

<p style="text-align: center;">Kinsalan Bulan om i Mata-Ari</p> <p style="text-align: center;">Tinangon di Bikal Rumiek Kg. Batition 1994</p>	<p style="text-align: center;">Sinar Bulan dan Mata-Hari</p> <p style="text-align: center;">Diceritakan oleh Bikal Rumiek Kg. Batition 1994</p> <p style="text-align: center;">Terjemahan Melayu: Rosnah Nain 2012</p>	<p style="text-align: center;">Moonlight and Sun</p> <p style="text-align: center;">Told by Bikal Rumiek Batition Village 1994</p> <p style="text-align: center;">English Translation: Nelleke & James Johansson 2012</p>
<p>Waro-warō ka ka iri. Waro iso o karabaw maapânaw kabarasan ka. Adi, i nopo karabaw dit maapânaw diri kabarasan nga, mogiim do weeg tu, tuuwan. Tiya dit maapânaw i karabaw ka ka diri nga magadlaw iti pomogunan ka. Tadpom anaru o tadlaw. Sisiongo nga aso o weeg. Jadi, pamaânaw ne karabaw diri kabarasan do mogiim do weeg. Ampo leled, milom waro o nokito dit karabaw dot lilimpotong. Toronong siri i kakarabaw mogintong. Kadung nokorikot it karabaw sid lilimpotong diri, modtuuy tungubay monginum it lilimpotong. Amu linangkatan dit karabaw ong aa naawi i lilimpotong dino.</p> <p>Jadi, naawi nopo dit karabaw monginum it weeg diri, pamanaw no kabarasasn dot mogiim do pagkatapan, tu asanang dîiri i ginawo do mongotop tu nokenum no do weeg. Jadi, namot dit maapânaw kabarasan it karabaw diri om, milom opurimanan kabarasan i tiyan yo dot oruol. Oruol po kaam purimono dit karabaw nga monontiyân-i balaay diri iri.</p> <p>Ponontiyân it karabaw, milom iso tadlaw, opurimanan dîiri kabarasan iri dot tiponusu. Adi kikiawi nopo dit karabaw kabarasan diri, om pamaal no do walay dot apatog kabarasan ot pamaal dit walay. Jadi nopongo-i mamaal kabarasan it walay yo diri, suwang no it karabaw siri kabarasan om ponusu no.</p> <p>Kadung nosusu it karabaw kabarasan, om intangay it tanak yo nga duwo koyuwan o tanak yo dot sompi tongondu ka. (Tanak dot</p>	<p>Tersebutlah kisah kononnya tentang seekor kerbau yang sedang berjalan-jalan mencari air; Sang Kerbau itu sangat kehausan. Pada waktu itu, dunia ini telah diserang oleh musim kemarau yang sangat panjang, airpun tidak ada. Lalu Sang Kerbau itu berjalan untuk mencari air. Tiba-tiba kononnya, Sang Kerbau itu ternampak ada air yang bertakung di depannya. Sang Kerbau itupun lalu mendekati air yang bertakung itu dan tanpa berlengah lagi dia terus sahaja meminum air itu sehingga habis.</p> <p>Setelah air itu sudah habis diminumnya, Sang Kerbau itupun pergi jauh dari situ untuk meragut rumput, sebab hatinya sudah senang kerana sudah minum air. Namun, pada waktu Sang Kerbau itu sedang berjalan-jalan, tiba-tiba dia terasa perutnya sakit. Setelah itu, Sang Kerbau itu terasa pula bahawa dia sudah mengandung.</p> <p>Setelah Sang Kerbau itu merasa bahawa dirinya mengandung, tidak lama kemudian dia terasa pula bahawa dia hendak beranak. Dengan tidak berfikir panjang Sang Kerbau itupun lalu membuat sebuah rumah yang sangat tegap dengan pertolongan semua kerbau lain. Apabila rumah itu sudah siap, dia terus masuk ke dalam rumah itu dan beranak di situ.</p> <p>Apabila Sang Kerbau itu sudah beranak, dan melihat pada anaknya, dia nampak bahawa anaknya ada dua orang, dan kedua-duanya adalah</p>	<p>Once upon a time there was a Buffalo who was walking around. She was walking around looking for water because she was thirsty. At the time that the Buffalo was walking around there was a drought in the land. The drought lasted very long. Water was nowhere to be found. So the Buffalo went looking for water. Not long thereafter the Buffalo saw a puddle. The Buffalo approached the puddle to look, and then she immediately stuck her face into the puddle to drink. The Buffalo drank and did not leave the puddle until she had finished it off.</p> <p>So when the Buffalo had finished off the water, she went looking for a place to graze because she was happy at having drunk some water. So, while she was walking around, suddenly she felt her tummy hurting. As the pain went on the Buffalo felt and realized that she was pregnant.</p> <p>When the Buffalo was pregnant, one day, suddenly she felt that she was ready to give birth. So all the Buffalo built a sturdy house for her. When the house was finished, the Buffalo went inside and gave birth.</p> <p>When the Buffalo had given birth, she looked at her offspring and, there were two children who were both girls</p>

