a riddle, one should not search for masked features of a reality object but separate a word that is heard (or written) into sounds (or letters).

The difference between sally-questions and other riddles is mostly formal, and it is the question form of the statement.<sup>2</sup> Some of the riddle-questions differ from object riddles exclusively in that as their solutions are mostly very similar: nouns indicating actual real objects except that object riddles contain more figurative meaning and poetical and stylistic means of expression. Still, some of the sally-questions are of a serious, even cosmogonic, nature. Some of the riddle-questions are very old, they organically permeate folk songs. A characteristic feature of riddle-questions is that most often they open with the nominal case of the question words *Kas? Koks? Kokia? Kokie? Kokios?* ('What? Who? What sort?', for the singular and the plural), but other grammatical cases and even different questions also occur. Sally-questions are witty questions that often mislead the one they are addressed to as they make one think of complex things, while the answers are simple and unexpected. *Po kokiu medžiu kiškis slepiasi lyjant? – Po šlapiu* (Under what tree does a hare hide in rain? – Under a wet one). Sally-questions are more diverse in the question form, and such question words as *Kodēl? Kada? Kur? Kiek?* ('Why? When? Where? How many/much?') are frequent, but the types of questions characteristic of riddle-questions also occur. The easiest way to spot sally-questions is by the answers: mostly they are not nouns and do not indicate actual objects; sometimes the whole phrase is the answer. In their intent, sally-questions are very close to joke questions, but in the case of the latter no answer is expected from the second participant in the dialogue – it is given by the individual who asks the question. These

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<sup>2</sup> Alma Ancelānē refers to them as *question riddles* – *jautājumu mīklas* (see: *Latviešu tautas mīklas*. Sast. A. Ancelāne. Rīgā: Latvijas PSR ZA izdevniecība, 1954, 7), but we have a term that was invented by the people and became established in academic usage, and that is *minklēs*.

are funny texts consisting of a question and an answer, for example: *Kodėl blondinės nemėgsta šašlykų? – Todėl, kad iešmas netelpa į burną* (Why don't blondes like sheesh-kebabs? – Because the skewer is too long for the mouth). These joke questions are on the margin between two genres and can be equally attributed to sally-questions and to the jokes: both seek humour and surprise, and a play of polysemy. A formal distinguishing feature might be whether it is an isolated question or it appears in the context of some situation.

Puzzles have a well-defined structure: first a certain situation is described, and then a question follows. Puzzles are verbal and graphic (drawn). The latter transgress the boundaries of the genre of short sayings in particular and of verbal lore in general. Meanwhile, one may have to do some counting in searching for an answer to a verbal puzzle: *Mes trys, jūs trys; mudu du, judu du, tu bei aš. Kiek tai? – Dvylika* (Three of us, three of you, two of us, two of you, you and me, how many? – Twelve). Still, there exist many puzzles the answers to which just ask for unconventional creative reasoning and the ability to discern unexpected angles: *Ant stogo buvo šešios varnos. Medžiotojas nušovė vieną. Kiek varnų liko? – Nė vienos* (Six crows were sitting on a roof. A hunter shot one, how many crows are there? – None).

**Riddles in everyday life, customs, and other works of Lithuanian folklore.** In Lithuania and the countries up north, riddles used to be asked predominantly during the cold season of the year, mostly inside, while working together in the evening. In the late nineteenth-early twentieth century, asking and solving riddles mainly fulfilled the entertainment function. Traditionally, riddles would be asked at evening gatherings in autumn and winter, due to the specifics of the activities during the dark and cold seasons, when the candles, kerosene, or fuel often had to be used with thrift. Two different riddle-evening situations can be distinguished: (1) with the participation of children (in which case the questions were asked by the grownups or grandparents), and (2) when only young people took part in the riddle activity. Presumably, both the intentions of riddle-asking and the nature of the riddles differed depend-

ing on the participants. Very likely, at the gatherings of young people (there exist testimonies of such), riddles were erotically loaded. Due to ethical considerations, such riddles could have hardly been asked in the presence of children. In the latter case, riddles were more often asked by older people, which points not only to the entertaining but also educational function of the riddles. This line of reasoning is confirmed by the tradition, established at the end of the nineteenth century and upheld in our days, of including riddles in various publications for children – primers, readers, and books in general.

Collected materials show that the time of flax processing and spinning, riddle-asking, and weddings, which were part of the ritual of young people's maturity, coincides. The link between riddles and wedding-related customs is also highly probable, and it is confirmed by wedding songs with riddles and wedding stimuli in the riddles found in fairy-tales.

Quite a number of riddles or their motifs are directly interlaced into wedding songs. One of the songs with riddles in it is the song of wedding agreement 'Aš padainuosiu dainų dainelę' (I will sing a song of songs, type V 481): *Atmyk mergyte, atmyk, mieloji, mano smūtnas mįslužes: Kas yr be kraujo, Kas lek be sparno, Kas yra be žiedelio? – Akmuo be kraujo, Vanduo be sparno, Papartis be žiedelio.* (Answer, o girl, answer, o dear, my sad riddles: What is without blood, what flies without a wing, what does not have a flower? A stone is without blood, water flows without a wing, a fern does not have a flower, LLD 4 24). It must be noted that there exist independent records of such riddles (No. 603). It is possible that it was not the riddles that had been included in the lyrics of the songs, but the other way round – they were taken from songs and started their independent life. 'Put into order' by the tune and versification, the text of songs seems to have preserved the riddles in their original version from times long past.

The looking-for-the-hidden-bride song 'Pasakyk mergele' (Tell me, girl, type V 981) also contains independently existing sally questions: *Mergela mano, Jaunoji mano, Aš užminsio mįslai. Jei tu atminsi Mano mįslai, Tai būsi mano miela. Mergela mano, Jaunoji mano, Kas juodas nejuodzytas? – Juodas kranklalis, Girios paukštelis, Tai juodas nejuodzytas.* (My girl, my young one, I will ask you a riddle. If you solve my riddle,



you will be my dear. My girl, my young one, what is black unblackened? – A black raven, the forest bird, is black unblackened, LLD 8 37). The questions are very different, and, according to commentaries, the most popular is *Kas žaliuoja žiemą vasarėlę? – Eglelė, pušėlė, rūtelė* (What is green in winter and summer? – A spruce, a pine, rue). Along with this one, the more frequent and permanent are the questions that function as independent sally-questions: *Kas lipa be kojelių? – Apynėlis* (What climbs without legs? – A hop); *Kas margas nerašytas? – Genelis* (What is mottled and not painted? – A woodpecker); *Kas bėga be kojelių? – Upelė* (What runs without legs? – A rivulet); *Kas baltas nevelėtas? – Gulbelė* (What is white not paddled? – A swan).

Regarding riddles in songs, Leonardas Sauka wrote that there could be no doubt that riddles were linked to wedding customs: they were used to test the maturity of the young couple and their preparedness for marriage, as well as to quiz the company of the groom. Similarly, there can be no doubt about wedding songs containing echoes of such quizzing, but at the time when these songs had been recorded it was no longer quizzing but only an imitation, a memory of a custom ‘preserved’ in the lyrics of a song.

The situations of guessing riddles depicted in narrative folklore are heterogeneous but one can unequivocally claim that in tales this process is depicted as unsafe and threatening, while the genre of riddles was most likely attributed to the sphere of influence of chthonic powers and even their origin is associated with those powers:

God brought a sack full of fairy-tales and spread them in the world so that people told them and shortened the time. Devil had nothing to give to people, so he brought a sack full of riddles and scattered them in the world. So fairy-tales are from God, and riddles are from devil. When people are guessing riddles, the devil is overjoyed.

Once upon a time people gathered in the evening and were riddling. This made the devil very happy, he was dancing and clapping. These people ran short of riddles, so on that occasion the devil stuck his bottom through the ceiling into the house and said, ‘Guess what that is!’ ‘Isn’t it the devil’s bum’, one old man guessed correctly. (LTR 2234/85)

We can see that the devil is very happy at riddle guessing; he wants it to continue and therefore interferes with help when riddles run out – he contributes to the activity that he appreciates and looks after. Another tale (LTR 3166/113) goes as far as to show that it is his activity and he ensures its fluency.

Riddles can also be found in fairy-tales. In an anonymous late-eighteenth-century collection of small folklore, the novella tale ‘Gudri valstiečio duktė’ (The Clever Peasant girl, ATU 875) is included next to the riddles. The novella tale *Karalaitė neįmena mįslės* (‘The riddle of a suitor’, ATU 851) depicts creation of riddles based on an actual event. The variants of the tale vary: they mostly tell of the purpose of riddle guessing getting married to a princess; there is also a narrative in which a princess makes attempts at extorting the answer. Riddles feature in the fairy-tale ‘Raganos sodyba’ (In a household of a witch, ATU 334) about a girl on a quest to bring fire (with the demonstrated situation of questions and answers), ‘Utelės odos batukai’ (Louse-skin shoes, ATU 621) that tells how shoes are made out of lice skin – the one who guesses what skin it is gets the daughter. In the tale ‘Velnio mįslės’ (The devil as an advocate, ATU 821) guesses are made about what devil’s belongings are made of. These are not riddles in the literal sense of the word, although that is what they are called in the fairy-tale. A very broad theme is a demand to guess a name in magic fairy-tales and tales. It goes without saying that such phenomena are linked to riddles and possibly have the same origin.

It should be noted in general that the riddles in songs and in fairy-tales differ considerably. According to the current classification of riddles, they belong to different sections of the genre of riddles. The riddle questions that occur in songs are close to traditional riddles. The riddles in fairy-tales are more varied and closer to the traditional riddles in their form: neck riddles, mysterious paraphrastic speaking that cannot be referred to as riddles, the demand to guess the name, which can hardly be seen as a riddle – rather, a fragment of one. In songs, the ability to answer a riddle is seen as a mandatory ability for a girl and less frequently for a young man; in fairy-tales, composition of a challenging riddle points to a sharp mind and wisdom. In both genres, riddle-asking and riddle-

guessing points to the young people's readiness for marriage. Riddles appear differently in both of these genres. In songs, the function of riddles is predominantly that of an imitation: the girl answers the questions easily, it seems she knows these established questions of which there are several and it appears that it is she who is more concerned about the wedding. In fairy-tales, it is the young man who seeks the wedding. Riddles in fairy-tales play a fatalistic role: the process of riddle composition is long and demands victims, and riddle-guessing is challenging. The riddle question and answer are the magic objects sought and received. In the fairy-tales in which riddles are not introduced directly and only the decisive situation of questions and answers is demonstrated, associations with the ancient customs of initiation can be discerned. The connection between riddles and these customs is quite possible.

**Studies into Lithuanian riddles and their publication.** In the seventeenth-eighteenth centuries, it was in Lithuania Minor that riddles appeared as valuable linguistic material. Around 1675, Lithuanian riddles first found their way to manuscripts. It was *Clavis Germanico-Lithuana* (A German-Lithuanian Dictionary) attributed to Friedrich Pretorius Senior, which included three riddles.<sup>3</sup> An anonymous small folklore collection of the late seventeenth century is the first larger source of Lithuanian riddles (possibly, it is the first source of this kind in general as its accurate date has not been determined). It contains sayings, proverbs, maxims, and riddles arranged alphabetically by the first word and with gaps left for new entries. It survived incomplete. Scholars are of the opinion that this manuscript was written between 1654 and 1701, but more likely at the end of the seventeenth century. It contains 123 riddles and sally questions in Lithuanian (the answers and explanations are given in several languages: Lithuanian, German, sometimes in both of these, or only in Latin). Many riddles in this manuscript are well known, appear in numerous writings, and have been in active use until now. Jokūbas Brodovskis used the material of this anonymous collection for his dictionary *Lexicon Germanico-Lithvanicum*

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<sup>3</sup> *Smulkioji lietuvių tautosaka XVII–XVIII a.: priežodžiai, patarlės, mįslės*, ed. by Jurgis Lebedys, Vilnius: Valstybinė grožinės literatūros leidykla, 1956, 6, 560.

