attempt at embellishment. They are, so far as we know, never presented in verse or rhyme as are many of the European riddles. Nor have we ever met with long Riddle stories (Räthseltmärchen) or Riddle-songs (Räthsellieder). Conundrums based on a play of words are sometimes found.

We offer such material as we have been able to collect in Surinam, and cherish the hope that others who are favorably situated and so inclined may gather the scattered grains of folklore that still remain before it is too late. The riddles are presented just as they were communicated to us, without modification and without any attempt to separate the foreign element from the native, so that the student may judge for himself the extent of outside influence. To avoid unnecessary repetition, however, we have omitted the formal introductory and closing phrases, except in the presentation of the first riddle.

In writing the Negro-English words we have followed, though not strictly, H. C. Focke’s Neger-Engelsch Woordenboek, Leiden, 1855.

RIDDLES

1. Er tien tien, mi mama habi wan jowroe-hoso nanga jowroe, te mamanten alla go-we. Lai, lai, o san datti.

    Stars.

   Once upon a time, my mother has a hen house full of hens, in the morning all go away.

   Stars.

2. Mi mama senni so meni foe hem pikien go krien hem djari, ma dem alla makandra no ben man; dan a senni wan nomo, en datti krien na heli djari wante, hem wawan.

   Stari nanga moenkinki.

   My mother sent many of her children to clean her garden, but all of them together were not able; then