tulun.) Adi, punganay no dit karabaw kabarasan it tanak yo diri dot, ii nopo it tiso nga i Mata-ari; ii nopo koduwo nga i Kinsalan Bulan. Jadi, kadung nopunganan dit karabaw i tanak yo diri, it tanak yo nga mad kikiyapan-i dot sumurut. Adi, paaakan nopo dit karabaw dit tanak yo diri nga bunga. Buûnga nopo kabarasan ot ipaakan dit karabaw do suwab-suwab.

Jadi namot dit tumimpun-i it karabaw dot paakan dit tanak yo diri kabarasan, nga aa-po kaarati i tanak yo, leed nopo kaarati no dîiri i tanak. Tu maagayo-maagayo, om keelo no dîino dot maan boroso. Adi, boros dit karabaw kumaa sid tanak yo, “Iti diti oy akang, kadaay duyu no giango iti longobon diti ong okonko waro o torongow duyu dot yoku ot mokigiang ki. Tu pagka agayo konow dino, osusa kow ong piara'an kow dot tulun,” ka dit karabaw.

Jadi, i nopot boroson dit karabaw kabarasan dit namot dit mokigiang dit longobon, nga iradko iso ot lalanu. Lalanu nopo dit karabaw nga, “Kinsalan Bulan si Mata-ari, bukalah pintu buka jendela, mamamu datang membawa bunga,” ka dit karabaw. Jadi ong insan induwo po kabarasan it lolonoy dit karabaw diri, tu maan noono dit karabaw lolonowo kabarasan iri, amu po. Jadi lumagu no kabarasan dot monongko- “Kinsalan Bulan si Mata-ari, bukalah pintu buka jendela mama mu datang membawa bunga,” ka dit karabaw ka.

Jadi, kadung orongow kabarasan i dolow diri, giangon no dit tanganak yo i longobon. Om montod id sodu i karabaw kabarasan dot manangkus, sampay kotilombus sid suwang dit walay. Kadung kosuwang, pataakon no i bunga sid tanak yo. Adi, akanon dîino dit tanak yo kabarasan iri.

perempuan. (Anak manusia.) Lalu, Sang Kerbau itupun menamakan anaknya; anak yang pertama bernama si Matahari, dan anak yang kedua pula bernama Sinar Bulan. Setelah Sang Kerbau manamakan anaknya itu, anaknya itupun bagai api yang dikipas-kipas caranya membesar. Sang Kerbau membesarkan anaknya dengan hanya memberi mereka makan bunga. Setiap hari Sang Kerbau memberi anak-anaknya makan bunga.

