

**THE LEGEND OF TELAGA ALAM
BANYU BATUAH**
Legenda Telaga Alam Banyu Batuah

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THE LEGEND OF TELAGA ALAM BANYU BATUAH

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Legenda Telaga Alam Banyu Batuah

CERITA RAKYAT DARI KALIMANTAN SELATAN

Ditulis oleh
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LEGENDA TELAGA ALAM BANYU BATUAH

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1. KESUSASTRAAN RAKYAT-KALIMANTAN
2. CERITA RAKYAT-KALIMANTAN SELATAN

Foreword

Literature work is not only series of word but it also talks about life, both realistically and idealistically of human. If it is realistic, the literature work usually contains life experiences, good model, and wisdom which have been added various style and imagination along with it. Meanwhile, if it idealistic, the literature work contains moral lecture, good character, advices, philosophical symbols, culture and other things related to human life. The life itself is very diverse, varies, and full of various problems and conflicts faced by humans. The diversity in humans life also affects to the diversity of literature work because the contents are inseparable from civilized and dignified humans life.

The literature works that dealing with life utilizes language as medium of deliverance and imaginative art as its *cultural land*. On the basis of the language medium and imaginative art, literature is multidimensional and multi-interpretative. Using language medium, imginative art and cultural dimension, literature deliver messages to be reviewed or analyzed from various perspectives. The outcome of that perspective depends greatly on who is reviewing and analyzing with various socio-cultural and knowledge background. There is a time when a literary reviewer reviews from the point of view of metaphor, myth, symbol, power, ideology, economy, politics, and culture can be refuted by other reviewers who see from perspective of sound, referent, or irony. Even so, Heraclitus said, "However opposite they work together and from different directions, the most beautiful harmony emerges".

There are many lessons that we can get from reading literature, one of which is reading folktales that are adapted or reprocessed into children's stories. The results of reading literature always inspire and motivate readers to be creative in finding something new. Reading literature can trigger further imagination, open enlightenment, and add insights. For this

reason, we express our gratitude for the processors for the story. We also express our appreciation and gratitude to the Head of the Coaching Center, Head of the Learning Division, and Head of the Subdivision of Modules and Teaching Materials and staffs for all the efforts and hard works carried out until the realization of this book.

Hopefully this storybook is not only useful as a reading material for students and the community to foster a culture of literacy through the National Literacy Movement program, but also useful as an enrichment of our knowledge of past life that can be utilized in addressing current and future life developments.

Jakarta, June 2016

Regards,
Prof. Dr. Dadang Sunendar, M. Hum.

Preface

Alhamdulillah, this story can be completed. The story chosen to be retold is expected to enrich national and cultural insights. The legend of Telaga Alam Banyu Batuah shows a glimpse of the life journey of a chosen human as a helper to many people. A humanistic heroic with a down to earth heroic story. The chosen human and natural wonders are media that shows all the infinite goodness of grace that comes from God Almighty.

On this occasion, the author would like to express his deepest gratitude to the Head of the Center for the Development and Cultivation Agency of the Ministry of Education and Culture who gave the opportunity to the author to take up the story from the Tanah Laut District, South Kalimantan.

Infinite thanks, the writer conveyed to the community leaders of the place where the character and this story was brought upon. To the family and friends of South Kalimantan Language Office who gave support in completing this writing. At last, hopefully, what is produced can be valued as a dedication to the nation and God.

Banjarmasin, April 2016

Hestiyana

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THE LEGEND OF TELAGA ALAM

BANYU BATUAH

1. *Dayak Meratus* Tribe

Once upon a time, there was a small village inhabited by a small group of people. The population consisted of several families, most were related to one another. These people lived at the foot of a mountain range now known as Bajuin Mountains. According to legend, these people belonged to Dayak Ngaju tribe from Meratus Mountains. They were called Dayak Biaju people.

The people of Banjar Kuala called Dayak Meratus tribe Biaju or Dayak Biaju, while the people of Banjar Hulu called the tribe Dayak Bukit. Dayak Meratus tribe earned their living through farming, cultivating rubber tree field, and gold mining.

Dayak Meratus was a collective name for a group of Dayak sub-tribes that lived along Meratus mountain range in South Kalimantan. There were several other names for this tribe, including Ukit, Buket, Bukat, or Bukut. Dayak Bukit tribe inhabited several sub-districts along Meratus mountain range, which spanned over Banjar, Tapin, Hulu Sungai Selatan (HSS), Hulu Sungai Tengah (HST), Balangan, Tabalong, Kotabaru, and Tahan Laut Regencies.

The sub-tribes of Dayak Meratus were Dayak Pitap, Dayak Alai (including Dayak Labuhan, Dayak Atiran, Dayak Kiyu, Dayak Juhu), Dayak Hantakan, Dayak Labuan Amas, Dayak Loksado (including Dayak Amandit), Dayak Harakit (including Dayak Tapin), Dayak Paramasan, Dayak Kayu Tangi, Dayak Bangkalan, Dayak Sampanahan, Dayak Riam Adungan, Dayak Bajuin, and Dayak Sebamban Baru.