*et Lithvanico-Germanicvm* (A German-Lithuanian and Lithuanian-German Dictionary, presumably of the early eighteenth century). This work contains 135 riddles and sally questions. For a long time, this dictionary served as the most significant and long-surviving collection of Lithuanian small-form folklore. Some even attribute the authorship of the anonymous collection to Brodovskis with the assumption that a period of twenty years separates these works. It is impossible to determine the amount of material that Brodovskis borrowed from other sources. It is presumed that he also had another collection. The dictionary reached us incomplete: part of it is being reconstructed from August Schleicher's publication *Litauisches Lesebuch und Glossar* (A Lithuanian Reader and Glossary).

A new stage in folklore studies commenced in Lithuania Minor in the first half of the nineteenth century. Folklore came to be considered a sphere of the nation's spiritual culture. This is also related with the appreciation of Lithuanian folk songs in Europe at the end of the eighteenth century and later, to which Pilypas Ruigys and Liudvikas Rėza had made a considerable contribution. In the middle of the nineteenth century, linguists did significant work in the field of small-form folklore. Despite the aesthetic attitude to folk songs, small-form folklore was still published here as linguistic material. *Litauisches Lesebuch und Glossar* (A Lithuanian Reader and Glossary) by the prominent German linguist August Schleicher, published in 1857 (the year on the cover is 1856) in Prague, was an important publication of riddles.<sup>4</sup> Close to 300 riddles appear in this book along with other folklore genres. Most of them came from earlier sources – mostly those by Brodovskis, Ruigys, Lepner, and Pretorius, and about 120 riddles had been collected by Schleicher himself. Schleicher published the same riddles (just fewer of them, about 240) in German in *Litauische Märchen, Sprichworte, Rätsel und Lieder* (Lithuanian Fairytales, Proverbs, Riddles, and Songs), which appeared in Weimar in 1857. All authors who published riddles later made use of Schleicher's work.

In the nineteenth century, a cultural upsurge began in Lithuania Major. The educational reform started by the Educational Board between

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<sup>4</sup> *Handbuch der Litauischen Sprache von August Schleicher*, vol. 2: *Litauisches Lesebuch und Glossar...* Prag, 1856 [1857].

1775 and 1789 attempted to separate higher education from the Church, and awareness of world culture was increasing. The early nineteenth century was the time when Vilnius University flourished, when the ideas of Polish national movement were spreading, and when the current of Romanticism reached Lithuania. It was then that the works on collection, publication, and evaluation of folklore by Russian and Western European folklorists became known in the country. Graduates of the University of Vilnius (Simonas Stanevičius, Simonas Daukantas, Kajetonas Nezabitauskis-Zabitis, and others) began writing secular literature in the native language, made efforts at improving written Lithuanian, at educating the people, and recording their creation.

Most of the calendars published in Lithuania Major and Lithuania Minor in the late nineteenth-early twentieth century featured proverbs, sayings, sally questions, and weather predictions.

Adalbertas Becenbergeris travelled round Lithuania and collected a considerable amount of Lithuanian material. In 1882, he published *Litauische Forschungen* (Lithuanian Research). In this volume he included 89 riddles and sally questions and nine biblical questions. Becenbergeris was one of the curators of the Lithuanian Literary Society established in Tilžė in 1879, which from 1883 to 1912 published the journal *Mitteilungen der litauischen literarischen Gesellschaft*. Along linguistic, ethnographic, and other materials, the journal published folklore.

Late in the nineteenth century, riddles started appearing in primers and were introduced to children. It seems that their first appearance was in the primer by Lukas Staugaitis published in 1894. The riddles published in primers were widely known, and even today they are among the most popular ones. On the other hand, they do not vary much, because printed text has consolidated just one variant.

Published in 1894 in Tilžė, the Lithuanian-Latvian-Polish-Russian dictionary (*Lietuviszkai-latviszkai-lenkiskzkai-rusiszkas žodynas*) by priest Mykolas Miežinis contains many proverbs and riddles, but the texts of the riddles are given by their answers as explanations of the meanings of words.

In 1910, Vilius Kalvaitis published *Lietuviškų vardų klėtėlė* (A Granary of Lithuanian Names) in Tilžė. Among other material, this publication

includes 127 riddles and sally questions and twenty religious questions from Lithuanian-speaking territories of Prussia.

The first significant research into Lithuanian riddles was *Mįslių knyga* (A Book of Riddles) by Kleopas Jurgelionis published in Chicago in 1913. It is a large publication (1122 riddles and sally questions) that includes a concise study specifically on riddles, and probably it was the first time when riddles were consciously separated from proverbs. This work was the first attempt at distinguishing the types of riddles, identifying their origin, discerning the principles of poetics, and providing a definition. It mostly consists of material published by other authors, although some of the riddles were recorded by Jurgelionis himself.

From 1910 to 1940, much was achieved in the field of the periodical press.

In 1935, the Ministry of Education established the Lithuanian Folklore Archive and appointed Jonas Balys its director. In the same year, Balys launched the publication of *Tautosakos darbai* (Works in Folklore Studies) seven volumes of which were published before 1940 (in 1992, a couple of years after the re-establishment of Lithuania's independence, the publication of *Tautosakos darbai* was resumed). Riddles were not widely represented in this continuous publication, and mention should be made only of the volume *Klaipėdiškių lietuvių tautosaka* (Folklore of the Lithuanians from Klaipėda Territory) that featured 106 riddles and fourteen sally questions. In 1936, Jonas Balys published *Tautosakos rinkėjo vadovas* (A Handbook of a Folklore Collector) in which he formulated professional requirements for the collectors. Balys continued collection and publication of riddles and his research into them even after he had emigrated from Lithuania to America.

There were no riddle-related publications during the Second World War and in the early post-war years. *Lietuvių tautosakos rinktinė* (A Collection of Lithuanian Folklore) appeared in 1954, and *Lietuvių tautosaka. Užrašyta 1944–1956* (Lithuanian Folklore. Recorded from 1944 to 1956) was published in 1957. Jurgis Lebedys's *Smulkioji lietuvių tautosaka XVII–XVIII a.* (Small-form Lithuanian Folklore of the Seventeenth–Eighteenth Centuries) was published a year earlier, in 1956. The book

consists of a brief informative introduction, 'Pirmieji smulkiosios lietuvių tautosakos rinkiniai' (First collections of small-form Lithuanian folklore), about 550 pages of authentic texts with translations, explanations, and cross-references to other sources, and valuable bibliographic information. The author raised and solved the issues of authorship and dating. Since its appearance, this book has been a reference guide for the researchers in the field of small-form folklore.

The study *Lietuvių tautosakos apybraiža* (An Outline of Lithuanian Folklore) was published in 1963. It contains a chapter on small-form folklore by Kazys Grigas. The author expanded his research and illustrated it with examples in the introductory article-study for Volume 5 of *Lietuvių tautosaka* (Lithuanian Folklore, vol. 5), which was published in 1968. Even today this book is the most important publication of Lithuanian folklore.

Folklore-related studies were continued by Lithuanian émigrés. In 1961, the Lithuanian Research and Studies Center in Chicago published Domas Velička's textbook consisting of theoretical (textbook) part and an anthology. In 1971, in Los Angeles, Jonas Mingirdas Puikūnas published the second volume of Lithuanian small-form folklore dedicated to riddles. It mostly consists of sally-questions, but traditional riddles are also well represented. Material for this volume was taken from published sources. In 1989, Jonas Balys published the anthology *Suvalkiečių liaudies kūryba Amerikoje* (Sudovians' Folk Creation in America). It consists of 630 riddles, a theoretical introduction of various folklore genres for the wider readership, and a short overview of folklore collection and research.

It should be added that Lithuanian riddles appeared in foreign publication of a comparative nature, although seldom and in small numbers. They were mostly taken from Lithuanian publications. Among other ample material, Lithuanian sources are given in historical-geographical studies into riddles by Antti Aarne published in 1918 to 1920. An interesting publication of this kind is *World Encyclopedia of Riddles* published in Japan in 1984. It features 74 riddles from various published sources, in Lithuanian and Japanese. Lithuanian riddles (mostly published by Kleopas Jurgelionis) are represented in the 1951 study *English Riddles from Oral Tradition* by the famous researcher in the field of riddles Archer Taylor.

Another large and reliable source of small-form folklore is the academic *Lietuvių kalbos žodynas* (Dictionary of the Lithuanian Language), which continues the long-standing tradition of old publications and dictionaries of giving small-form folklore as valuable linguistic examples.

In addition to theoretical studies into riddles, there used to be numerous popular publications that included riddles. Conditionally, they can be divided into three groups: (1) publications intended exclusively for children, (2) popular publications (from serious to very simple) for a wide circle of readers, and (3) publications of regional studies.

**Typological classification of riddles and editorial principles.** In all books mentioned above, Lithuanian riddles were not typologically classified because such a classification did not exist. *Lietuvių mįslės. Rinktinė* is a systemic publication and, as is the norm in research practice, the published riddles are grouped into types. A type is a conditional researcher-developed formation, the ideal riddle (or an invariant) produced by generalising the variants of all similar riddles. Here, the main organisational level is the semantic core of a riddle and the general logical-semantic field. The cores of the types are always permanent and most often appear at the end of the riddle (in the position of the rheme). The lexis that does not contain the core of the image helps to distinguish the versions of the types. A version is a group of riddles consisting of a riddle text of an analogous or very similar syntactical structure and of lexis conveying a similar meaning. Each version is part of a certain type, and a type consists of a number (or, sometimes, one) of similar versions. Version A1 is a version containing the largest number of identical or similar riddle variants and mostly coincides with the name of the type (with the exception of highly expanded riddles made up of numerous segments; the main version is the one that encompasses all the segments). In the process of systemisation, quite often there occur riddles that possess a core typical of the type but differ in their lexis, structure, or meaning, and there are no two identical or similar riddles. When such riddles are nonetheless close to a certain group of versions, a version consisting of just one variant is not formed and all such riddles are included into the version called



*Panašios pavienės* ('similar individual'). It is given at the end of the group of versions and is marked by the biggest number of versions indicated by a particular letter: for example, A9, if there exist other eight versions of A. When individual riddles are more distant to others but can still be attributed to that particular type, their version is then called *Kitos panašios* ('other similar') and marked by a letter alphabetically most distant in the sequence of that particular type, with the exception of the contaminated, which are always marked by letter K. *Kontaminuotos versijos* ('contaminated versions'), which are versions consisting of several types or their fragments, are always given and described at the end of a type. Sometimes intuition based on many years of experience in systemisation of riddles helps in identifying the boundaries of the type and of versions. The types of riddles can be similar in their artistic image or associated through contaminated versions. When artistic images are very similar, an attempt is made to merge such riddles into one type; however, sometimes it is not possible as the image might be highly developed and consist of multiple fragments and merging all versions containing similar image fragments into one type would result in that type becoming too large and with 'blurred' boundaries. Therefore, a flexible approach is practised in such cases: separate types are formed, and their similarity is demonstrated by cross-references. The same type and version include riddles with similar statement/question, which can have very different answers (prevailing in the number and individual).

Due to the special binary riddle structure it was difficult to decide on the principle of grouping of the riddles included in the publication: by the theme of their statement/question as in the majority of older publications (in this particular case things are complicated by several answers to one question/statement), or depending on what the object of reality is compared to in the statement/question depicting it, as is the case in Taylor's study.<sup>5</sup> All advantages and shortcomings considered, a decision was

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<sup>5</sup> Archer Taylor. *English Riddles from Oral Tradition*, Berkeley and Los Angeles, 1951. According to Jonas Balys, the author adapted and developed Lehmann-Nitsche's classification of riddles, see: Balys Jonas. 'Taylor A. English Riddles From Oral Tradition', in: *Journal of American Folklore*, 1951, No. 254, 439–440.

made to abandon the grouping of riddles into themes as in such a case both the readers and the scholars would be inevitably burdened with the interpretation of the author of the book. It was resolved to present the texts on the basis of a principle that was seemingly elementary and simple, but at the same time selected in representative publications such as the Finnish collection of true riddles and the Estonian digest of riddles:<sup>6</sup> to arrange the riddles alphabetically by the title names, divided into genre subsections. The problem of search is solved by indices of lexis, separate for statements/questions and for answers.