Namun, pada waktu Sang Kerbau itu mulai memberi anak-anaknya makan bunga, anak-anaknya itu masih kecil dan belum faham apa-apa. Setelah beberapa lama, kedua anaknya itupun sudah besar dan kini sudah pandai bercakap. Lalu, kata Sang Kerbau kepada anak-anaknya, “Jangan sekali-kali kamu buka pintu ini, jika bukan suara saya yang kamu dengar minta dibukakan pintu, ya. Sebab, oleh kerana kamu sudah besar panjang, kamu akan mendapat susah jika kamu dijaga oleh manusia,” kata Sang Kerbau.

Kata-kata yang Sang Kerbau perdengarkan kepada anak-anaknya bila dia minta dibukakan pintu ialah merupakan satu rangkap lagu yang berbunyi begini, “Sinar Bulan si Matahari, bukalah pintu buka jendela, mamamu datang membawa bunga,” kata Sang Kerbau. Akan tetapi, pada mulanya Sang Kerbau menyanyikan ayat lagu itu, belum ada apa-apa lagi. Lalu Sang Kerbau itu menyanyikannya lagi, “Sinar Bulan si Matahari, bukalah pintu buka jendela, mamamu datang membawa bunga,” katanya.

Setelah kedua-dua anaknya mendengar suara ibu mereka, mereka terus membukakan pintu dan Sang Kerbau pula terus berlari masuk ke rumah dan memberikan bunga kepada mereka berdua. Kedua-dua anaknya mengambil bunga itu dan memakannya. Setiap hari Sang Kerbau berbuat seperti itu.

– human children. So the Buffalo named her first child Sun and the second Moonlight. After the Buffalo naming her children, they grew up like a fanned flame. The Buffalo gave her children flowers to eat. Every day the Buffalo gave them exclusively flowers to eat.

When the Buffalo first began to feed her children flowers, they did not understand yet, but later they were able to understand. For they had grown and were now able to talk. So the Buffalo said to her children, “Children, don’t open this door unless you hear that it is me who is asking you to open the door. For since you are big girls now, you will find it difficult to transfer to humans caring for you,” said the Buffalo.

This is what the Buffalo would say when she asked them to open the door – it was like a song: “Moonlight, Sun, open the door, open the window, your mommy has come to bring you flowers.” The first two times the Buffalo would sing this song (she in fact sang it) nothing would happen. So she would sing again “Moonlight, Sun, open the door, open the window, your mommy has come to bring you flowers.”

When the children would hear her voice, they opened the door. The Buffalo would run from afar and straight into the house. Once inside, she would give the flowers to her children. Then her children would eat. That was the daily pattern.

Dadi suwab-suwab ugu diri.

Suway ko tadlaw kabarasan, waro duwo koyuwan ot kusay dot minagasu. Nga i nopo kusay diri nga okon-ko nokopiiso po ot nontodonon. Tu ii nopo tiso nga montod id kosila'an; om ii nopo koduwo nga montod id kotonobon. Sosompi nokorikot sid tontok dit walay dit karabaw. Jadi, maay nopo om solukuo no dit duwo koyuwan kabarasan it lalanu dit karabaw dit pongogiang dit longobon. Tu okitanan dit tulun i walay dit karabaw dot apatog kabarasan. Aa-i kosusuwang ong okon-ko mokigiang. Jadi maay dñiri tiruwanay dit tulun i lalanu dit karabaw diri.

Jadi suway ko tadlaw kabarasan, koopitampu no yoalo kembagu om piupakat dñiri kabarasan dot manayang dit tanak dit karabaw. Jadi, korikot dit susuwab, ongoy no yoalo duwo koyuwan siri kabarasan dot sompi sinumako do kuda. Asal nokorikot sid somok dit walay dit karabaw pogiim no yoalo dot losokon dot ganta taa okito dit tongondu tu monoluku yoalo dit tongondu.