These people preferred to be called Dayak Meratus to Dayak Bukit, because they lived in Meratus mountains area. Most people thought that Dayak Bukit meant 'the people of the mountain', even though in local language, 'bukit' meant 'root'. Dayak Bukit actually meant the first group of people or families, the root of future societies.

Meratus was a mountain range that ran in the middle of South Kalimantan Province, extending for ± 600 km² from the southeast and curved to the north until it reached the border of East Kalimantan.

Today, people cultivated rubber tree fields and rice fields along Meratus area.

Geographically, Meratus mountain range was located between 115° 38' 00" and 115° 52' 00" east longitude and between 2° 28' 00" and 20° 54' 00" south latitude. Meratus mountain range

stretched along eight regencies in South Kalimantan Province; i.e. Banjar, Tapin, Hulu Sungai Selatan, Hulu Sungai Tengah, Balangan, Tabalong, Kotabaru, and Tanah Laut regencies.

Meratus mountain range was categorized as sub-montane forest region. It was rich with natural resources, and had high bio-diversification. Its dominant vegetations were White Meranti (*Shorea resisona*), Red Meranti (*Shorea leprosula*), *Agathis*, *Canarium*, *Phoebe*, *Durian*, *Gerunggang*, *Kempas*, and *Belatung*.

2. The Mysteries of Meratus Mountains

Meratus Mountains, like other places, offered some mysterious stories. Dayak Bukit tribe, that inhabited forests on both sides of Meratus Mountains, also had their own stories about the mountain range. They believed that there were indeed one hundred mountains in Meratus Mountains. However, should you tried to count them, you would only find up to ninety-nine mountains. The last mountain, the highest one in the range, was an invisible mountain.

This invisible mountain was the kingdom of the spirits. From its foot to its top, there were seventeen levels. Stories from the elders mentioned that the Emperor Meratus lived at the top of that mountain, and no one could see it without the Emperor's consent.

They believed that there was a vast plain at the top of the mountain. The Emperor's palace was on that plain. The Emperor's family and soldiers all lived in the palace. The kingdom of Emperor Meratus was not the only invisible kingdom there. There were numerous smaller kingdoms around it. All of them were invisible.

The spirits from Meratus Mountains often went to various cities. They mostly disguised themselves as people from Dayak Bukit tribe. In the city, they would trade high quality eaglewood barks. They also often brought uncut precious stones, such as *kecubung*

or *yakut*. They exchanged these goods with tobacco, salt, perfumes, and even pearls.

Another mysterious story from this area involved a troop of soldiers.

Once, a traveler who often went into the forests in Meratus area claimed that he had met several huge men with red brown hair. Their attire seemed foreign. These men were followed by a troop in uniform. However, when the traveler tried to investigate and follow them, they disappeared into thin air.

Local people who lived along the mountain line also told the same story. They often saw these mysterious people. The troop carried full weapon, including swords and firearms. However, when anyone tried to follow them, these people would disappear. Some people believed that they were spirits of a troop of foreign soldiers who was missing in the forests hundreds of years ago.

These mysteries had never been solved.

3. The Origin of Bajuin Village

Meratus Mountains had rich natural resources. Rumors had it, a boy once played in a river and found diamonds and lumps of gold in the face of cliff on the river banks.

There was a small village at the foot of the mountains. It was led by a respectful and influential man. He was courageous, powerful, and respected by all. He always protected his people from all dangers, whether wild animal attacks or other tribes. The people called themselves Biaju tribe, and the village was named after it. The village was called Bajuin.

Near Bajuin Village, there were several gold mines. The people made their living from those mines. Nowadays, the mines could be found around the regions of Tanjung, Puyau Lake, Apukan, Daladak, Sawang Lake, Marliah Lake, Sakatalu, Palimpau Buluh Hill, Sakupang, Luluhan Jawa, Juba Lapar, Batu Banteng, and Pantaian. These gold mines were believed to be the treasure of a man called Nuin.

4. Nuin and Datu Pujung

At the time, many people came from Central Kalimantan to Meratus Mountains. One of them was Nuin. Nuin was a gold miner who was skillful in crafting jewelries, such as necklaces, bracelets, rings, and earrings.

The people loved such jewelries. Nuin became rich because he possessed many jewelries and a huge ship with full facilities. He used the ship to go along the river.

One day, a guest came to Nuin, asking for a job. He wanted to work as a miner for Nuin. Nuin welcomed the man with open arms. The man was handsome and muscular. He worked for Nuin and lived in his house. Soon, they became close friends. They did everything together, from mining gold to hunting animals for food.

The man was called Pujung. He was a diligent man. He helped Nuin in his workshop, crafting the jewelries. Every day, Pujung got up early to clean the house and cook. He also slept later than Nuin. He did it as a token of gratitude because Nuin had allowed him to stay there.

The two friends were well-liked by the people because they were always nice to everyone. Nuin was never reluctant to help people with his wealth. Anyone who came to his house asking for a favor would not return empty handed. That was why the people loved

Nuin.

One day, Nuin and Pujung sailed in Nuin's ship to find a new spot for fishing. After they found an area where there were a lot of fish, Nuin threw the anchor. Pujung helped him preparing the equipment for fishing.