To avoid repetition, the names of the types and the versions are not printed separately: they are represented by actual folklore texts. Arbitrary symbols marking the letter of a version precede the text. T = A1 at the beginning indicate that the names of the type and of the main version A1 coincide. When the name of a version is longer than the name of the type, the part of the riddle identical to the name of the type is given in bold type, and the symbols at the beginning are the following: T ~ A1. The same marking is applied when a riddle representing a type and the type name are not identical. Next appear the riddles representing the versions with fewer variants and more distant from the main image core characteristic of the type. Typological classification of some riddles with multiple records is rather complicated. The overall picture of their variants consists of many version-indicating letters and branches (A1–A9, B1–B9, and so on, in some cases even such letters as I, Y, and J are reached). In the book, this complex classification structure is not reflected and only one riddle representing a different version is given (A1, B1, C1, D1, and so on); the diversity of its variant groups is briefly described in a smaller type under each published text. All answers characteristic of that particular version are given there as well. If a note about the answers is not included under a version, it indicates that the answers of other variants are synonymous or very simi-

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<sup>6</sup> *Arvoitukset / Finnish Riddles*, Toimittaneet / Edited by Leea Virtanen, Anniki Kaivola Bregenhøj, Aarre Nyman, [Helsinki]: Suomalaisen Kirjallisuuden Seura, 1977; here the types are given by the 'opening word' (that is, the first meaningful word eliminating sentence-opening auxiliary words). Riddles are also given alphabetically in *Eesti mõistatused* (Monumenta Estoniae Antiquae IV: Aenigmata Estonica), I–II. Koost. A. Hussar, A. Krikmann, R. Saukas, P. Voolaid. Toim. A. Krikmann, R. Saukas. Tartu: Eesti Keele Sihtasutus, 2001–2002.

lar. To represent a version, not the earliest but the best record closest to its invariant is selected. Also, attempts were made to vary between collections and localities of the published riddles. Dubious unauthentic texts are not included. Original or literary riddles are included in those cases when they are not singular and represent a certain trend. In such cases, their possible origin is indicated in a commentary. The answers to the riddles are given after a full stop and a dash. They are followed by the source code that consists of the abbreviation of the Database of Lithuanian Folklore Archive (*Lietuvių tautosakos rankraštynas*, LTR) and its separate holding of the Lithuanian Scientific Society (*Lietuvos mokslo draugija*, LMD), the number of collection, and a slash followed by the number of the text. Texts from other sources are not frequent in this publication. They are given with an abbreviation of a respective database or publication, and with collection, text, or page numbers. These are followed by the year and location of the text record (if known). Abbreviations of place names are the same as in the multi-volume *Lietuvių kalbos žodynas* (Dictionary of the Lithuanian Language). A list of abbreviations is appended at the end of this book.

An example of type publication and description in this book:

**546 T** = A1 Užminsiu mįslę, per pilvą gysla, gale pilvo jomarkas. – Bičių avilyš. LTR 1301/123, 1937 Krt. ('I will say a riddle, a vein across the belly, a market at the end of the belly. – A beehive').

A commentary is given on what is characteristic of the main version structurally and lexically, what links and separates the versions of group A from the others. The segments and lexical variations typical of other versions A and differing from the main version are indicated only. The most characteristic answers of the type are given, and all other answers are given in a new line.

Versions B1, C1, D1, E1, F1, H1, with analogous descriptions, follow.

Iš viso 429 var. (A1 – 75, A2 – 14, A9 pav. – 12, B1 – 29, B2 – 17, B3 – 15, C1 – 33, D1 – 22, D2 – 16, E1 – 18, F1 – 15, F2 – 14, G1 – 14, G2 – 10, G5 pav. – 12, I1 pan. – 10).

The explanation above indicates that the riddle has 429 variants; the letters and numbers in parentheses show how many riddles of each type there are; 'pav.' means 'individual', and 'pan.' means 'similar'.

The number of variants is indicated at the end of the description of each type; it includes the published texts, their possible copies, or publications. A separate analysis would have been needed to identify them in the process of the preparation of this publication. This was not possible as it would have required considerable amounts of time contributed by a number of researchers. The number of version variants next to object (true) riddles is given only when there are no fewer than 9–10 (except for the special cases, recorded a very long time ago, interesting from the mythological point of view, and the like). The riddles that belong to other sections of the genre are much less numerous and for this reason all numbers of variants are indicated next to them.

**Editorial notes.** The majority of folklore recorders did not have the required training, and some were poorly literate in general to be capable of adequately recording dialectal texts. Since this publication is intended not only for a narrow circle of specialists but also for a wider audience, a decision was made to edit the language of folklore texts thus bringing it closer to the standard language, trying to preserve texts as much as possible at the same time. Each particular case was approached sensitively, and attempts were made to minimize interferences with natural language. In the majority of cases, authentic lexis, including somewhat different dialectal forms, was preserved without reservations. Vernacular language and barbarisms are explained in the glossary at the end of the book. Shortened word endings were approached with great caution: they were restored only in those cases when no damage was done to the rhyme or the rhythm of the riddles. For the same reason attempts were made not to change the word order in the texts of the riddles and only occasional auxiliary words or grammatical cases that are nowadays considered serious mistakes were changed. In this respect, riddle answers were edited somewhat more liberally, yet efforts were made not to add anything or not to distort the original meaning. All orthographic and punctuation mistakes were corrected.

### True (object) riddles

1. Two candles shine on each side of a hill. – Eyes.
2. Eyes like wheels but can't see the sun. – An owl.
3. Stone legs, wooden trunk, glass eyes, straw hat. – A house
4. Beer without foam, bread without crust, a wench without wreath. – Lagoon, earth, the sun.
5. *Tala-lala* jumping on the other side of a birch grove. – Teeth and the tongue.
6. A black devil sits on a golden throne. – A pot on fire.
7. Iron oxen ploughing on a drum mountain. – Sheep being shorn.
8. A sieve on the sky, a barn on the ground, a piglet in the granary, a lamb in the shed. – The sun, corn, and hay.
9. Live flesh jumping on iron plates. – A horse with horseshoes.
10. A tiny hat on a little leg. – A mushroom.
11. Black bushes grow on a wooden rock. – A brush.
12. Sitting on the nose, legs behind ears. – Spectacles.
13. A bear hanging on a glow. – A pot on fire.
14. An armful on the ground, an apple underground. – A potato.
15. The duck in a pond, the tail on the shore. – A spoon in a bowl.
16. All with sticks around a hole. – A bowl and a family.
17. Bushy around, moving in the middle. – Eyes.
18. Glides across the sky, doesn't glide around the neck. – An eye.
19. A pig path around the bathhouse. – A string of beads on the neck.
20. Lakes around the house. – Windows.
21. Twelve Martins around one Catherine. – A wheel with twelve spikes.
22. Black around, red inside, warm and pleasant when one slides in. – Gashes.
23. Fat around, hair in the centre. – A candle.
24. A round little ball, a red side. – An apple.
25. Round and rolling, pleasant to the world. – A coin.
26. A round hole, a tiny fluffy hawk. – A mouse in hole.
27. I am not a flower but of flowers, I am not a leaf but of leaves. – A wreath.
28. Being silent I talk to you from afar. – Echo.
29. A little devil comes running with its nose stuck up. – Sledge.

30. A path came running, asked the guard where a pig was lying. – A wolf, a dog, a pig.
31. A maid in hundreds shirts is coming, a wind blows, and her bottom is seen. – A hen.
32. A master in a red coat comes: 'Drive away the chicken, I am not scared of dogs!' – An earthworm.
33. She comes silent and leaves singing. – Death.
34. A heavenly moon will come, a dove from a grove will fly, who kills the dove will spill one's blood. – A mosquito.
35. A Kudibudi ran over, took Kudibidi, give me a Kamundiki, I will chase Kudibudi and recover Kudibidi. – A wolf ran over and grabbed a sheep; give me a horse, I will chase the wolf and recover the sheep.
36. A bird flew from Gudavija, built a nest of peonies, and laid an egg of a hundred yolks. – A cucumber.
37. A wingless bird flew over and bit a man without its tooth. – A bullet.
38. A wingless bird flew over, sat in a branchless tree, a toothless old woman came and swallowed the bird. – Snow.
39. Move away one thigh, move away another, shove the hairy one in the middle. – A horse being harnessed.
40. A clumsy man is waddling over, with nine skins. – An onion.
41. A waddler is waddling, on the waddler there is a pummeler, and a whole prayer on the pummeller. – A horse, a saddle, and a man.
42. A black-lipped flew over and bit without peeling. – A flea.
43. Spectacles came over, the masters got scared, houses crawled through the windows. – A fishing net and fish.
44. Grows without roots, blossoms without flowers, serves the whole world. – Salt.
45. A golden apple shines in through the window. – The sun.
46. A golden plank split and the whole world got up. – The sun rising.
47. The golden warp, the silver weft, cut with a diamond knife. – A rainbow.
48. A tall one-legged woman lifts a hundred men. – A poppy.
49. A tall girl, a long plait, a sunken bottom. – A well and a shadoof.
50. A tall girl with breasts under her neck. – A shadoof.
51. A tall girl with a bubble under her nose. – A well.

52. Hanging high, locked well. – A hazelnut.
53. Blossoms high up, produces fruit low down. – A potato.
54. Roots upwards, the top downwards. – Icicles under a roof.
55. A running sheep fills itself with food. – The bobbin of a spinning wheel.
56. A sheep farted through ice. – The sun.
57. Daughter-in-law from beyond the seas, the groom from Lithuania. – Salt, water.
58. An oakly dumpling with nine branches and nine leaves, and the moon rising above. – A pea.
59. An oakly oak, with a hundred branches, a nest on each branch, an egg in each nest. – Hemp; a year.
60. A hundred-branch oak calling a daughter-in-law, a girl. – Flax.
61. The nobles are drinking, the barrel is moaning. – Piglets suckling on a pig.
62. A mare got stuck in a swamp, five wolves pulled, two hawks waited. – A bowl, a spoon, fingers, eyes.
63. A little plank never rots in a puddle. – The tongue.
64. A white barrel, a red tap. – A goose.
65. White soil, black seed, harrowed by a gander. – Writing.
66. A white shroud covered the whole world. – Snow.
67. White unwashed. – A swan.
68. Eats white, shits black. – A burning spill.
69. White but not snow, liquid but not water. – Milk.
70. White like snow, green like clover, red like blood. – A cherry tree.
71. White fluff scurrying in the air. – Snow.
72. White fields, black sheep, those who know how herd them. – A book.
73. Without eyes but sees everything. – A mirror.
74. Without doors, without windows, a house full of people. – A cucumber.
75. Without soul, without breath, tells the truth. – A clock.
76. Builds a bridge without an axe, without a hatchet, without a drill, without a gimlet. – Winter and ice.
77. Opens the door without arms and without legs. – Wind.
78. Paints beautifully without arms and without legs. – Frost.
79. Climbs a tree (to the sky, to the attic) without arms and without legs. – Hop; smoke.