Nga nunu ma ot kopisolukuan dot lalandu-i kalanji kabarasan dit tanak dit karabaw diri. Adi, tiya diri nga moosomok no it pongulian dit karabaw dot monomad di tanak yo. Asal nokorikot it pongulian dit karabaw kabarasan, tiniruwanan no doalo i lalanu dit karabaw. "Kinsalan Bulan si Mata-ari, bukalah pintu, buka jendela, mamamu datang membawa bunga," ka di tulun, it duwo koyuwan i kusay.

Kadung norongow dit duwo koyuwan it tongondu iri kabarasan it lalanu dit tidi yo, mangay no doalo giango i longobon. Nga asal nogiang dit tongondu om potongkuso di kusay kabarasan i kuda, tadpom sampay sumuwab pondu po kabarasan, piniikidan mongombit. Ii nopo tiso, nowit sid

Pada suatu hari yang lain, ada dua orang lelaki pergi memburu. Tetapi kedua-dua lelaki itu, bukan berasal dari negeri yang sama. Lelaki yang pertama berasal dari Timur, sementara lelaki yang kedua pula berasal dari Barat. Mereka sama-sama sampai di hadapan rumah Sang Kerbau. Lalu, mereka mengintip kelakuan Sang Kerbau dan meniru ayat-ayat lagu Sang Kerbau ketika dia minta dibukakan pintu, sebab mereka melihat rumah Sang Kerbau itu sangat tegap. Memang tidak dapat masuk kalau bukan minta dibukakan pintu. Lalu, kedua-dua lelaki itu meniru gaya bahasa Sang Kerbau.

Dan pada suatu hari yang lain lagi, mereka berjumpa lagi dan berbincang untuk melarikan anak Sang Kerbau. Keesokan harinya, pergilah mereka berdua ke tempat itu. Mereka berdua menaiki kuda mereka masing-masing. Sesampainya saja mereka di kawasan rumah Sang Kerbau itu, mereka terus mencari tempat untuk bersembunyi, supaya tidak dilihat oleh kedua-dua perempuan itu, kerana mereka mahu mengintipnya.

Namun, apa yang mereka intip sangat menakjubkan, kerana anak-anak Sang Kerbau itu sangat cantik. Pada masa itu adalah masa di mana tidak lama lagi Sang Kerbau akan pulang untuk memberi anak-anaknya makanan. Apabila tiba masanya Sang Kerbau akan pulang, kedua-dua lelaki itupun meniru lagu yang selalu dinyanyikan oleh Sang Kerbau, "Sinar Bulan si Matahari, bukalah pintu buka jendela, mamamu datang membawa bunga," kata kedua-dua lelaki itu.

Apabila kedua-dua perempuan itu mendengar lagu ibu mereka, mereka terus membukakan pintu. Dan apabila saja pintu itu dibuka, kedua-dua lelaki itupun terus saja meluru masuk bersama-sama dengan kuda masing-masing, dan membawa kedua-dua perempuan itu pergi, seorang demi seorang. Perempuan yang pertama

One day there were two men hunting with dogs, but the men did not come from the same place. For the first was from the east; and the second was from the west. Both had arrived in front of the house. So they spied on the Buffalo's singing to have the door opened. For the men saw that the house of the Buffalo was sturdy. One could not enter unless one asked for the door to be opened. So the men imitated the song of the Buffalo.

On another day they met again and plotted to carry off the children of the Buffalo. The next day, the two men both set off riding a horse. As soon as they approached the house of the Buffalo they looked for a place to hide where they could not be seen by the girls because they wanted to spy on the girls.

What a sight they saw while spying! How incredibly beautiful the daughters of the Buffalo were! At that point it was close to the time that the Buffalo would come home to feed her children. As soon as it was time for the Buffalo to come home, they imitated the singing of the Buffalo. "Moonlight, Sun, open the door, open the window, your mommy has come to bring you flowers", said the two men.

When the two girls heard the singing of their mother, they opened the door. But as soon as the girls had opened the door the men galloped their horses in and each touched a girl and magically got her to go with him. They set off on their horses, going

kosila'an; ii nopo koduwo nowit sid kotonobon. Ii nopo it nowit sid kosila'an nga i Mata-ari. Om ii nopo it nowit sid kotonobon nga i Kinsalan Bulan.