"I hope we can catch many fish today, Nuin!"

"Me too, Pujung. Why don't you fish over there? I'll stay here, under the tree."

"Sure," Pujung replied and moved to the place Nuin indicated.

After fishing all day and caught enough fish, they returned home.

"Wow, I didn't think we could catch this much," Nuin said to Pujung.

"Yes, it'll last us for days," Pujung replied.

"Let's go home, then. The sun almost set!" Nuin said.

They then sailed upriver to Nuin's house. Along the way, they conversed and joked around. The birds and monkeys on the trees above them watched how close the two friends were.

However, one day, the two friends argued. Nobody knew why, but their argument intensified, and they fought for the first time. They seemed to forget about their friendship. They did not care

about all the experiences they had shared together.

This fight showed that the two friends were very powerful. Both Nuin and Pujung had exceptional skills and were experts of martial arts. They fought for so long without any indication that one would defeat the other. At one point, Nuin realized that this fight was fruitless. He began to see that it would end in death, and Nuin did not want that to happen to his friend.

Nuin finally decided to run away. He took his ship and sailed towards Pantaian Mountain. Legend had it that they fought continuously for days and it had brought them to various areas in the region. It was believed that they fought in Bajuin River, Batu Bacancang, Batu Cirit, Batu Benteng, Batu Penginangan, Batu Bokor, Batu Pahampangan, Batu Sawar, Gapit Condong Mountain, and Sakupang Mountain.

5. The Beauty of Bajuin

The scenery in Bajuin Village, even today, was very beautiful. It was all green as far as eyes could see. The air was cool because there were a lot of trees and there was no air pollution.

Many animals lived in this area, including *warik* (monkey) and birds. In addition, wild orchids grew here and there in the forest. Another unique vegetation in this area was the *Rafflesia arnoldi*, a rare huge smelly flesh-eating plant.

The village was surrounded by big mountains. The green forest and the yellow rice fields created a magnificent sight made anyone felt grateful that God had created this beautiful area.

Around the village, there were huge rocks that hung from a cliff. Water trickled on and around them. These rocks were separate from the rocks below them, as if they had fallen from the sky. From afar, the mountains looked blue and green. It was very beautiful. With such a beautiful scenery, it was no wonder that everyone wanted to keep it lush.

The scenery in Bajuin Mountains had become a tourism site in Tanah Laut Regency. The people show their gratitude to God, who had created such extraordinary beauty, by maintaining the natural order of things. They kept the forest green and ensured that the surrounding environments would not destroy the forest.



In addition to its beautiful forest, Bajuin Mountains was also famous for its waterfall. The waterfall was also one of the primary tourism sites in Tanah Laut Regency.

The beautiful forest and the waterfall were reason enough for people to be grateful and to take care of the environment.



6. Bajuin Waterfall

Bajuin Waterfall could be found at the foot of Meratus Mountains. Its exact location was Sungai Bakar Village, Pelaihari Sub-district, around ten kilometers from the capital of Tanah Laut Regency and around 75 kilometers from Banjarmasin, the capital of South Kalimantan Province.

In this region, there were four exotic waterfalls. They were of different heights. The first waterfall was 25 meters high, the second was 17 meters high, the third was 37 meters high, and the last was around 18 meters high.

If we looked at these waterfalls, we could see that the highest waterfall was more beautiful than the ones below it. The sound of the falling water and the wind on the leaves created a beautiful music.

The waterfall ran from a water source at the highest peak of Bajuin Mountains. The people believed that the water source, and water running between the rocks around it, possessed amazing properties to heal various illness. They called this water source '*banyu batuah*', literally meant 'water of good luck' or 'efficacious water'.



People from Pelaihari and other areas came to this spot to take some water home. They believed the water could cure anyone from whatever illness and diseases, particularly if the disease was caused by supernatural force.

In addition to its healing properties, *banyu batuah* was also believed to possess the power to make anyone look young. Many people came there just to wash their face, believing that it would make them to always look young.

The water source between the rocks had gathered and formed a lake. Local people called it *Telaga Alam*, which meant 'Natural Lake'. Since the water in the lake was essentially *banyu batuah*, people called the area *Telaga Alam Banyu Batuah* (*Banyu Batuah* Natural Lake). Water from the lake at the peak of the mountain flowed until it reached the hanging huge boulders down below and formed waterfalls. These waterfalls were collectively called Bajuin Waterfall.

The lake had never dried up. It kept flowing and formed many small rivers which people used for their daily needs.

The people believed that the water at the peak of Bajuin Mountains had the supernatural properties to heal whatever illness. This belief came from a local legend.

7. Generous Merchant

There was a boy in a rich family who had been suffering from a high fever for days. His throat had also swollen, making it impossible for him to speak. He was five at the time.

The boy had grown normally like other children up to four years old. However, when he was just about to turn five years old, he suffered from a very high fever and throat inflammation. Since then, he lost his ability to speak. Only after he drank some *banyu batuah* from Bajuin Mountains was his illness cured. He finally could speak again.

The rich family lived in a village, quite far from Bajuin Village. The father was a very generous merchant who always helped other people. In fact, everyone in that family was generous and kind.