80. Without arms, without legs, asks for a shirt. – A pillow.
81. A headless hundred-teeth dragon gnaws on trees. – A saw.
82. Shines like gold, flows like water. – Linseed.
83. A woman sticks about, a gap gapes, a large market hustles round the gap. – A beehive.
84. A tweety little pepper scurried into clay to sleep. – Peas being sown.
85. A gypsy in the house, her plaits in the street. – A beam in the house; a carrot.
86. A heathen gypsy is walking in gold. – A poker.
87. Swish-swish carries, a slice of bread, two ground squirrels, and a hawk. – A man ploughs.
88. A swishy pulls a cart with split ends. – Pig bristle.
89. A wood slice in the sky, a chirr in the wood, a tweety on the lake. – The moon, a snake, a crayfish.
90. Many tiny houses rushed across the field. – A train.
91. Many sisters rocking in one cradle. – Peas in a pod.
92. Burns all day but doesn't burn down. – The sun.
93. Ten work, thirty-two eat. – Fingers and teeth.
94. Ten men pulling a rope around a farter's barn. – Putting trousers on.
95. Ten men are stuffing one sack. – Eating: ten fingers, one mouth.
96. A sausage in daytime, a moneybag at night. – A leg and a sock.
97. Eyes wide in daytime and at night. – A window.
98. Like a bow in daytime, like a grass snake at night. – A belt.
99. Carry bones in daytime, gawk at night. – Shoes.
100. Stamp stamp in daytime, hang hang at night. – Puttees.
101. Ground without paths, an oak without branches. – A lake and bulrush.
102. A smart chap, spiral trousers. – A drill.
103. Two running, two chasing. – Wheels.
104. Two brothers drink clear water, two brothers drink turbid water. – Wheels.
105. Two jab, two wave, the jabbed woman is foaming. – Bread dough kneaded.
106. Two bushy ones closed up and hid a bare one. – An eye.
107. Two ravens walking on a road. – Shoes.



108. Two are hammering, two are gilding, several hundred are squirting. – A horse.
109. Born twice, harrows backwards. – A hen.
110. Two little hares are at each other's throats, white blood is seeping. – Quernstones.
111. Two pikes are lying head to head. – Benches.
112. Two black pots full of meat. – Shoes.
113. Two wheels at the edge of a forest. – Ears.
114. Two upright ones, two altar boys, and four Adams. – Horns, ears, legs.
115. Two are standing, two are lying, the fifth is walking, the sixth is leading, the seventh is singing. – Doors.
116. Two posts on rolls, one on dulcimers, a violet is writing, a beast is running. – A weaver and a loom.
117. Two are shitting, two are pulling. – Blowing one's nose.
118. Two pullers pull, two hawks stir, a panting wretch follows behind. – Oxen, ploughshares, a ploughman.
119. Two hares in the trousers. – Lentils in a pod.
120. Two are rubbing, two are rolling, five are plucking, two are shining. – Spinning: feet, the wheel with a bobbin, fingers, and eyes.
121. Two mole crickets cricketing, a hawk digging the ground. – Horses and an ard.
122. Two wolves pulling, nine crows chopping. – A man harrowing.
123. Two rings, two ends, a nail in the middle. – Scissors.
124. Dundulis's mountain, an iron harrow. – A loaf of bread and a knife.
125. Two lakes hanging on a bow. – Buckets and a shoulder pole.
126. Twice twelve are thrashing, a small Tartar is twiddling. – Teeth and the tongue.
127. Two heads, four legs, heaving in the middle. – A husband with his wife.
128. Two pigs, four tails. – Bast shoes.
129. Two lamps illuminate all fields. – Eyes.
130. Two mothers with five children each, all with the same name. – Fingers.
131. Two sisters can't reach each other over a mountain. – Eyes.
132. Two sisters peeling butter. – Sledge.
133. Two sisters warming themselves at a stove. – Jambs.

134. Two stars go wherever they want. – Eyes.
135. Two beans suffice to sow the whole field. – Eyes.
136. A two-legged sat on a three-legged, a four-legged attacked the two-legged, the two-legged grabbed the three-legged and threw at the four-legged. – A shoemaker, his chair, and a dog.
137. Twelve brothers in one bed and none at the edge. – Spikes of a wheel.
138. Twelve eagles, fifty doves, three hundred small birds. – A year.
139. Stuffs himself like a horse, works like a cock. – A lazy person.
140. A fir-tree fell across the whole world, woodpeckers drumming for ages. – A road and horses.
141. You, sister, take one path, I'll take another, and we will meet at the crossroads. – A belt.
142. Goes without legs, strikes without hands. – A clock.
143. Keeps going and never moves. – A clock.
144. A shouting bull (goat) is walking and cutting the sky with its horn. – Thunder.
145. A bull goes to drink some water and leaves his belly at home. – A pillowcase removed.
146. A roaring bear drifting white snow. – Quernstones in action.
147. A piece of flesh with nails sticking out. – A hedgehog.
148. When it goes to the forest, it looks at the house, when it goes home, it looks at the forest. – An axe on the shoulder.
149. Walking along the bench with a pole sticking up. – A cat.
150. Doesn't rustle when walks through straw, doesn't sink when walks in water, doesn't burn when walks in flames. – A shadow.
151. Black when enters a bathhouse, red when leaves it. – A crayfish.
152. I am walking along a road that is not a road, I find someone hewing, a circle of sun winding, and a cuckoo cuckooing. – Funeral wake.
153. I was walking at night, lost a buckle, the moon found it, the sun caught it. – Dew.
154. A rooster on a perch, its bowels on the ground. – A bell.
155. A handful of hemp at the end of a barn. – A horse's tail.
156. A pan floating at the end of a field. – The sun.
157. A pan is boiling at the end of a field. – An anthill.

158. A master all covered in buttons standing at the end of a field. – A gold-finch.
159. A fire burning at the end of a field. – The setting sun.
160. A horse neighing at the end of a field. – A scythe being honed.
161. At the end of a field, a Jew is pulling a pig. – A person harrowing.
162. The head is aching, the soul is breaking, I can see the door and cannot leave. – Beams.
163. A stork in the sky, its legs on the ground. – Clouds and rain.
164. An iron body, a water belly, a clay hat. – A pan.
165. The iron needle pierces deep to avoid famine. – An ard plough.
166. An iron mare with a hemp tail. – A needle with a thread.
167. An iron cattle-shed covered in spring crops. – A frying pan and pancakes.
168. Born red, lives green, dies yellow. – A rye.
169. Born in a shirt, lives without it. – Cheese.
170. The veins are stretching, the mane is shaking, and the naked one is searching for a hole. – A person weaving.
171. When I was alive, I fed the living, and when I died, I carried the living. – An oak.
172. A tiny living animal having dinner at a living table. – A lice.
173. A corpse when alive, red when dead. – A crayfish.
174. Lives without a body, speaks without a tongue, nobody sees it, but everyone hears it. – Echo.
175. Walks across fields clanging, feeding animals and people. – A scythe.
176. A beautiful girl, whoever sees her starts crying. – An onion.
177. Grigas Grigulis in a forest, one leaf under it, another leaf on it. – A cucumber.
178. Enters the door, but never the house. – A key.
179. Fired at the heel, hit the nose. – Breaking wind.
180. Loaded in slices, unloaded in crumbs. – Wood put into a stove and out of it.
181. Rigid when stuck in, floppy when pulled out. – Flax being broken.
182. The long-necked one drinking mead. – A chimney.
183. Thin and tall, invisible when squats in the grass. – Rain.

184. Slipped from a bone, dropped into a huge sausage. – A nut.
185. One end made of oak, the other end made of wood, the middle of leather. – A flail.
186. The bull inside, its horns outside. – A beam.
187. She loved him, he hated her, and one day he killed her. – A lice and a human.
188. He took her with his powerful hands, she was burning his fingers (he tore her clothes and dropped them in pieces, but she was silent, he touched her with his lips, and she disappeared for good). – A boiled potato.
189. Move me and stir me, for my belly to grow. – The spinning-wheel bobbin.
190. A black cow mooed and the whole world fell down. – Night.
191. A black pig burrowing the ground. – A mole.
192. A black hen sitting on red eggs. – A pan on fire.
193. A black gypsy on a red horse. – A pan on fire.
194. A black bull dances without leaving footprints. – A louse.
195. A black bull hung by its ears. – A cauldron.
196. As black as a devil, flies like a bird, burrows like a pig. – A dung beetle.
197. A black hat, a taste of wine, and a heart of stone. – A cherry.
198. A black pan full of curd. – The sky and the stars.
199. A black beetle is crawling and saving the soil from weeds. – A tractor.
200. A black raven croaked, the whole forest bowed. – A priest.
201. Black or not black, I will shove in. – A boot.
202. Sea maidens with silken braids speaking German. – Reeds.
203. What a beggar drops on the ground a master puts in his pocket. – Snot.
204. One is hanging, the other is sitting, if the one didn't hang, then the other wouldn't sit. – A cat and pig fat.
205. If it rose, it would reach the sky, if it spoke, would say a lot, if it had hands, would catch a thief. – A road.
206. Were it not hooks and catches, the sky would have fallen. – Joists, poles, a barn.
207. Larger when you deduct, smaller when you add. – A pit.
208. With horns when running, round-headed when sleeping. – A hare and its ears.

209. When I was young, I blossomed like a rose, when I grew old, I got eyes and got out through those eyes. – A poppy.
210. When I was young, I gave while standing, when I grew old, I bent down. – A beer barrel.
211. When I was young, I sat on a golden chair, when I grew old, even dogs don't eat my bones. – A clay pot and shards.
212. When I was young, I heaved mountains, when I grew old, I asked girls to dance. – A bull, and then boots.
213. When one shoves, it laps, when one pulls out, it drips. – Scooping water.
214. Laughs when it's blue, cries when it's grey. – The sky, clouds.
215. Impossible to cut, impossible to chop. – Water.
216. Hammers many times and builds a dense fence. – Weaving.
217. I drove them across mountains, I drove them back across mountains, I counted them in hundreds, I couldn't find one, and missed that one. – Weaving.
218. Death is standing in the corner. – A gun.
219. A ball, a trunk, and a poker. – A cat.
220. Who makes it doesn't make it for oneself, who buys it doesn't need it, who needs it doesn't know they need it. – A coffin.
221. A cat's tail stretched across seas. – A bucket handle.
222. A bone mouth, a flesh beard, born twice, dies once, and is not scared of devil. – A rooster.
223. Roads, roads (A cross on a cross), and only two ends. – A ball of thread.
224. Raise a leg over a leg, shove where a mouth opens. – Weaving with a loom.
225. Four little horses in a stable, the fifth is running around it. – A sock being knitted.
226. Four brothers Čivyrāičiai, the fifth brother Bartuškaitis, brought a daughter-in-law from the seaside, with the name of Litauka. – Salt.
227. Four brothers do not reach the sky or the ground. – The sails of a wind-mill.
228. Four brothers were captured, the fifth one came to rescue and was also caught. – Knitting needles.

229. Four brothers under one hat. – Legs of a table.
230. Four brothers pissing into one pit. – A cow's teats.
231. Four men with backward beards. – Hair on horse's legs.
232. Four corners, God's deeds, a bell in the middle. – A well.
233. Four are thrashing, two are shining, and a thousand are whistling. – A horse.
234. Four masters are pulling at a black dress. – Smoke in a house without a chimney.
235. Four are knock-knocking, the fifth is sweeping the road. – A horse.
236. Four pines are fighting with their trunks, while a tiny donkey is neighing in the middle. – A baby in a cradle.
237. A four-corner pillow that a hundred horses are unable to move. – A well.
238. As many stars in the sky, as many holes on the ground. – Rye stubble.
239. Shoving the bare one into the hairy one. – A hand into a mitten.
240. Bites the other, screams itself. – A saw.
241. A sprawling gawky scrawls around the field. – A harrow.
242. A hook has plucked all fields. – A scythe.
243. Stem above stem, a mouse dropping on that stem. – A horsetail.
244. Treads with feet, rubs with belly, wherever there's an opening, there [he] shoves. – A weaver.
245. When young – with leaves, when old – all rattles. – A pea.
246. A hooked lime became even more hooked, and a grouse banged. – The sun set, the moon has risen.
247. The red body liked by all, the white heart remains. – A raspberry.
248. A glass body, a fiery soul. – A lamp.
249. A priest's greasy balls. – A ladle.
250. A priest's sleeve is drinking mead. – A chimney and smoke.
251. A stake was hammered in, a hole was taken away. – Defecating.
252. An old hunchback makes all fields hunchbacked. – A sickle.
253. Suddenly, out of nowhere, grabbed the woman's belly button. – A door handle.
254. Wherever you go, it's quiet, a field full of stones. – Potatoes.
255. A black place was left where the bear sat. – A camp fire.