Jadi, nakapanaw kabarasan i kusay dit minanayang diri, nokooli ne karabaw. Osodu po it kakarabaw, minlalanu no dit lalanu yo dit mokigiang do longobon, "Kinsalan Bulan si Mata-ari bukalah pintu buka jendela, mamamu datang membawa bunga," ka dit karabaw, nga aso-i ot mongogiang di longobon. Om toronongo dit karabaw it longobon dit walay yo nga, tongoh ma ot toronongon dot okon-ko nokogiroi i longobon; migiang-i bala iri. Jadi, rikot siri it karabaw, om intangay nga mumuyaw-i siri i tanak yo duwo koyuwan.

Jadi, minamanaw dñiri i karabaw mogiim dit tanak yo, dot sasangabon-i i bunga. Posulakay dit karabaw kumaa sitid kosila'an kabarasan, milom nakasambat dot tanganak dot oguriyok nopo kabarasan. Dot iri nopo bala diri nga pomogunan dot tulun.

Jadi toronong siri i karabaw kabarasan om mangay arango di tongo tanganak dot, "Karabaw, Karabaw," ka, ka di tongo tanganak siri. Om korongow di Mata-ari bala iri, tu i Mata-ari it nowit sid kosila'an nga, "Patayo duyu! Patayo duyu!" ka di Mata-ari. Om towunay dit tulun kabarasan momobog it karabaw, amu tiningkadan ong konoko minatay. Nu-i, it karabaw nopo bala diri nga it tidi di Mata-ari, nga omomoluan i Mata-ari dot elaan dot tulun dot karabaw o tidi yo. Jadi, iri diri, kadung-ko minatay it karabaw, pomoros no i Mata-ari dot, "Poruluno duyu ad weeg," ka. Dot it bunga dit sasangabon dit karabaw nga kakal-i sid kabang yo. Jadi poruluno no dit tongo tulun it karabaw diri.

dibawa ke timur; dan yang kedua pula dibawa ke barat. Perempuan yang dibawa ke timur ialah si Matahari; dan yang dibawa ke barat pula ialah si Sinar Bulan.

Setelah mereka pergi melarikan kedua-dua perempuan itu, Sang Kerbau pun pulang. Ketika dia masih jauh lagi, dia sudah menyanyi-nyanyi lagunya untuk memanggil anak-anaknya dan minta dibukakan pintu, "Sinar Bulan si Matahari, bukalah pintu buka jendela, mamamu datang membawa bunga," kata Sang Kerbau, namun tiada orang yang membukakan pintu untuknya. Lalu Sang Kerbau pergi mendekati pintu rumahnya, akan tetapi rupanya pintu itu tidak berkunci; pintu itu juga telah terbuka. Anak-anaknya pula tidak ada di situ.

Lalu Sang Kerbau terus keluar mencari anak-anaknya, dan bunga yang telah diambilnya tetap juga dikacipnya pada mulutnya. Sang Kerbau lalu pergi ke timur. Dengan tiba-tiba, dia berjumpa dengan kanak-kanak yang sangat riuh. Rupa-rupanya tempat di mana dia sampai itu adalah tempat tinggal manusia.

Lalu, Sang Kerbau itu pergi mendekat di sana. Namun, kanak-kanak yang ada di situ hairan melihat dia dan berkata, "Kerbau, kerbau," kata mereka. Tetapi apabila saja si Matahari mendengar akan hal itu, "Bunuh! bunuh!" kata si Matahari. Lalu orang-orang di situ terus mengerumuni Sang Kerbau itu dan memukulnya sehingga mati. Sedangkan Sang Kerbau itu sebenarnya adalah ibu kepada si Matahari, tapi si Matahari malu, kerana ibunya seekor kerbau. Dalam pada itu, apabila sahaja Sang Kerbau itu mati, si Matahari pun berkata, "Hanyutkan dia di sungai," katanya. Padahal, bunga yang dibawa oleh Sang Kerbau masih juga terkacip pada mulutnya walaupun dia sudah mati. Lalu, orang-orang di sanapun menghanyutkan mayat Sang Kerbau itu.

until the next morning. The one taken to the east was Sun. The one taken to the west was Moonlight.