The merchant was kind to everyone. He frequently gave food to the poor. One time, when he was traveling to another village to find a healer for his son, he met an old man. The old man was starving. The merchant gave his food to the old man. He chose not to eat so that he could help others. It was rare to find a man that kind. Everyone should have tried to be like him.

Since the five-year-old boy fell ill, everyone in the village was sad. They felt sorry for him and for his father. He was the only male descendant of the merchant, the only heir to his businesses.



The boy was born as a normal and healthy baby. As he got older, he grew to be an active and smart boy. It all changed when one day he suffered a high fever. Somehow, the fever had caused his throat to swell. It was difficult for him to swallow, let alone to speak.

Everyone in the family loved the boy. He was spoiled because he was the only boy in the family, who one day would inherit his father's businesses. He had an older sister who loved him very much. Every day, they played together. They were nearly inseparable, until the boy fell ill. His family was devastated because his fever did not abate for a long time.

The villagers thought that the boy was being cursed by someone who was jealous with the merchant. He was put under a spell. That was why no medicine could cure him from the fever. If it was true, the people could not understand how someone could do such a thing. The merchant and his family were good people. They were generous and humble. Every time there was an event in the village, the family would always help. They not only donated money, but also helped directly, working alongside everyone.

The merchant and his family had tried to find the best medicine and healer everywhere. They tried to give the boy traditional remedies, such as ointments and herbal medicine. They brought in the best healers in the area. However, none had worked.

The merchant went to the most famous healers and shamans recommended by many people. He visited many villages to find them. He also went to isolated places to find rare herbs that might cure his boy. However, none of the healers and shamans could heal the boy, neither could the medicine. In fact, it got even worse.

One night, the merchant had a strange dream. An old man came to him in the dream, introducing himself as the ruler of Meratus Mountains. The old man told him that the only way to cure the boy was to give him water from the first water source at the peak of Bajuin Mountain.

However, it would not be easy to get the water. The peak was guarded by spirits that demanded several requirements to be satisfied before they would let someone take the water. In addition, the old man also said that the merchant should ask for permission from the powerful leader of Biaju people at the foot of the mountain.

The water should only be taken at midday, when the sun was at its peak. Only one man could take the water from the lake and he should be courageous since there would be a lot of obstacles along the way.

As soon as he woke up, the merchant told his family about the dream. They finally decided to follow the old man's instruction

since it was their only hope. The merchant then sent someone from the village to meet the powerful leader of Biaju people and ask for permission. He also told the man to ask what requirements were needed to get the efficacious water.

The emissary set off to do his task. Once he arrived at the foot of Bajuin Mountain, he asked around to find the man he was looking for. He finally found the powerful leader of Bajuin people. He told the revered leader that he was sent by the merchant whose little boy was ill. He also told him about the merchant's dream.

Once the leader of Biaju people heard the man's explanation, he gave his permission. The merchant was allowed to come or send someone to take the water. However, there were several requirements that should be fulfilled first. The merchant, or whomever he sent, should bring a black hen, seven different flowers with different colors, and three tree seeds to be planted at the peak of the mountain.

8. Halaban's Journey to Get *Banyu Batuah*

The emissary agreed to fulfill the requirements. Since he was given full authority to speak for the merchant, he thought it would be better if he agreed straight away, instead of returning to the village and asked the merchant first. He asked if there was someone among the people of Dayak Biaju tribe who could help him. A young man named Halaban, who was the eldest son of Biaju leader, agreed to help him. The emissary promised Halaban that he would be given proper rewards for his help.

On the chosen day, right when the sun was at its peak, Halaban began his quest. He climbed Bajuin Mountain to get the water from the first water source to cure the merchant's son. Halaban equipped himself with a traditional Biaju weapon, a long machete in a leather sheath. The weapon would protect him from wild animals that might attack him on his journey.

He also brought a *butah* (a big rattan basket carried on one's back) filled with the requirements he needed. *Butah* was traditional craft from South Kalimantan.

Bajuin Mountain had three levels from the bottom to the top, and the water source Halaban was looking for was at the top of the highest level. On his climb to the top, Halaban faced many obstacles. At the first level of the mountain, near the lowest waterfall, he met a huge white monitor lizard. Strangely, the

lizard was capable of human speech. It asked Halaban why he came to the mountain.

“The sun is so hot, yet you are climbing the mountain. What are you looking for, young man?” The monitor lizard greeted Halaban.

Halaban was startled, not expecting a lizard could speak like a man. Even though the lizard asked him in a friendly tone, Halaban was too surprised to speak.

“People call me White Monitor Lizard,” the animal said, “please answer my question, young man.”

“I am here in a difficult quest, White Monitor Lizard,” Halaban replied. White Monitor Lizard then asked another question with its croaky voice.

“What is your quest, young man?”

“I am tasked to take some water from the first water source at the highest peak of Bajuin Mountain!”

“What is it for?” White Monitor Lizard asked.

“The water is to be given to a little boy who is currently suffering from a strange fever,” Halaban replied.

“Tell me about the fever,” White Monitor Lizard was curious.