256. An armful of hair, a handful of balls. – Potatoes with vines.
257. A splinter in hair. – A pencil in hay.
258. A slim maiden, a tiny hole: five have, five stab. – Threading a needle being.
259. A slim maiden spits far. – A gun.
260. I threw a blob on a knob, got neither a blob nor a knob. – I was throwing a stick at an apple tree: lost the stick, missed the apple.
261. Drops tripped the bathhouse. – A pig with piglets.
262. A white-headed horse is looking at the gate. – The moon.
263. The field without boundaries, the sheep not counted, the shepherd with horns. – The sky, the stars, the moon.
264. Geese with oak noses flying and shouting, ‘It’s us, it’s us!’ – A flail.
265. A bird was flying over God’s house: ‘My God, my God, my work is burning!’ – A bee saw burning wax candles through a church window.
266. A harrier nodded, a heron croaked, a gap-toothed caught. – A scythe and a rake.
267. Bending (Twisting, turning), but not breaking. – Smoke.
268. A flax trunk, a bee’s sting, and the sun is rising above. – A candle.
269. A pike dived down and raised the whole forest. – A scythe.
270. A pike flew in the grove, left the bowels, and returned home. – A shuttle.
271. A pike dived down, the river was freezing, a hawk sat on a branch. – A weaver and weaving.
272. Barks like a dog, runs like a dog, but it isn’t a dog. – A bitch.
273. A pup kept barking and hid behind the door. – The tongue.
274. A patch on a patch, and without a needle. – A cabbage.
275. A weeping boletus next to boletus, green in winter, no flowers in summer. – Moss.
276. I am not eaten, but little is eaten without me. – Salt.
277. I am asked for, everyone wants me and waits for me, and when I come, they hide. – Rain.
278. A mottled bitch stuck in a fence. – A window.
279. A mottled cow licking the sky. – Praying from a book; smoke.
280. A mottled motley hanging on a wall. – A window.

281. A mottled dove flying around the world. – A letter.
282. This year's daughter-in-law, hundreds of veils. – A cabbage.
283. I can see and can't hear, I can hear and can't see. – Snow and rain.
284. They saw it cut, but didn't see it falling. – Sheep being shorn.
285. Small and black, turns a large block over. – A flea.
286. A tiny house all covered in coins. – A poppy.
287. A tiny room packed with washing paddles. – Teeth in the mouth.
288. A tiny woman kissed day and night. – A glass.
289. A small maiden dresses the whole world. – A needle.
290. A small house full of redheads. – A box of matches.
291. Tasty porridge in a small pan. – A nut.
292. A small boy, a black head. – A match.
293. A small barrel without hoops and staves, two sorts of beer inside. – An egg.
294. A small smart master, when he gets angry, he disappears. – A match.
295. A small guy, a sharp axe. – A bee.
296. A small house with a hundred windows. – A thimble.
297. A blue dove moving in the ground. – A plough.
298. A dark girl, a hole below, whoever tastes her says thank you. – A barrel with bread 'kvass'.
299. I was a girl, I was a daughter-in-law, I made eyes, and through those eyes I crawled myself. – A poppy.
300. A girl's bench, bearded all around and with a hole in the middle. – A wreath.
301. A bear leaning against the window. – Night.
302. The older the bear, the sharper its claws. – A broom made of pine.
303. A bear with a pocket. – A stove with a depression.
304. A bear with branches. – A stove.
305. A bear is sitting, its insides are moving. – A house with people inside.
306. A bear's claws are shackled. – A corner joint.
307. A bear's claws asking for bread. – Corner joints.
308. A bear's bottom is patched. – A stove cover.
309. A flesh barrel, an iron hoop. – A finger and a ring.
310. Iron is boiling in a flesh pan. – A bridled horse.



311. A flesh stack on an iron base. – A shoed horse.
312. A town, roosters crow in that town, but people don't get up. – A cemetery.
313. The father of riddles lying in a puddle. – The tongue in the mouth.
314. Grew in a forest, came into leaf in a forest, came home and clung to a girl. – A spinning wheel.
315. Grew in a forest, came into leaf in a forest, came home and became holy. – A cross.
316. Grew in a forest, came into leaf in a forest, came home and taps claps in the hands. – A flour sieve.
317. Born in a forest, grown in a forest, goes outside and slices bread. – An ard.
318. Born in a forest, grown in a forest, it crawls when outside. – A harrow.
319. Born in a forest, grown in a forest, when it goes outside, it pulls hats off. – A cross.
320. Born in a forest, grown in a forest, and has never seen forest. – The pith of a tree.
321. Born in a forest, grown in a forest, when it came home, it kisses bottoms. – A bench.
322. Born in a forest, grown in a forest, it comes home to be in the way. – A threshold.
323. Born in a forest, grown in a forest, it comes home and weeps. – A violin.
324. Born in a forest, grown in a forest, it comes home and keeps house. – A ladle.
325. Born in a forest, grown in a forest, it came home and started barking. – A scutcher.
326. The mother is like a net, the children like balls. – An apple tree and apples.
327. The mother hides, the father appears. – The sun and the moon.
328. The mother in the middle, the children around. – A tree with branches.
329. The mother's chest backbreaking, the father's sash cannot be tied, the brother's horse impossible to catch, the sister's plait cannot be twisted. – Earth, road, wind, and the sun.

330. A one-legged woman wears a hundred pieces of clothes. – A cabbage, also a goose, a hen.
331. The mother is fat, the daughter is red, and the smart son left for the clouds. – A stove, fire, and smoke.
332. Bows to the house, shows its bottom to the fields. – A shadoof.
333. Leaves at home, meets outside, and doesn't recognize its own good. – A bee.
334. Not a king but wears a crown. – A rooster.
335. Not a tree but with leaves, not a piece of clothing but sewn, not a human, but tells everything. – A book.
336. Not made by a craftsman, not created by God. – A crack in a log.
337. Not as many manor workers in a manor as many wounds in a ram's head. – A chopped log.
338. Not cooked by man, but delicious beyond description. – Honey.
339. Did not live long, grew old fast, after death hangs on a thread instead of a coffin. – Dried mushrooms.
340. An inanimate one pulls an animate one. – A brush pulling lice.
341. No eyes, no ears, but leads the blind. – A stick.
342. Neither fed nor watered, but gets fatter every day. – Ice.
343. Not a farmer, not a smith, not a carpenter, but the first worker in the village. – A rooster.
344. Doesn't bark, doesn't bite, but doesn't let anybody into the house. – A padlock.
345. Not sick but groans. – A pig.
346. Doesn't eat, doesn't drink, but still alive. – A clock.
347. Doesn't blossom, but grows berries. – A juniper.
348. Although new, all in holes. – A sieve.
349. I went to the forest without an axe, without a knife, I brought back two pieces of wood and two shucks. – An acorn.
350. Revives when stabbed, doesn't revive when not stabbed. – A hop.
351. Mangy and scabby, sees everyone's bottoms. – A threshold.
352. Chop off the head, take out the heart, give a drink, and it will start to speak. – Writing with a goose's feather.
353. Three-year-old goat, an armful of horns. – A spinning wheel.

354. A goat's eyes in hay. – A pitchfork.
355. Long manors, red masters. – Cockroaches in the gaps of walls.
356. Two shoe trees at the house. – A mare with teats.
357. A shameless one near a barn. – A bathhouse.
358. An oakum child, a coat of fat, a hat of gold. – A candle.
359. Hanging at the ceiling: flashes when the sun sets, goes out when the sun rises. – A lamp.
360. The girl naked, her shirt in the bosom. – A candle and its wick.
361. A maiden walked in the house and stood in the corner again. – A broom.
362. One can carry it, but one can't count it. – Hair.
363. A piece of wood at the stove. – Tongue in the mouth.
364. Balnis returned from downhill, Šėmis<sup>7</sup> tumbled down. – Man brought water and dropped the shoulder pole.
365. *Parpla tarpla* dresses people. – A spinning wheel.
366. The pig is lying, the fat is walking. – The threshold and the door.
367. I visited someone that didn't spawn, lay between two lands, ate bran, washed myself neither with rain nor snow, dried myself with neither spun nor woven. – A stepmother, a garden bed, brome bread, tears, hair.
368. I sowed [it] as peppers, it grew as coins, blossomed as daughters-in-law, aged as maidens. – Buckwheat.
369. Doesn't grow when sown, doesn't sleep when rocked. – Snowflakes.
370. They put up one upright, spilled the strewn, and called the little daws. – A table, spoons, and people.
371. Snoops around in darkness and finds food. – A mouse.
372. Knock, bang! – Spoons in a bowl.
373. Naked herself, gives clothes to the world. – A needle.
374. Takes clothes off herself, dresses others. – A sheep.
375. The wife is wide, the husband even wider, the son is a swindler, the daughter is blind. – Earth, the sky, wind, night.
376. Doesn't see but shows the way to others. – A stick.
377. Doesn't eat, but feeds others. – A plough.

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<sup>7</sup> Balnis and Šėmis are horse and oxen names.

378. A fluffy-headed bird flew up to lay its eggs. – A hop.
379. A bird swept across the seas, its tail shouting loudly. – A gun.
380. Cut with knives, not a single drop of blood. – Bread.
381. Chaff more expensive than crop. – Wax.
382. Five soldiers with horn head tops. – Fingers.
383. Five cattle sheds, one door. – A glove.
384. Five men carry one log. – A spoon when eating.
385. Five sheep pull one little haystack. – Spinning fibre.
386. Two palm-lengths bare, the top hairy. – A besom.
387. A fur coat walks over the hills and across the fields. – A sheep.
388. Chips flying through the window. – Sun rays.
389. A foot-bridge across the sea. – A bucket handle.
390. By span, by palm, fits the girls. – A paddle.
391. A silver band lies along the rocks. – A stream in a forest.
392. Thunder rumbled, the house collapsed, the children ran out. – Peas being thrashed.
393. The horse jumped last year – the footprints are here this year. – The spot of a campfire.
394. A quail runs, the whole puddle shakes. – A sheep and wool.
395. Hundreds of hundreds of fierce dogs, neither can be given bread nor driven away with a stick. – Bees.
396. Grey but not a wolf, long-eared but not a hare, with hooves but not a horse. – A donkey.
397. The house is full of one's own people, and they don't know one another. – Human feet.
398. The house is full of calf-eyed. – The marks of branches on the inner walls of a house.
399. The coach is full of gold. – Ember in a stove.
400. Many white hens on a perch. – The mouth and teeth.
401. Lots of crumbles on a sheet. – The stars.
402. A hollow of a tree full of sweet pancakes. – A hive full of honeycombs.
403. The shed is full of red cattle, a black one came in and drove others away. – Ember in a stove and a poker (broom).