After the men had carried off the girls, the Buffalo came home. When she was still far away, she began to sing the song to ask for the door to be opened, "Moonlight, Sun, open the door, open the window, your mommy has come to bring you flowers", said the Buffalo, but no-one opened the door. The Buffalo approached the door of the house, but to her surprise the door was not fastened shut; it was standing open. When the Buffalo got there she searched but her two children were nowhere to be found.

So the Buffalo set off to look for her children, still carrying the flowers in her mouth. She went upstream to the east, and suddenly she came across a child making lots of noise. She realized that she had arrived at a place where humans lived.

The Buffalo came closer and the children cheered her on, saying "Buffalo, buffalo". Sun heard this, because Sun had been taken to the east, but she said "Kill it! Kill it!" The people poured in and beat the Buffalo and did not stop until it was dead. In fact that Buffalo was actually Sun's mother, but Sun was embarrassed that the people might find out that her mother was a Buffalo. So when the Buffalo was dead, Sun said, "Let it float downstream." Meanwhile the flowers that the Buffalo had brought were still in her mouth. So the people let set it adrift downstream.

Adi, nokorulun it karabaw diri kabarasan, milom tiongoy i Kinsalan Bulan sid weeg do managow. Pamanaw i Kinsalan Bulan sid weeg do managow, rumikot i Kinsalan Bulan sid weeg, rumikot no it karabaw. Kadung nokito di Kinsalan Bulan it karabaw dot murulun, dot maasangab di bunga, modtuy pogiad i Kinsalan Bulan, dot tadpom mogkorudu i babanar kabarasan i Kinsalan Bulan do mogiad dot monongko- "Tidi ku, tidi ku," ka. Jadi apo diiri nakapanagow iri tu, okowii o mogiad tu osianan dit tidi yo dit napatay.

Jadi, uli po i Kinsalan Bulan sid walay dot, pineelo dit sawo yo dot minatay it tidi yo. It sawo di Kinsalan Bulan diri nga, kadung nelaan dot napatay it karabaw, it tidi di Kinsalan Bulan, ponginloow no dot tulun dot minongoy dit karabaw sid weeg. Ontok ko i bunga dit sasangabon dit karabaw om nanu di Kinsalan Bulan om akano no. Naakan yo peri, polobongo no it tidi yo sid natad dit walay yo.

Sosodoy sasarap i Kinsalan Bulan dot momiara dit lobong di tidi yo, it karabaw. Warot iso tadlaw, milom nokokito i Kinsalan Bulan dot waro sinumuni sid timpak dit lobong dit tidi yo dot songinan no kabarasan. Mangay piara'o di Kinsalan Bulan kabarasan iri om kagayo nga kayu. Jadi om kanaru i kayu kabarasan om ponguwa nga; kimanis, tawag, longguway. Borogiyany nopo ot jinis dot kosukupan siri kabarasan. Tongo tandus om tongo karis nga waro-i siri.

Jadi intangay di Kinsalan Bulan kabarasan soreêed sawat dit tuntu dit kayu nga waro ot songinan ot tuwa dot agayo om obulugu kabarasan. Jadi om korikot noono

Sementara itu, setelah mayat Sang Kerbau dihanyutkan, tiba-tiba pula si Sinar Bulan hendak pergi ke sungai untuk mengambil air. Lalu, Sinar Bulan pun segera pergi ke sungai untuk mengambil air, namun baru sahaja Sinar Bulan tiba di sungai, mayat Sang Kerbau juga hanyut ke tempat itu dengan mengacip bunga di mulutnya. Sinar Bulan terus menangis dan meraung, "Ibu saya! Ibu saya!" raungnya. Sinar Bulan tidak jadi lagi mengambil air kerana dia asyik menangis, kerana dia sangat kasihan melihat ibunya yang sudah mati.