“He suffered from the fever for days. It was very uncommon that a fever did not abate for so long. It also causes his throat to swell that he cannot speak anymore,” Halaban explained.

“Well, it’s a noble quest, young man.” White Monitor Lizard said. “You can take the water, as long as you fulfill the requirements!” it added.

“What are the requirements, Lizard?” Halaban asked.

“You have to bring a piece of rope made from *bilaran* plant (a kind of vine) that grew near this waterfall.” White Monitor Lizard then continued, “Courageous man, you will need the rope to climb the steep peak of Bajuin Mountain. Bear in mind, it will not be easy to get the *bilaran* because it is guarded by a venomous cobra. You have to defeat the snake first. Do you dare to do it?”

“Whatever comes my way, I will face it. I have to bring back the water to help the little boy. I will do my best to defeat the snake, White Monitor Lizard.

I will defeat it or die trying,” Halaban said.

“You are truly brave, young man,” White Monitor Lizard said with admiration. “No wonder they send you to take the efficacious water.”



“Very well, then. I shall not hinder you for long. Go on with your quest. May God protect and help you until the end!” it added.

Halaban thanked the White Monitor Lizard that had given him advice.

“Thank you, White Monitor Lizard. I shall continue my journey.”

White Monitor Lizard said, “Good luck, young man. I hope you succeed!”

Halaban then searched for *bilaran* plants near the waterfall. He immediately found some. However, as soon as he stretched out his hands to grab it, a huge cobra hissed and lunged from the ground.

Halaban was startled and jumped back. The cobra kept coming after him. Its forked tongue slithered in and out of its mouth. It lunged with such speed that Halaban could not even see it coming. However, Halaban was a skilled fighter and martial artist. He jumped here and there to avoid the cobra’s bite.

The cobra was furious that it had failed to kill Halaban. It kept attacking, but Halaban did not retaliate. He just kept avoiding the cobra. It was because he felt guilty. He had come to the cobra’s place and disturbed it.

The venomous snake kept attacking Halaban furiously. Halaban finally had to stop it. He picked a forked branch and pitted the

cobra's head to the ground. He then picked the cobra and threw it to a bush.

Halaban deliberately let the snake go because he felt that it did not deserve to be killed. It was just natural that the cobra attacked him. He had come to its home and intruded upon its life. He felt really bad. He was worried that he had injured the cobra. Strangely, when Halaban threw the cobra, it disappeared midair.

Now that the cobra was gone, Halaban quickly got some *bilaran* vines and made them into ropes. After a few minutes of resting, Halaban continued his climb towards the second level of the mountain.

The second level was so steep and so high. Halaban had to use the *bilaran* rope to climb it. Once he got to the top of the second level, he found boulders stretching in a neat row in front of him. Water flowed on the boulders and formed a beautiful waterfall.

Halaban chose one boulder near the water stream and stretched his legs. He would climb to the third level, the highest peak where the efficacious water was, after resting for a while.

Suddenly, a huge reddish brown *bangkui* (a type of monkey) approached him. Halaban was taken aback when he saw the *bangkui*. Apparently it was the leader of its group.

The *bangkui* looked at Halaban with a wild, angry look. Clearly,

it took Halaban's presence as a threat to the peaceful life of its group. It knew Halaban came to take the efficacious water and it did not like it.

From the way it stared, Halaban knew it was ready to attack. Halaban was not intimidated. He was a brave man and he inherited his father's skills.

When the *bangkui* moved swiftly towards him, Halaban took a few steps back. Even though the beast tried to attack him, Halaban did not want to retaliate. He did not want to hurt the *bangkui* because he remembered his father's advice before he began this quest. He knew he could easily take down the *bangkui*, but he chose not to do so. His father had told him, "Remember, Halaban, whatever obstacles you find on your quest, you have to face them bravely and wisely. Perseverance will always give you good results. Remember, don't ever hurt anyone or anything. Even when you are at the end of your life, you can only retaliate to defend yourself, not to kill the opponent."

The last advice his father had given him was, "Whatever instruction you receive, from whomever it is, just do it. It will help you achieve your goal."

Halaban always listened to his father. Therefore, he only blocked and avoided the *bangkui*'s attack. He did not hit back. Seeing that Halaban did not do anything to attack it, *bangkui* felt insulted. It

got angrier and attacked him even more fiercely. Halaban kept calm and blocked every hit. *Bangkui* snarled and showed its long, jagged teeth, ready to pounce again.

Halaban let the *bangkui* attack him until it got tired. After a while, *bangkui* stopped attacking and put its head down.

It was gathering all its strength for a final attack. It then moved slowly towards Halaban. Its hands were balled in fists. It then jumped and tried to catch Halaban. It pounded and pounced with all its might, but Halaban calmly avoided all the attacks. *Bangkui* only needed one chance to finish Halaban. Once it caught him in an embrace, it would be able to break his bones and bury its long teeth on his neck.

Halaban would not give *bangkui* that opportunity. He kept moving back to avoid it until he got to the end of the cliff. There was nowhere else to run. Halaban's back touched a boulder and he knew he could not avoid the next attack. Halaban took out his machete and slashed at the *bangkui*. He only did it half-heartedly because he did not want to hurt the animal.