404. A belly with a belly, a hair with a hair, I shove in the middle. – Two horses and the pole.
405. Crash bash on a board, hangs dangles on the fence. – Washing clothes and hanging them out.
406. Bang, pop, a tree's daughter-in-law. – A paddle.
407. A plumpy plump rattled under a copper bridge. – Fire under a pot.
408. Scissors under ice. – A crayfish.
409. *Dik dik dik* under a sheet. – Water under ice.
410. Tatar girls dancing under Castle hill. – Grain drying in a stove.
411. I rolled into a ball under the green oak. – A turnip.
412. The master without a hole, his clothes without a seam. – An egg.
413. The girlie pissed, the master popped. – Beer poured from a barrel.
414. A master steps on a lady, shoves a dry one into a wet one, and said, 'Help me, God, now I will race!' – Climbs into a boat and starts rowing.
415. A master lying on a master, beds are made for all. – Logs on moss in a wall.
416. I got older, I started getting darker. – The moon.
417. You crack ice you find silver, you crack silver you find gold. – An egg.
418. Get on me, please. – Bedding when you go to bed; an apple tree.
419. In leaps up the hill, and nothing down the hill. – A burning sliver.
420. Past Seers, past Hearers, Šereika drives the daughter-in-law. – A comb, a louse.
421. A plump girl has gathered the whole world. – A church.
422. Half iron, half wood, eats wood. – A knife.
423. Half of the forest green, the other half dry. – Hemp.
424. Decorated, cut out, of hundred leaves, on one stalk. – A rue.
425. A red head, a white stick. – A raspberry.
426. A red pussy, a white dick. – A raspberry.
427. A red whip beats a black bottom. – Fire licking the outer edge of a stove.
428. A red rooster runs along white fences. – The tongue while speaking, also the shuttle in weaving.
429. A red rooster crows under the ground. – A beetroot.
430. The red one is hanging, the fluffy one is gawking. – Meat and a cat.

431. A red master with a stone in his belly. – A cherry.
432. A red cup with a white cork. – A raspberry.
433. A red puppy barking under the threshold. – The tongue.
434. Bend it in daytime, bend it at night, you wouldn't bend god's belt. – A road.
435. A ball is rolling along high hills, across iron bridges. – Peas being fanned.
436. Gulp gulp and never enough. – A threshing machine.
437. In the morning walks on all fours, in the daytime on two legs, and in the evening on three legs. – A baby, an adult, and an elderly.
438. A brown coat, a green hat. – A carrot.
439. Born in winter, grew in summer. – Rye.
440. The barn is Russian, the roof is Prussian, full of grain. – A poppy.
441. Sweet and tasty, can't be placed on a plate. – Sleep; mother's breast.
442. As sweet as sugar, as red as blood. – A beetroot.
443. Sarapinas is slanted, he is quick to dance, but he can't dance, only splash mud. – A harrow.
444. The sun gave birth to it, the night buried it. – Shadow.
445. A maiden sits in a dark house and weaves with no loom and no thread. – A bee in a beehive.
446. A girl in a red cap is sitting, whoever passes her bows low. – A wild strawberry; a berry.
447. A girl is sitting on the windowsill, her plaits are hanging outside. – Sun rays.
448. An old man is sitting on the roof and smoking a pipe. – A chimney.
449. An old man sits in a corner. – A stove.
450. An old old man with a stake in his bottom. – An apple.
451. Old old barrels, every year new covers. – A lake and ice.
452. The old man thin, his balls heavy. – A weight.
453. Seven miles of a bridge, a flower at the end of it, the whole world like them. – Lent and Easter.
454. *Siuter muter* a fly hanged itself. – A cradle.
455. Sometimes higher than the roof, sometimes smaller than a mouse, as green as grass, as sweet as honey. – A pear.

456. I am crawling on my belly, whack! – A shutter being closed.
457. A dragon muncher, a climber on this muncher, a black crow with a green crest on the climber. – A horse, a groom, and rues on his hat.
458. A glass pan, black water in it, when you scoop it, it speaks. – Ink.
459. Stands firmly, hangs weakly, all hairy, and the tip bare. – A hazelnut on a tree.
460. Danyla is standing at the end of a field, whoever comes, he gives. – A thistle.
461. A large beehive, on a Sunday bees from all over fly to that beehive. – A church.
462. A pile in the corner, a worry to the housewife. – Wet wash.
463. It stands in the corner all cocky, it walks outside like mad. – A gun.
464. There is a peg, on this peg a manor, and in that manor a hundred million. – A poppy.
465. A bush of sticks, a bush of oaks in it, and a bush of rye in the bush of oak. – Hazelnut hoops, a kneading trough, bread dough.
466. There stands a lady with a virtue, there comes a master with a wick, shoved the wick and spoiled the virtue. – A lock and a key.
467. There stands a pitchfork, a beehive on that pitchfork, a ball on the beehive, a forest grows on the ball, and hares run in the forest. – A human: legs, trunk, head, hair, and lice.
468. A short fat German in a bone coat. – A nut.
469. A short fat German catching sparrows among osiers. – Hair being brushed.
470. Clip clop looms of nine walls, motley rooster singing in a pine bush. – The organ.
471. It stands, doesn't move, four are making the bed, the fifth is hitting with a whip. – A cow settling down.
472. Born with the sun, still swaddled. – A coin.
473. An oak burned down, neither embers nor ashes left. – A candle.
474. A torn sheet roaming the fields. – A harrow.
475. All dried out, she doesn't eat herself and doesn't give others. – A padlock.
476. As tall as a tree, never sees the sun. – The pith of a tree.

477. The bench gets tired, the one who sits on it doesn't. – A horse and a rider.
478. All snarled up and in knots, put at the end of a field. – A harrow.
479. All snarled up and in knots, walks along the road bellowing. – A drum.
480. A *Žvingalas*<sup>8</sup> with a silver head and a hemp tail neighing on a high hill. – A bell.
481. A cricket mauled a cat. – A key and a lock.
482. A two-pointed pitchfork, German clothes, reverse speaking. – A swallow.
483. *Šarangė varangė* curled under a bench. – A dog.
484. A magpie is crowing in hay. – Sheep being shorn.
485. A family is eating, the table is speaking. – A pig with piglets.
486. A flash here, a flash there, all covered in coins. – A fish.
487. A stroke here, a stroke there, both ends equal. – A shuttle.
488. A brush grush will build a tall castle. – A rake.
489. Six masters are working, and the seventh is praying. – A week.
490. Six coats, and the seventh is a collar. – A week.
491. Six pines at the end of the field, the seventh one in God's garden. – Days of the week.
492. An ashly bull drank a puddle of water. – Frost.
493. Soil of hay, seed of stone, live shoots are growing. – Eggs under a hen.
494. A hundred eyes, none can see. – Rye stubble.
495. One shepherd herds a hundred sheep. – The moon and the stars.
496. One with hundred eyes throws a stack. – A sieve.
497. Wound with a hundred, braided with a hundred, twisted with a hundred. – A cabbage.
498. Hundreds of hundreds of brothers tied with one sash. – A bundle of straw.
499. A daughter-in-law of this morning in a velvet cap. – Dew.
500. That that, a full chest of velvet. – Soot.
501. A grey horse is shitting, the tail is shining. – A scutcher.
502. I keep sweeping and I can't sweep it away, I carry and can't carry it out. – Sunrays.

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<sup>8</sup> Lith. *žvengti* – to neigh; *Žvingalas* – one that neighs.



503. A good worker with sunken eyes, six eyes, three bottoms. – A ploughman with horses (oxen).
504. One side warm, the other side cold, the head dry, the feet rotten. – A door.
505. A plate in a well. – The moon in the sky.
506. A well without bottom. – A ring.
507. A dog without guts is barking. – A scutcher.
508. A dog is barking, its teeth are falling out. – A scutcher.
509. It has been holy and will be, but it hasn't been in the sky and won't be. – Earth.
510. Swish swish a glow under a bench. – A broom.
511. Among small pits, among tiny hills a bird is sitting on eggs. – A potato.
512. A hill is sprawled between two lakes. – The eyes and the nose.
513. Between two hills, a tongueless one is bleating. – Breaking wind.
514. An iron band between two sticks. – A saw.
515. Tartila of seven feet, Tartiliené [his wife] of two feet, Tartiliukai [his children] each of six inches. – A rake.
516. The father spread the mother, bellowed for a while and folded again. – A reader and a prayer book.
517. The father not born, the son with grey hair. – Fire and smoke.
518. The father with needles, the mother with books, children with little tails. – A gooseberry.
519. The father long, the mother plump, the children chatterers. – Vine, pod, peas.
520. The father's is hanging, the mother's is gawking. – A shadoof and a well.
521. The horse is neighing far away, the sound of the bridle close by. – Thunder and lightning.
522. The tartars are eating, the whips are flickering. – Piglets eating at the trough.
523. A three-year-old horse [is] breaking wind at the sky. – Smoke coming out of a chimney.
524. The cattle-shed of three widths and white inside. – A buckwheat.
525. The horse with three backs, the rider with two backs, the bridle of white copper. – A scutcher.

526. Three blind women amidst hell. – Beams.
527. A short and thick bull's horn, the sun rises in this horn. – A lamp.
528. You are lying, I am squatting, I am looking at your hole. – A beer barrel.
529. You, father, stay here and rot, while I will go to look at the sun and feed the orphans. – A rye shoot speaks to a grain.
530. A cat sits in the corner, when you move it, it swears by God. – A pan; a bell.
531. A crumble sits in the corner, a horse can't move it. – A stove.
532. Squats behind the fence, without bones and without skin. – Dung.
533. It has legs but doesn't walk, has feathers but doesn't fly, has hay but doesn't eat, has a soul but not always. – A bed.
534. *Tuturs kepers*, don't run, I will catch you. – A harrow.
535. For a good deed one has to stay in the corner. – A broom.
536. Black pudding outside. – Night.
537. Smaller than a dog, taller than a horse. – A saddle.
538. Straighter than straight, curvier than curvy, stronger than iron, softer than a pillow. – A hand.
539. Faster than lightning, smaller than a star, they cover all fields and ride across the sky. – The eyes.
540. Blacker than soil, whiter than snow, smaller than the threshold, taller than the roof. – A magpie.
541. Smaller than a pea, angrier than the devil. – A peppercorn.
542. Bigger than man, lighter than feather. – A shadow.
543. Climbs up naked, gets down with balls. – A hop.
544. I will say a riddle of four veins, a ball hanging on the end. – A cradle.
545. I will tell you a riddle, this dad of riddles, this oldster, this pap John, this Dominic's beard. – A spinning wheel with spinning fibre.
546. I will say a riddle, a vein across the belly, a market at the end of the belly. – A beehive; a spinning wheel.
547. Stankūnēlis invited Barborėlė to a Samogitian inn for a beer: 'I won't go, Stankūnēlis, I am scared of sticks'. – A mosquito asking a fly to join in drinking cow's blood; a fly is scared of the tail.
548. Bathes in water, beats with fire, and scolds severely. – A storm.
549. Born in water, scared of water. – Salt.

550. A fir-tree in summer, a cow in winter. – Hemp.
551. Doesn't get warm in summer, doesn't get cold in winter. – A stone.
552. Wears furs in summer, naked in winter. – A pea.
553. Goes without leaving rut, chops without leaving chips. – A boat in water.
554. I am moving but not along a road, I am sitting but not in a cart, I've caught a bird, I am eating but it's not meat. – A river, a boat, a fish.
555. The wind is blowing, the hair below is moving, the balls are dangling. – An apple tree and apples.
556. A lake in the middle of the house. – Smoke.
557. A pancake (a plate) in the middle of the manor. – The moon.
558. A handful of vines in the middle of the sea. – A samovar.
559. Fire is burning in the middle of the sea. – A kettle.
560. One piece of wood lights two stoves. – A cow licks its two nostrils.
561. One is waiting for the day, another for the night, the third one doesn't care. – A window, a door, a bed.
562. One is pouring, another is drinking, the third one is growing. – Rain, earth, grass.
563. One says, 'Let's run, run,' another one says, 'Let's stay here,' the third one says, 'Let's sway here.' – Water, a stone, a reed.
564. One-year grass is higher than a palace. – A hop.
565. One rein to lead twelve horses. – A rake.
566. Vilaidé whizzed, scared the grass, returned home, and hanged itself on the gate. – A scythe.
567. 'Vingurgurklis, where are you moving?' – 'Shaven-head, mind your own!' – A meadow and a stream.
568. At the top of the tree bread is souring. – An apple.
569. All of meat, the belly of bone. – A plum.
570. All forest even, only two pines taller. – A vat.
571. Everyone rides it but nobody feeds. – Threshold.
572. A plucked hen stuck in the fence. – A paddle.
573. Twisted weave curled like a snake, asked for a short thread to tie the tail. – A sausage.
574. *Vytu vatu* on wheels in the barn. – Reins.

