After the death of Mo’ang Baga Ngang, the heads of the communities and domains of the country chose Alésu Mo’ang Kéu, the son of Mo’ang Baga Ngang, who lived at Bao Mékot in gemente [D, gemeente, ‘district’] Héwo Klo’ang (which is now [Gemeente] ‘Iwang Geté), to replace him. Korung (Alésu’s brother) lived at Sikka and later became komendanti and lived in Maumere.

It happened that Don Alésu did not think his rajadom to be important, rather demanding only safety and tranquility for his people, defeating rebels when necessary, and requiring the inhabitants of his realm to pay tribute to him, thereby to maintain the raja’s wealth. The nation of Sikka [then] consisted of thirty-six villages [see Appendix 2].

One day, Don Alésu was contemplating the misery and poverty of humanity, which he saw in his heart: ‘I wonder if it is true that there is a land whose inhabitants do not suffer. In every region of my domain there is the sight of people shouldering corpses to their graves’. With melancholy he often sat pondering in his heart, saying, ‘When I am able, I will sail to other lands to search for the land whose people do not die’ (the proverbial ‘land of life’, which means ‘the happy and prosperous land’).

One day he went on an excursion to Maumere, to Bebeng, near Wuring on the north coast of Flores. Suddenly he saw a trading prau that had landed at Wuring near Bebeng, which is nowadays three hours more or less from Maumere. He went to visit the captain of the prau and spoke long about this and that with the captain. It is certain he spoke in the Malay language (Bahasa

1 Note the merging of Alésu and Kéu, the names of two brothers. Elsewhere, Boer and Kondi record that Kéu lived at Bao Mékot in Krowé.
2 Boer: ‘Don Alésu did not expand the rajadom any more than required by planning so that his subjects were safe and tranquil, except for defeating those who committed acts of rebellion. The inhabitants of the domain paid tribute to him and because of that he was wealthy’.
3 From the old market in the center of Maumere to the contemporary Muslim settlement at Wuring is little more than 2.5 kilometers and no more than half an hour’s walk. It is possible that Wuring and Bebeng have been relocated since Kondi wrote his manuscript.
Indonesia), of which he knew a little, because Alésu’s grandfather, Mo’ang Bata Jawá, had once sailed to China and Malacca.⁴ The captain of the prau was named Jogo Parera and among his passengers was a son of Raja Worilla of Malacca, whose name was Augustinu⁵ da Gama. Augustinu had quarreled with his brother, Jogo Worilla, about a cockfight. Thus the two of them had left their father’s house and had wandered from place to place. Jogo Worilla had sailed from Malacca and had lived in Konga (in the region of Larantuka). Then, in the year 1642, other people from Malacca came to live in Konga and Wuro (in the region of Larantuka); at the time the Dutch defeated Malacca, which had been ruled by the Portuguese Company from 1509 to 1639, a hundred and thirty years.⁶

Thereupon Mo’ang Lésu was keen to meet the son of Raja Worilla and the captain Jogo Parera introduced the two to each other. Alésu thought to himself: perhaps I can further my intention to find the Land of Life (the land whose people do not die) if I were to sail with this ship. Then he asked the captain, ‘On what day do you sail to return to Malacca?’

After determining the day on which they would depart to Malacca, Mo’ang Alésu returned to Sikka secretly to pack and put things in order, taking with him those things which he needed to sail with Augustinu da Gama. Augustinu da Gama was very pleased with Alésu’s plan because by the time they reached Malacca his father’s anger would have cooled.⁷

For the journey Mo’ang Alésu took seventy lumps of gold,⁸ the adornments and finery which people normally wore in his country, and ambar (which is a kind of fish oil which produces a perfume when burned).⁹ The ambar he had

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⁴ Boer: ‘to Singapore’.
⁶ The provenance of the names Jogo (Djogo in old Dutch spelling) Worilla (or Warilla) and Jogo Pareira is a puzzle. It may be from the Portuguese name Diogo. In any case, it is known both in Sikka and in Ende (Van Suchtelen 1921:10 and Chapter III, ‘Don Alésu da Silva, Augustinyu da Gama and Raja Worilla’).
⁷ Boer: ‘Augustinju was greatly pleased with the embarkation of Alésu. By the time they reached Malacca his father’s anger would have calmed. Augustinju was greatly pleased because the arrival thither had been ordered by an official of the Portuguese government, at whose orders they had travelled to the eastern lands to ask the rajas there if they would send their children to school in Malacca and Goa’.
⁸ Boer: ‘with symbols on them which were usually used by the people of his domain’.
⁹ Ambar (M, ‘ambergris’) is produced in the hindgut of the sperm whale, Physeter catodon L. It is usually associated with the beaks of the whale’s principal food, the common cuttlefish, Sepia officinalis, and may be an indigestible component of the squid or a secretion of the whale’s gut in response to the constant irritation caused by the sharp beaks of the squid. In the gut of the whale it is a black, semiviscous and foul-smelling liquid that oxidizes on exposure to sunlight and air and hardens to a pleasantly aromatic, marbled, grayish, waxy, pellucid substance. Malays attributed the source of ambar (from Arabic ambar), or ambar ikan (M), to fish that have eaten the sap dropped into the water by pauh tangkai, a mythical tree which grows at the navel of the ocean. Barnes notes of Lamalera, south coast of Lembata, that people occasionally find ambergris and