The machete hit *bangkui*'s right shoulder. Blood flowed from the wound. *Bangkui* could sense that this man was not a common man. He was a powerful and courageous man. It knew that Halaban could easily kill it if he wanted to.

Bangkui suddenly stopped attacking. Halaban felt sorry because

he had wounded the animal. *Bangkui* stepped back and let Halaban continue his journey. When Halaban moved to climb the last mountain, *bangkui* suddenly talk.

“Oh, powerful man, I’m sorry I have attacked you,” it said. “If I may ask, why do you climb this mountain and risk your life like that?” it continued.

“I’m sorry because I have wounded you,” Halaban said sincerely. He then explained why he had come to that place.



“I come from a village at the foot of this mountain. My father told me to take some water from the first water source at the highest peak of this mountain,” Halaban said. “We will use the water to cure a boy. He is suffering from a high fever and throat inflammation that have caused him to lose the ability to speak. It is believed that drinking the water is the only way to cure him.”

“Very well, young man. Since you have defeated me, I’ll allow you to climb to the top. You can take the water,” *bangkui* said.

“I admire you, young man. You are brave and powerful, yet you are so kind. You could have defeated me easily from the beginning but you chose not to attack me.

You even apologized after rightfully wounded me. I thank you for your kindness. Your parents must be proud to have a good son like you,” it added.

“Remember, young man, even though we are wild animals, we never want to pick a fight with human. It’s human who does bad things to us. They destroy our home.”

Halaban listened to *bangkui* intently. *Bangkui* then continued, “I am the leader of animals in this region. You have to know that no one has ever been able to defeat me. Every animal here is under my command. Every human who ever set foot in this place had to go home in defeat. You are the first person to ever win against me. Not only are you brave and powerful, you are also kind and

humble. That's why you win."

"Why didn't you retaliate when I attacked you?" Bangkui asked. It was still curious.

"I'll never do that, *bangkui*. I will never hurt, let alone kill, other creatures. Besides, my father told me to persevere in this quest. He also told me not to harm or hurt other creatures. It's my duty as a son to follow his advice," Halaban said.

"You are indeed a good man. Well, before you continue your journey, can I ask you a favor?" *bangkui* asked.

"What is it, *bangkui*?"

"I need you to find some golden snails in the waterfall. I need them to heal my wound. Can you please help me?"

"Of course. It's the least I can do after wounding your arm," Halaban said.

"Don't worry about that. It's my own doing. I deserve it. It's not your fault, you just defended yourself. Besides, it'll heal as soon as I get the golden snails!" *bangkui* said.

It was not easy to find the golden snails. Halaban searched all over the place before he finally found some in a lake under the second waterfall. Halaban gathered some golden snails and gave them to *bangkui*.

After that, Halaban continued his journey. He climbed the last level to get to the highest peak. As he climbed, Halaban heard *bangkui* telling him to be careful. The beast also reminded him to never look down while he climbed. It was one of the taboos in the area.

Halaban climbed the cliff using the *bilaran* rope. It was a long and hard climb. Halaban used all his strength to get to the top of the mountain. As soon as he arrived at the highest peak, he heard a voice asking him a question. The disembodied voice did not discourage him, however. Halaban listened to the voice, which sounded like an old man, reminding him that he could not come to that place without permission.

“Young man, who are you and what are you doing here? You come without our permission.”

“I beg your forgiveness for my impudence,” Halaban said.

“No one can come here without permission. You have to fulfill some requirements to obtain our permission,” the voice said menacingly.

“I offer you my deepest apology. I am asked by my father to take some water from the first source of water over there,” Halaban said politely.

“You can take the water only after you present the offerings.”

“What offerings should I give to get permission?” Halaban asked.

“You have brought them all in your basket. Now, listen to me. Put the seven kinds of flowers on the boulder and let the black hen go in the shrubberies.”

“What about these seeds?” Halaban asked.

“Plant them near the lake at the peak of this mountain. They will grow and thrive with other trees!” the voice said. “Now, tell me your name, young man!”

“My name is Halaban!” Halaban said respectfully.

“Very well. Since you plant the seeds, name the trees with your own name. You shall call them Halaban tree from now on!”

“Once you plant the seeds, the water will come out between the rocks. That’s the water you have been looking for!” the voice said.

Halaban quickly performed the instructions. He put the flowers on the boulders, then let the black hen go in the forest. He then planted the three seeds he had brought. He remembered that those trees should be called Halaban tree.

After he had done everything, the disembodied voice said, “Halaban, that water is very clear and cool. It has the powerful properties to cure any disease and heal any wound. Go on and

take as much as you need. May it serve you well!”

Halaban then filled a big flask with the efficacious water.

9. *Telaga Alam Banyu Batuah*

After taking enough water, Halaban quickly went down the mountain. He climbed down very carefully; he did not want to lose the water. As soon as he arrived in his village, Halaban gave the flask to the merchant. Everyone welcomed him with a loud cheer. The merchant and his family had come to the village to wait for Halaban and the efficacious water. They had prayed for Halaban's safe return because they knew how dangerous the journey was.