575. Green grass but not grass, with a tail, but not a mouse. – A potato.  
576. When raw it isn't green, when dry it doesn't burn. – Clay.  
577. I was born in the ground, got baptised with fire, fell on water, and disappeared. – Salt.  
578. Climbs down, shits up. – Drilling with a drill.  
579. Shines in the daytime, shines at night. – A window.  
580. Shines like a grass snake, eats like a horse. – A scythe.  
581. A Jew in the bathhouse, the Jew's beard outside. – A radish.  
582. A brother in winter, clay in summer. – A stove.  
583. A grey-haired pig crawls through the window. – Smoke.  
584. A fish without bones fell down the whole forest. – Haymaking.

### Riddle Questions

585. On whose teeth does hair grow? – On comb teeth.  
586. When you get up, what do you step into first? – Into aging.  
587. Without what can't you plough? – Without furrows.  
588. Without what can't you bake bread? – Without crust.  
589. Without what can't anything exist? – Without a name.  
590. Without what can't a human lie down? – Without sitting down.  
591. When in a forest, what do you chop first? – The bark.  
592. When a ploughman returns from the field, where does he hang the whip? – On the whip handle.  
593. When are all holes open, and when aren't they? – Crops, harvested and in the field.  
594. To whom can I tell my secrets? – To the priest.  
595. Whose body and soul burn at the same time? – Candle's.  
596. For whom is it easier in the daytime, for whom at night, and for whom never? – To the bed in the daytime, to the door at night, and never to the windows.  
597. For whom is the road the straightest? – For birds.  
598. Where can you find the largest number of corners? – In a sieve.  
599. Where there is no God? – In the parish house and in the warm part of the barn.  
600. What is the softest in the world? – A human hand.

601. What doesn't sink on water? – Geese.
602. Who works in reverse and earns bread? – A hen.
603. What grows without roots, flies without wings, blossoms without flowers? – A stone, wind, and a fern.
604. What is white unbleached? – A birch.
605. What is white unwashed? – A swan.
606. What can crawl out without a hole? – Sweat.
607. What hangs without a hook? – Snot.
608. What barks without guts? – A scutcher.
609. What runs without legs? – Water.
610. What is the dearest in the world? – Life.
611. What was yesterday and will be tomorrow? – A day.
612. What is in the sky with a tail? – Holy spirit.
613. What is larger than a bite of bread? – A loaf of bread.
614. What is man's best friend? – A louse: it doesn't abandon the human in trouble.
615. What is born twice? – Birds.
616. What walks in straw without rustle? – A shadow.
617. What goes to church askew? – A baby carried to be baptised.
618. What eats without teeth? – Fire.
619. What eats and it's never enough? – A scythe.
620. What can do good and bad? – Money and the tongue.
621. What can speak all languages? – Echo.
622. What walks on its head? – A nail in a shoe.
623. Who closes eyes when singing? – A rooster.
624. What is born without skin? – Dung.
625. What is born with a beard? – A goat.
626. What makes you cry without touching your heart? – An onion.
627. What is there on the end of the cross? – Dust.
628. What is alive without spirit? – A clock.
629. What is the most beautiful? – Nature.
630. What is faster than a thought? – Knees, because when you drop an object, it lands on the knees.
631. What was born before Adam? – Time.

632. What is there in an empty pocket? – Empty space.
633. What is led? – Three are led: a girl, a bear, and a mare.<sup>9</sup>
634. What is black unpainted? – A raven.
635. What is harder than steel? – Pig's snout.
636. What moves in trousers? – Oat in chaff.
637. What holds a vat? – A hoop.
638. What waits for the day? A bed. What waits for the night? – Door.
639. What is the merriest in the world? – A flea, because it is always jumping; [B1] Which morning is the merriest in the year? – The Easter morning, because the sun is jumping.
640. What is mottled and not painted? – A woodpecker.
641. What is the nicest in the world? – Sleep.
642. What happens without doing? – A crack in the wall.
643. What doesn't sleep at night? – The heart of a clock.
644. What doesn't leave any trace? – A ship in water.
645. What becomes fat without feeding? – Ice.
646. What can't be chopped? – Water.
647. What doesn't have an end? – A road.
648. What never sees the sun? – The pith of a tree.
649. What takes money from the living and the dead? – A Russian priest.
650. What doesn't roll downhill? – A harrow.
651. What carries the largest cross in the world? – A windmill.
652. What is the best and the worst in the world? – The tongue; [B1] Whose ears are the ugliest in the world? – A priest's.
653. What is the fastest in the world? – A thought.
654. What is the lightest in the world? – A baby to its mother.
655. What is the fattest in the world? – Earth.
656. What is the sweetest in the world? – Sleep.
657. What grows the tallest in a year? – A hop.
658. What is the strongest in the world? – An ant.
659. What will take us to the other age? – Death.
660. What walks before the man? – A thought.

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<sup>9</sup> The riddle is based on two meanings of the Lithuanian verb *vesti*: 'to marry' when speaking about a man, and 'to lead', in the sense of going with or in front of a person or an animal to show them the way or making them go in the right direction.

661. Who enters the church first? – A key.
662. What is red ([B1] more beautiful) after death? – A crayfish; [D1] What is white after death? – Flax.
663. What doesn't rot under the ground? – A person's name.
664. What is much wanted at the table? – The mouth.
665. What matches everything? – A name.
666. What blows without lips? Wind; What drinks without lips and without throat? – A lamp.
667. What is splendid in a church? – A fly.
668. What can't be held in a pan? – Steam.
669. What came first, the beard or the man? – The beard, because the goat was created before the man.
670. What carries dew on its horns? – A deer.
671. What is necessary for each thing? – A name.
672. What is left without a head in the morning? – A pillow.
673. What is born covered in moss? – A mushroom.
674. What eats itself? – A candle.
675. What has holes and holds water well? – A sponge.
676. What is more slippery than an eel? – Happiness.
677. What stands in the middle of the road without moving? – A bridge.
678. What eats hay with three teeth? – A pitchfork.
679. What is the richest? – Earth.
680. What is taller than God? – God's crown; [B1] Which tree is taller than the sky? – A cross.
681. What is more colourful than a woodpecker? – The world.
682. What is sweeter than honey? – Sleep.
683. What is higher than a forest and more beautiful than the world? – The sun.
684. What is smaller than a dog and taller than a horse? – A saddle.
685. What hums without wind? – Bees.
686. Who walks upside down? – A fly on the ceiling.
687. What dies in the evening and is born in the morning? – A day.
688. What cries without tears? – A violin.
689. What spins without a spinning wheel, what weaves without a loom? – A spider.

690. What is inside prayers? – The string of the rosary.
691. What always goes and never moves? – A clock.
692. What says everything without a tongue? – Books.
693. What gets everywhere? – A name.
694. What freezes in the room in winter and doesn't freeze outside? – The windowpane.
695. What doesn't freeze in winter and doesn't melt in summer? – A stone.
696. What do you see but not hear when walking and what can you hear but not see? – A shadow; wind.
697. What does each object have? – A name.
698. What is the whole world doing at the same time? – Aging.
699. What present does a husband give his wife at the wedding? – His name.
700. Whose teeth don't bite anything? – A comb's teeth.
701. Whose meat tastes the best? – A flea's, because one licks one's fingers even before catching it.
702. What can't you carry round the house? – A sieve with water.
703. What is the most numerous in the world? – Ends, also sins.
704. What can't God do? – To create someone more powerful than himself.
705. What didn't God create? – A second mother; [B1] What did God give to everybody and didn't keep for himself? – Death.
706. What cannot be recognised when turned inside out? – A net bag.
707. What can't you stick in the wall? – An egg.
708. What can't you catch outside? – Wind.
709. What can't you see when you can see it, and what can you see when you can't see it? – Darkness.
710. What can't you throw over the roof? – A feather.
711. What is not in the church? – A stove.
712. What isn't necessary with a harrow? – A screeching ard.
713. What can't you bring uphill? – A ball of thread by its end.
714. What can't the wind carry? – A stone.
715. What can't one eat? – A yawn.
716. What doesn't a hare have? – A trot, because it always leaps.
717. What can't one feel? – One's growth.
718. What beard doesn't grow? – A key's.



719. What head doesn't have a nose? – A spoon's head.
720. Which flower blossoms twelve times a year? – A woman.
721. Which year is the shortest? – New year.
722. Which chaff is more expensive than grain? – Wax.
723. Which people never have guests (health)? – Beggars.
724. What can't be bought with even the biggest money? – Time, health.
725. What heads without brains are much wanted in the world? – Hairpins.
726. On which road people drive for half a year and walk for half a year? – A river.
727. What ploughman ploughs soil without a horse and without an ard? – A pig.
728. What is the longest in the world? – A road.
729. Which animal drinks with its tail? – A sable, because it sticks its hairy tail in water and then licks it.
730. Which clock doesn't have wheels? – The sun.
731. Which tree is green without leaves? [B1] What is green in winter and in summer? – A fir-tree, a juniper, a pine.
732. Which tree makes jams without blossoming? – A juniper.
733. Which tree has fruit in winter? – A juniper.
734. Which guests crawls in through a window? – A fish.
735. Which saint has an oakum heart? – A candle.
736. What water doesn't have a speck of dust? – A tear.
737. Which cereal doesn't have grains? – Dandruff.
738. What is a field ploughed in? – In furrows.
739. Where are crosses most numerous? – In a yarn ball.
740. Where does a rooster crow to three kings? – In Smalininkai, on the Prussian, Polish, and Russian border.
741. Where is everyone's place? – In a cemetery.
742. Where is water dry? – On a map.
743. Which stones are most needed? – Quernstones.
744. Who was born clever and ploughs with a goose? – A scribe with a pen.
745. Which tree has its roots on top? – An icicle.

### Sally questions

746. Which side does a pig lie on? – On the bristly side.
747. Why does a dog turn around three times before lying down? – Looking for a pillow.
748. Why does a dog move its tail? – To show that it's stronger than its tail.
749. Why does a bell ring? – Because it's empty inside.
750. Why doesn't a hare trot? – Because its father never trotted.
751. How far does a hare run into the wood? – Before it stops.
752. What pans can't be filled with water? – Full pans.
753. When is there a wedding in the sky? – When beggars give bread to other beggars.
754. When does God stand on one leg? – When he is putting trousers on.
755. When do sailors walk upside down? – Always.
756. When is a cow the fattest? – When it's licking its own hind.
757. When does a cow turn into a bull? – At the butcher's.
758. When does a dressmaker waste time? – When he cannot make a knot.
759. When is a fool wise? – When he doesn't speak.
760. When does a girl look like water? – At her own wedding.<sup>10</sup>
761. When is hay cut? – Hay isn't cut, grass is cut.
762. When does rye look like water? – When it flows.
763. When is a raven half a raven? – When it is sitting on a fence.
764. When does a goose (a stork) stand on one leg? – When the other one is raised.
765. When are people headless in a room? – When they stick their heads out of the window.
766. When does a sparrow eat more than a stork? – In winter.
767. When does a sparrow start walking? – A sparrow doesn't walk, it hops.
768. When a man leaves to sow crops, what is the first thing he says? – Says 'tpru' to stop the horse.
769. How long does water stay in a sieve? – Until it runs out.
770. How to cut a tree without scaring the crow off the branch? – One should wait until it flies away.
771. How should one walk to prevent shoes from tearing? – Barefoot.

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<sup>10</sup> The riddle is based on two meanings of the Lithuanian verb *tekėti*: 'to marry' when speaking about a girl, and 'to flow' when referring to water.