Setelah itu, Sinar Bulan pulang ke rumah untuk memberitahu kepada suaminya bahawa ibunya sudah mati. Suami Sinar Bulan pula, apabila dia mengetahui bahawa Sang Kerbau iaitu ibu kepada Sinar Bulan sudah mati, dia terus memanggil orang untuk mengambil mayat Sang Kerbau di sungai. Berkenaan dengan bunga yang masih terkacip pada mulut Sang Kerbau itu, Sinar Bulan telah mengambilnya dan memakannya. Setelah Sinar Bulan memakan bunga itu, diapun lalu menguburkan mayat ibunya di depan halaman rumahnya.

Pagi dan petang Sinar Bulan mengemaskan kubur ibunya. Pada suatu hari, tiba-tiba Sinar Bulan ternampak ada sesuatu yang tumbuh di atas kubur ibunya, tapi hanya satu sahaja. Sinar Bulan terus menjaganya, dan apabila ia sudah besar, rupanya yang tumbuh itu ialah sebatang kayu. Apabila kayu itu sudah tinggi dan berbuah, ia menghasilkan buah yang berbagai-bagai jenis, iaitu; gong dua jenis, bekas menyimpan beras yang diperbuat daripada tembaga, lembing dan juga keris pun ada di situ dan bermacam-macam lagi barangan yang lain.

Lalu Sinar Bulan memandang ke atas, dan dia melihat ada satu benda bulat yang berada di hujungnya dan benda itu sangat besar. Bila saja buah-bauh yang lain itu gugur dan jatuh ke

After the Buffalo had been carried downstream by the current, suddenly Moonlight had a desire to go to the stream to fetch water. Moonlight went to fetch water, and arrived at the water right when the Buffalo was floating past. When Moonlight saw the Buffalo floating with flowers in her mouth, she immediately began to cry, bitterly mourning and wailing, saying, "My mother, my mother." She forgot fetching water, because she cried and cried because she felt sorry for her mother who had been killed.

Moonlight went home and told her husband that her mother had died. When Moonlight's husband learned that the Buffalo had been killed, that is, Moonlight's mother, he called some people to take the Buffalo out of the water. As for the flowers that the Buffalo was still carrying in her mouth, Moonlight took them and ate them. After she had eaten them, she buried her mother in the yard of her house.

At sunrise and sunset Moonlight tidied up the grave of her mother, the Buffalo. One day, Moonlight noticed something growing on her mother's grave, but it was only one plant. Moonlight looked after it and when it had grown it turned out to be a tree. When the tree was already tall and bearing fruit, it produced all kinds of fruit: small gongs, large gongs, and brass boxes. It produced various items, also including spears and daggers.

Then Moonlight looked all the way up to the tip of the tree and saw one big round fruit. When came time for gathering fallen fruit,

dit mongoloo iri kabarasan, puuwon di Kinsalan Bulan it tongo barang dit lumoo om patagon yo, i tongo tawag, kimanis no kabarasan o lumoo, tongo gadur, borogiyany no i lumoo. Nu po dñiri nga akaya dñiri kabarasan i Kinsalan Bulan ka.

Adi, korongow di Mata-ari iri dot akaya i Kinsalan Bulan, onгой siri mokirila di Kinsalan Bulan dot mokiloo. “Ongoy-i silo pomuu-i,” ka di Kinsalan Bulan. Kinam momuu i Mata-ari kabarasan di tongo kosukupan dit noloo, om susungkad i tongo tandus om sungkad kiawi i nunu nopo i sinjata dit ongo-tarom; it tongo karis, om tongo dangol om kosungkad sid koyuwan di Mata-ari kabarasan nga minatay i Mata-ari. “Kuoyon tekaw no,” ka di Kinsalan Bulan, “ikaw not aa-koh momoduli do tidi nu, mongobingung koh do tidi,” ka di Kinsalan Bulan.