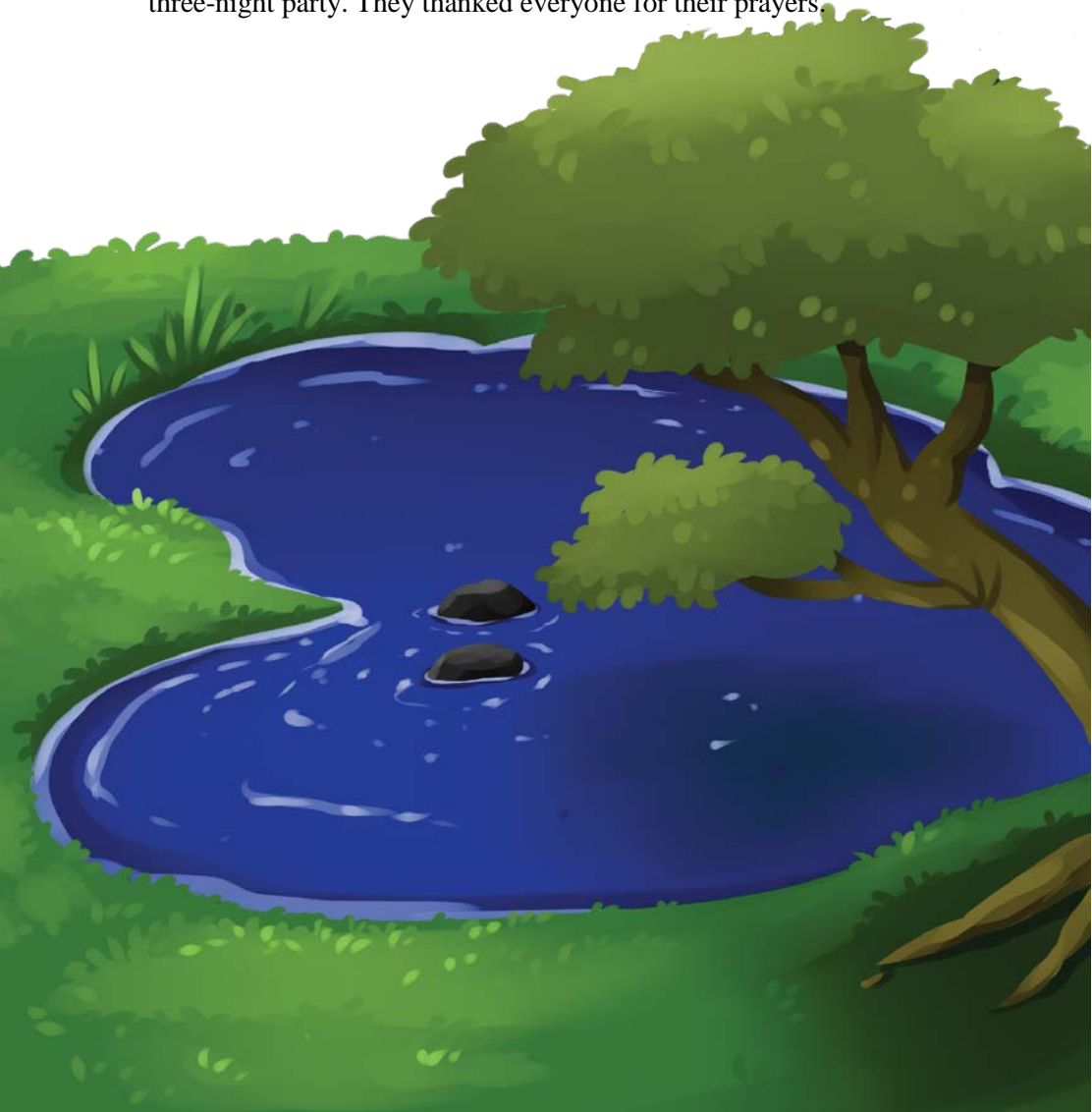
Everyone admired Halaban's bravery and skills. He had risk his own life to get the efficacious water. It was not an easy task to climb the steep cliff to get to the top of the mountain. He had also faced many challenges and obstacles. Not everyone could do it. When they saw Halaban running down the road to the village, a loud cheer of joy erupted all over the village. The merchant and his family thanked Halaban over and over again. They gave him some rewards for his help, even though Halaban did not expect anything.

Once the boy drank the water that Halaban brought, he began to heal. His fever abated. His temperature returned to normal and the swelling in his throat disappeared. He was finally cured and able to speak again.

The merchant and his family were very glad knowing that the boy

had recovered. They thanked God for giving the boy his health back through the efficacious water. They also thanked Halaban and his father who had given them tremendous help.

The merchant then held a ceremony to celebrate the boy's recovery. They invited every villager to the three day and three-night party. They thanked everyone for their prayers.



The news of the boy's recovery after drinking the efficacious water spread all over the land. People began to believe that *banyu batuah*, the efficacious water, from Bajuin Mountain could heal any illness. God had created the water as a way to cure people.

To this day, people still believed the healing power of *banyu batuah*. The water had formed a lake at the peak of Bajuin Mountain. People who lived near Bajuin Mountain, and many people from other regions, often climbed the mountain and visited the lake to get *banyu batuah*. They called the lake *Telaga Alam Banyu Batuah*.