772. Who is up to ears in debt? – A man with a borrowed hat.
773. What has the largest hat in the world? – The one with the biggest head.
774. What is heavier: a pound of feathers or a pound of lead? – Both weigh the same.
775. What has the same name in water and in a field? – A stone.
776. What should be done to stop a drowned from sinking, bread from burning, and a family from growing? – To remove in time.
777. What does a duck do before swimming? – It steps into water.
778. What does a goat do when it reaches the age of eleven? – It starts the twelfth year of its life.
779. How many teeth does a horse have? – Wise people don't count them.
780. How many stitches does a ready-made shirt need? – Not a single one.
781. How many eggs one can eat on an empty stomach? – One.
782. How many turns are there in Vilnius? – Two, to the left and to the right.
783. How many peas come in a glass? – Peas don't walk.
784. Why does a hare run uphill? – Because it cannot burrow through the hill.
785. Why does a duck paddle? – Because it can't reach the bottom with its feet.
786. Why does a rooster crow with its eyes closed? – Because it knows everything by heart or because it sees the devil.
787. Why does a bull lie down after eating? – Because it can't sit down.
788. Why is sea water salty? – Because herrings live in the sea.
789. Why does a cow wade into water in summer? – To keep milk from getting sour.
790. Why do wires buzz? – If we were stretched out, we would buzz too.
791. Why is goat's milk cold? – Because it keeps its tail raised, the wind blows and cools the milk.
792. Why does a crow fly to the forest? – Because the forest doesn't fly to the crow.
793. Why does a chased man keep looking back? – Because he doesn't have eyes in his back.
794. What is the luck in meeting a wolf? – That it didn't butcher you.
795. Why is it bad luck when a hare runs across your path? – That I didn't catch it.

796. What fish is the biggest? – The one whose head is the farthest from its tail.
797. What hair is the most beautiful to each woman? – Her own.
798. What dog scares a hare the most? – A white one, because the hare thinks that the chasing dog is naked.
799. What pebbles are the most numerous in a river? – Wet ones.
800. What trees are the most numerous in a forest? – Round ones.
801. What flour can't be milled? – Any, because it's grains that are milled.
802. What horse sees the same in front and at the back? – A blind one.
803. What wheel doesn't turn on a bend? – The spare wheel.
804. What is the best time to eat? – When you are hungry.
805. When does a year have as many days as a person eyes? – On 2 January.
806. Where do all the waters flow? – Down.
807. Where do thieves never go? – Where there isn't anything to steal.
808. Where is the middle of the earth (the middle of the sky)? – You stand up and say, here is the middle, measure it if you don't believe.
809. In which month do we eat least bread? – In February.
810. Where does a goose paddle from in water? – From the edge.
811. Under what tree does a hare hide in rain? – Under a wet one.

### **Riddle-jokes**

812. What is a puddle? – Frogs' communal flat.
813. What is an apple core? – A candidate to the dustbin.
814. What is an apple? – A worm's cooperative flat.
815. What is a lesson? – Forty-five minutes of detention.
816. What is hair? – A bald man's dream.
817. What is a ladle? – A malformed spoon.
818. What is a treble clef? – An earthworm that graduated from a conservatoire.
819. What is above speed? – Spitting from the second floor, running down, and catching the spit.
820. Who weighs 500 kg every morning, fifty at lunchtime, and only one in the evening? – In the morning, wife says to her husband 'Get up, you bull!'; at lunchtime she says, 'You are as idle as a ram,' and in the evening she says, 'Pussy cat, come to bed.'

821. What happens when you mix a hedgehog and a snake? – A barbed wire.
822. Why are a stork's legs long? – So that the frogs don't kick its bottom.
823. Why do widowed women marry soon? – Because their deceased husbands don't talk.
824. Why does a wild boar walk with its head down? – Because its wife is a pig.
825. What is the difference between a needle and a bicycle? – You first sit on a needle and then jump, and you first jump and then mount a bicycle.
826. What is the difference between an elephant and a flea? – An elephant can have fleas but a flea can't have elephants.
827. What is the difference between electricity and lightning? – You pay for electricity and don't pay for lightning.
828. What is the difference between a militia man and a train car? – A militia man attaches himself, and you have to attach a train car.
829. What is the difference between a wig and a palm? – There's enough space for many monkeys under a palm, and only for one monkey under a wig.
830. What is the difference between a restaurant and geometry? – In restaurant, we first look for degrees and then for a corner, and in geometry it is the other way round.
831. What is the difference between a hare and a bunny? – Hares ride in busses, and bunnies run in fields.
832. What is the difference between a sparrow and a nightingale? – A nightingale graduated from a conservatoire, and a sparrow didn't.
833. Who is the happiest? – A rooster: he's got many wives and not a single mother-in-law.
834. Flies and shines, what is it? – A mosquito with a golden tooth.
835. Two crocodiles were flying: one of them green, another to Africa. How old is the drunken hedgehog? – Why would I need a fridge if I don't smoke?

### **Neck riddles**

836. I am eating, I am eaten, [somebody] is eating above, [somebody] is eating under. – A woman is sitting under a tree and eating, breastfeeding a baby, a woodpecker drumming above, a mole is burrowing under.

837. Come neither naked nor dressed, neither in the daytime nor at night, and bring something that would be neither for you nor for me, and give it [to me] neither inside nor outside. – Wrapped in a sheet, in the evening at sunset, bringing a sparrow, and hand it on the threshold in such a way that it breaks away and flies off.
838. There were six days – why three? There were four legs – why two? There was somebody I know who, gave me something I know what – a pity I didn't see him. – A man told his girlfriend he would come in six days, but came in three days; when he arrived he found the girl sleeping and there was a roasted hare in the stove. He ate half of the hare, put a ring on the girl's finger, and left. The girl woke up, understood everything, and thought, oh, what a pity.
839. Two of one, twelve of two. – A prince told this riddle to somebody and when that person couldn't guess the answer, explained it himself. One day, when he was about to leave, his father gave him a horse, his brother a saddle, his sister gloves, and his stepmother a cake (the cake was poisoned, to kill the stepson on the way). He was riding along and a dog attacked him. The prince threw the stepmother's cake to the dog and it died. Two ravens flew by, pecked at the dead dog and died. At that time, a group of very hungry soldiers were marching along. They found the ravens and ate them with great pleasure. There were twelve soldiers and they all died after eating the ravens. Having given the cake to the dog, the prince saved himself and later found out about the cake and its consequences: Two of one, twelve of two. That is: two ravens died having pecked at one dog, and twelve soldiers died after eating two ravens.
840. Four on four are waiting for four, four didn't come, four left, four stayed. – A cat was sitting on a chair expecting a mouse, the mouse didn't appear, the cat left, the chair stayed where it was.
841. 'What is the mother doing?' – 'She is baking bread which is already eaten.' 'What is the brother doing?' 'He is off to the woods hunting: he leaves the killed in the forest and brings the living home.' 'What is the sister doing?' 'She's crying about last year's jokes'. – The mother returns borrowed bread, the brother is catching fleas – leaves the dead ones, brings back the living ones, and the sister is crying because of the unwanted baby.

842. I am lending, paying debts, and throwing them into a puddle. – Bringing up a son, looking after the father, and educating the daughter.
843. A food ate a family (or children). – A crow brought a cat, the crow flew away, the cat ate the crow chicks.
844. Sitting on a tree top, legs on the grass, eating [something] living not yet born. – When food is brought to men, they sit on the tip of a whip and eat an egg.

### **Biblical riddles and questions**

845. Two worthy ones came to one unworthy to ask for something dearer than the heavenly kingdom. – Joseph and Nicodemus came to Pontius Pilate to ask for the body of Jesus Our Lord.
846. It carried the living God, but didn't reach the heaven. – A donkey.
847. Who was born twice and died once? – Prophet Jonah died once and was born twice, from his mother and from the fish; Lazarus.
848. Who filled pants in his mother's belly? – Prophet Jonah in the belly of the fish.
849. Who wasn't born and died? – Adam and Eve; [B1] Who was born but didn't die? Einošis and Alijošis [Enoch and Elijah].
850. Flammable when set on fire, but didn't burn. – The bush through which God addressed Moses.

### **Riddles, riddle questions and puzzles about sounds, letters, and words; charades**

851. A and B were hanging at the ceiling. – A fell down, B vanished, what is left? – And.
852. Three brothers found three cherries. Kožnas took a cherry, and two remained. – Kožnas<sup>11</sup> is a name, he took a cherry, others didn't.
- 853–858. [Impossible to translate].
859. Niekas and Viskas lived in a cottage. Niekas left through the door, Viskas<sup>12</sup> through the window. Who was left in the cottage? – And.
- 860–863. [Impossible to translate].

<sup>11</sup> Lith. *kožnas* – each, every.

<sup>12</sup> Lith. *niekas, viskas* – nothing, everything.

## Puzzles

864. There were five apples on an oak tree and three were picked. How many are left? – Apples don't grow on oaks.
865. There is a he-goat on the hill. How could the old woman go there and milk the goat? – He-goats can't be milked.
866. A train is going round a cemetery. How can one get into the cemetery? – Jump under the train, be run over, and buried in the cemetery; How can a monkey cross a rail track? – Monkey should show its red bottom and the train will stop.
867. A merchant comes to the river with a wolf, a goat, and a cabbage. How should he cross the river so that the wolf doesn't eat the goat and the goat doesn't eat the cabbage as he can only take one object at a time? – First he takes the goat, then goes back, takes the cabbage, then takes the goat on the way back, leaves the goat, takes the wolf and leaves it on the opposite bank, then goes back, collects the goat and crosses the river again.
868. Three candles were burning. Two went out, how many are left? – Two, because one was burning and burned completely.
869. Ten women were having a party. When the party ended they started kissing one another. How many times did they kiss? – Ninety times.
870. Two mothers, two daughters, an old woman with a granddaughter, three in all. – Grandmother and mother – two mothers, and the third is the mother's daughter. A brother with a sister and a husband with his wife are walking along. How many people are walking? – Three.
871. A husband with his wife and a brother with his sister walked along the road and found three apples. They shared them equally, an apple each. How could that be? – The wife and the sister is the same person.
872. A rooster laid an egg. Where did the egg roll? – Roosters don't lay eggs.
873. A dwarf lived on the 99th floor. He always took the elevator down, but when going up, he would only go to the 17th floor. Why did he do that? – He couldn't reach the buttons.
874. We subtract five from five and get five. – Gloves.
875. There is an oil lamp and a candle in the room. What should be lit first? – A match.



876. There is a cat in each corner, and a cat opposite each cat. How many cats are there? – Four.
877. A flock of geese was flying and the geese sat in trees, one in each, and one was left without a tree. then two geese sat in each tree, and there was one tree too many. How many geese and how many trees were there? – Four geese and three trees.
878. It was raining, and an  $n$  number of people got on and off a bus. What is the number of the bus? – Wet.
879. My father's son and not my brother. – Myself.
880. Three of us, three of you, two of us, two of you, you and me, how many? – Twelve.
881. There is a bridge across the ocean and a ship crossing it. The ship got stuck under the bridge. How should it pass under? – Bridges aren't built across oceans.
882. A couple and a frog are shaking with fear. What are they scared of? – Of a stork.
883. There were five crows and two were shot. How many were left? – None.
884. A beggar had five sticks, there were five bags on each stick, in each bag there were five cats, and each cat had five kittens, how many kittens were there? – Count them and you will know.
885. A master gave someone a hundred roubles and ordered to buy a hundred animals: to pay ten roubles for each bull, five roubles for each cow, and half a rouble for each calf. How many calves, cows, and bulls were there? – One bull, nine cows, and ninety calves.
886. In Mičiurino Street in Kaunas, two cars were moving towards one another, one at 100 km per hour, another 80 km per hour. Where will they meet? – In a militia station.
887. A master ordered his workers not to cut hay, not to make flour, not to chop wood, not to buy these things from anywhere, and yet to have them. The labourers obeyed the master's orders and had all these things. – They cut grass and milled grains.
888. A man on one side, a monkey on the other side. The man has stones, the monkey has oranges. How can the man get oranges? – The man will throw stones and the monkey will throw oranges at him.