Jadi, suway ko tadlaw, indaday no di Kinsalan Bulan kabarasan i tuwa dit agagayo sid sawat diri do lumoo. Kadungko noloo iri, owito no di Kinsalan Bulan muli sid walay. Kadung-ko noowit di Kinsalan Bulan kabarasan iri muli, aso pineeyanan, sid toodopon yo. Tadpom aa koyuyuu. Dadi, lata kam lata komimiyo i tuwa diri om kalata kabarasan nga iso tongondu do tangulun no kikiro kotutuo di tongondu. Om kosoliwan nga okon-ko isay, i tidi di Kinsalan Bulan om i Mata-ari dot sinumiliw dñiri dot tulun.

Jadi iri no komoyon dot tangan dot kenong do siriban kokikiro dot woyoon do tulun kikiawi.

tanah, Sinar Bulan memungut barang-barang itu, iaitu dua jenis gong dan macam-macam lagi. Apalagi, Sinar Bulan menjadi kaya.

Beberapa lama kemudian, Matahari mendengar bahawa Sinar Bulan sudah kaya, maka pergilah si Matahari kepada Sinar Bulan dan meminta izin kepada Sinar Bulan untuk memungut buah pokok yang ada pada kubur ibu mereka, “Pergi saja di sana, dan pungut saja buahnya,” kata Sinar Bulan. Lalu pergilah si Matahari memungut barang-barang yang jatuh. Akan tetapi, apabila segala jenis senjata yang tajam jatuh, iaitu, lembing, keris dan parang, dengan tidak semena-mena senjata-senjata itu telah mengena pada tubuh Mata hari sehingga dia mati. “Rasakan,” kata Sinar Bulan, “Kaulah yang tidak mahu mepedulikan ibumu sendiri; kau sengaja buat ibu bingung,” kata Sinar Bulan.

Lalu pada hari yang lainnya, Sinar Bulan menunggu buah yang besar itu gugur dan jatuh ke tanah. Bila buah itu sudah jatuh, Sinar Bulan memungutnya dan membawanya pulang ke rumah. Kemudian, Sinar Bulan meletakkan buah itu di tempat tidurnya. Sinar Bulan sangat sayang kepada buah itu. Tiba-tiba, buah itu merekah dengan sendirinya dan terbelah dua. Di dalam buah itu kononnya, ada seorang perempuan yang separuh umur. Dan perempuan itu kononnya adalah ibu kepada Sinar Bulan yang menjelma menjadi manusia.

Jadi inilah maksud cerita rakyat ini yang seakan-akan satu perumpamaan yang baik untuk dijadikan teladan oleh semua orang.

Moonlight collected the goods that fell down and stored them away, large gongs, small gongs and brass goblets; all kinds of valuable items fell down from the tree. So Moonlight grew rich.

When Sun heard that Moonlight had become rich, she asked for permission from Moonlight to gather some of the falling fruit. Moonlight said “Sure, go and collect some fruit.” Sun proceeded to collect the items that fell off the tree, but spears and all kinds of sharp weapons were falling off the tree and planting themselves in the ground; daggers, bush knives etc. Then they pierce the body of Sun and she died. “You got your just deserts,” said Moonlight. “You never cared for your mother, and you intentionally upset her,” said Moonlight.

On a later day Moonlight was waiting for that huge fruit to fall from the top of the tree. When it had fallen, she took it home. After she had taken it home, of all places, she set it on her bed. She was inseparable from the fruit. The fruit split like they normally do, and when it had split there was a middle aged woman inside, about the age of Moonlight. She stepped out of the fruit and it was none other than the mother of Moonlight and Sun, who had now become a human being.

So then this is the moral of the story: it is a parable of the kind of lives everyone should lead.

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