The Author



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Riwayat Pendidikan Tinggi dan Tahun Belajar

1. S-2: PBSID Universitas Lambung Mangkurat Banjarmasin (2006)
2. S-1: PBSID Universitas Lambung Mangkurat Banjarmasin (2001)

Judul Penelitian dan Tahun Terbit (10 tahun terakhir)

1. Perilaku Semantis Adjektiva Bahasa Banjar Hulu
2. Tindak Tutur dalam Proses Penyidikan Pidana di Polsekta Banjarmasin Utara (Kajian Pragmatik)
3. Analisis Kohesi Gramatikal dalam Wacana Cerpen “Kai Iyus” Karya B. Sanderta
4. Pemakaian Reduplikasi Ketidaktentuan dalam Cerpen Bahasa Banjar
5. Ketidaktepatan Penggunaan Kaidah Bahasa Indonesia pada Kain Rentang Ucapan Selamat Menunaikan Bulan Puasa Tahun 2010 di Kota Banjarmasin
6. Penggunaan Bahasa Indonesia dalam Ranah Kepolisian di Media Luar Ruang
7. Kepopuleran Cerita Si Kancildan Cerminan Nilai Moral dalam Kumpulan Dongeng Si Kancil
8. Analisis Wacana Lirik Lagu Populer “Buka Dikit Joss” Karya Eny Sagita dan “Kereta Malam” Karya Rhoma Irama (Tinjauan Aspek Gramatikal, Leksikal, dan Kontekstual)
9. Analisis Wacana Lirik Lagu Populer “Sakitnya Tuh di Sini” Karya Tjahjadi dan Ishak (Tinjauan Aspek Gramatikal, Leksikal, dan Kontekstual)
10. Fungsi Legenda Telaga Alam Banyu Batuah (Asal- Usul Air Terjun Bajuin) pada Masyarakat di Kecamatan Bajuin
11. Tindak Tutur dalam Transaksi Jual Beli Pedagang Batu Akik di Kota Banjarbaru

12. Fungsi Legenda Asal-Usul Gunung Khayangan pada Masyarakat di Kabupaten Tanah Laut
13. Pemakaian Gaya Bahasa Slogan Iklan Produk dalam SKH Banjarmasin Post
14. Analisis Wacana Lirik Lagu ‘Paris Berantai’ Ciptaan H. Anang Ardiansyah (Tinjauan Segi Tekstual dan Kontekstual)
15. Pemakaian Konjungsi Antarkalimat dalam Cerpen Humor Bahasa Banjar
16. Penggunaan Abreviasi dalam Bahasa Banjar di Jejaring Sosial Facebook oleh Kalangan Remaja di Kota Banjarmasin
17. Campur Kode Bahasa Indonesia dan Bahasa Banjar pada Status Facebook Kalangan Remaja Kota Banjarmasin
18. Tindak Tutur dalam Transaksi Jual Beli Pedagang Buah-buahan di Kota Banjarbaru
19. Fungsi dan Makna Sastra Lisan Banjar Mahalabiu
20. Tema dan Amanat Cerita Rakyat di Kecamatan KarangIntan, Kabupaten Banjar
21. Pesan Moral dalam Sastra Lisan Banjar Dindang
22. Fungsi Dindang dalam Masyarakat Banjar
23. Fungsi Cerita Legenda Datuk Landak bagi Masyarakat Banjar
24. Nilai-Nilai Religius dalam Peribahasa Banjar
25. Fungsi Tradisi Lisan Susurungan bagi Masyarakat Banjar Hulu
26. Pelanggaran Prinsip Kerja Sama dalam Unsur Keambiguan Susurungan Banjar

27.Fungsi Cerita Riwayat Datu Bakumpai bagi Masyarakat Banjar

28.Fungsi Cerita Riwayat Datu Taniran Kandangan Bagi Masyarakat Banjar

Informasi Lain

Lahir di Banjarbaru, 21 Agustus 1977. Menikah dan dikaruniai tiga putri. Saat ini menetap di Banjarbaru. Pernah mengajar di beberapa sekolah hingga perguruan tinggi negeri dan swasta. Gemar menulis dimulai sejak menginjak bangku SLTP. Sering kali menjadi narasumber di berbagai seminar tentang kebahasaan dan kesastraan dan menjadi juri di berbagai lomba kebahasaan dan kesastraan.

The Editor

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Riwayat Pekerjaan

Peneliti Pusat Pembinaan, Badan Pengembangan dan Pembinaan Bahasa

Riwayat Pendidikan

1. S-1 Bahasa dan Sastra Indonesia
2. S-2 Manajemen
3. S-2 Pendidikan Bahasa Indonesia

Informasi Lain

Lahir di Bandung pada tanggal 21 Juli 1957. Sepuluh tahun terakhir Rini telah menyunting modul untuk Lemhanas dan lampiran pidato presiden di Bappenas. Ia juga menyunting naskah dinas pilkada di Mahkamah Konstitusi, di samping aktif menyunting seri penyuluhan dan cerita rakyat di Badan Pengembangan dan Pembinaan Bahasa.