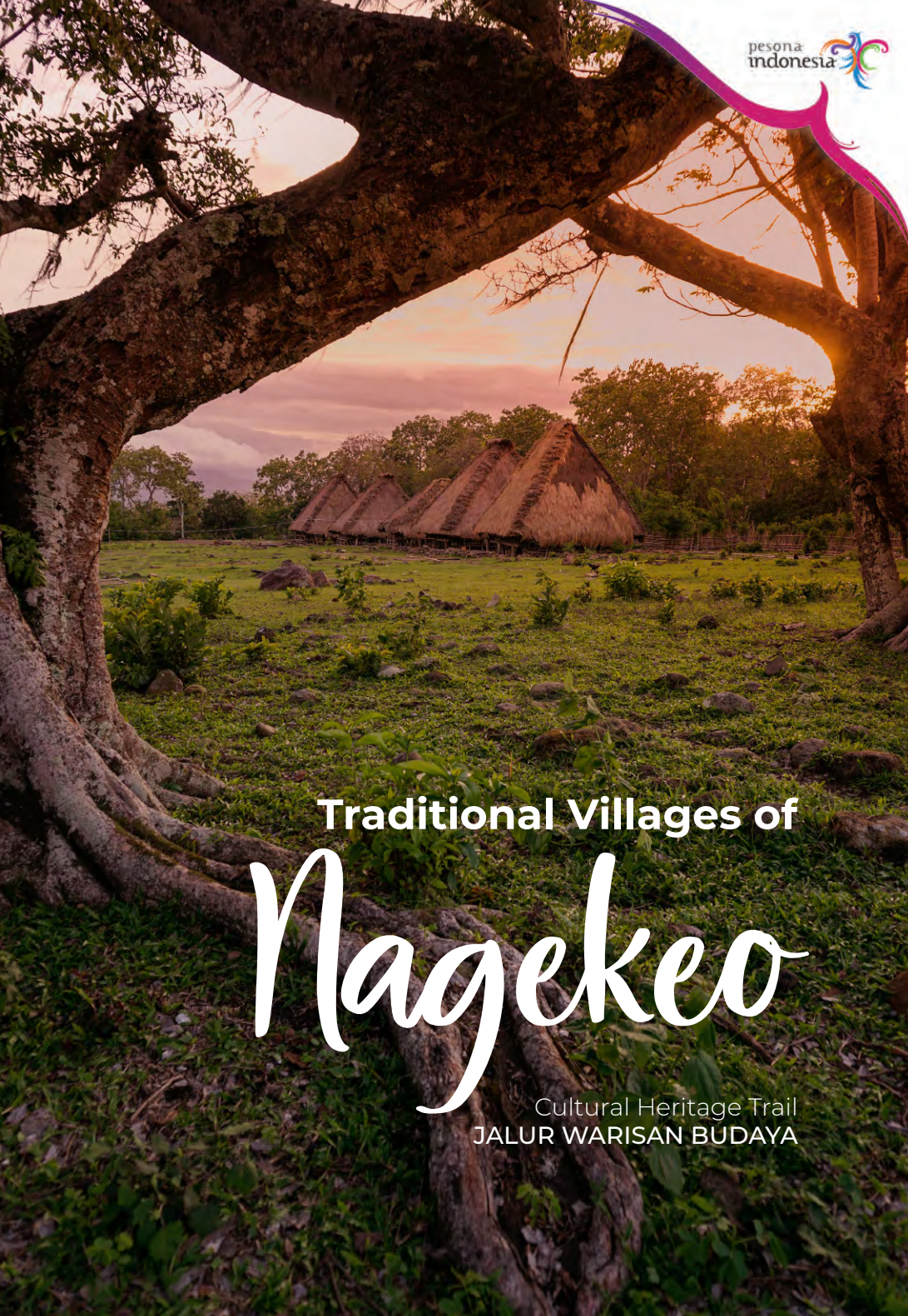




Traditional Villages of *Nagekeo*

Cultural Heritage Trail
JALUR WARISAN BUDAYA

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Cultural Heritage Trail
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Issued by



Dinas Pariwisata Kabupaten Nagekeo
Jln. Jakarta No.1, Kel. Danga - Mbay

Advisor

Rustien Triami, SP
(Plt. Kepala Dinas Pariwisata Kab. Nagekeo)

Originator

Bernardus F. Due Woi, S.Kom
(Kabid Promosi Dinas Pariwisata Kab. Nagekeo)

Editor in Chief

Valentino Luis

Writers

Ignas Kunda
Selvianto Manatappi
Valentino Luis

Photography

Bernardus F. Due Woi, S.Kom
Dinas Pariwisata Kab. Nagekeo

Graphic Designer

Dionisius Yan P.

Contact

Ade Irma Arafah, SS – 081237177144
(Kasie Promosi)



nagekeo-tourism.com



[@wisatanagekeo](https://www.instagram.com/@wisatanagekeo)



Dinas Pariwisata Publish



Dinas Pariwisata Kabupaten Nagekeo

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Selamat Datang ke Nagekeo



JOHANES DON BOSCO DO
Bupati Nagekeo



MARIANUS WAJA
Wakil Bupati Nagekeo

Shallom | Assalamu'alaikum Wr. Wb | Namu
Buddhaya | Oom Shanti Shanti Oom

Tidak ada kalimat pembuka yang lebih tepat selain Puji Syukur ke hadirat Tuhan yang Maha Kuasa, sebab berkat kasih-Nya saja sehingga Kabupaten Nagekeo memperoleh karunia, baik alam maupun warisan budaya. Daerah ini memiliki fitur-fitur yang kontras namun saling melengkapi. Dibatasi oleh dua sisi laut, diapit beberapa kabupaten, dimahkotai oleh gunung, dinaungi hutan yang murni, padang sabana bagai permadani, lembah serta ngarai subur. Topografinya yang beraneka ini memunculkan beragam hasil bumi dan daya tarik visual. Penduduk yang ramah dan masih memegang teguh tradisi budaya, ikut memperkaya Nagekeo. Dua etnis utama, Nage dan Keo, telah menyatu tanpa kehilangan kekhasan masing-masing, demikian juga etnis-etnis lain telah turut serta memperkaya daerah ini.

Shallom | Assalamu'alaikum Wr. Wb | Namu
Buddhaya | Oom Shanti Shanti Oom

There is no better opening sentence than Praise and Gratitude to the presence of God Almighty, it is because of His love that Nagekeo Regency has received gifts, both natural and cultural heritage. This region has features that contrast but complement each other. Bounded by two sides of the sea, flanked by several regencies, crowned by mountains, shaded by pristine forests, carpet-like savannas, valleys and fertile canyons. Its diverse topography gives rise to a variety of produce and visual appeal. Friendly residents who still adhere to cultural traditions, contribute to enriching Nagekeo. The two main ethnic groups, Nage and Keo, have merged without losing their respective characteristics, as well as other ethnic groups that have contributed to enriching this region.

Kami menyadari, semua potensi yang dianugerahi Tuhan bagi Nagekeo ini tidak hanya patut dibanggakan tapi juga perlu dikembangkan serta didayaupayakan untuk kesejahteraan, juga dinikmati bersama. Potensi-potensi ini akan berarti banyak bila didukung oleh program-program yang baik, juga konsep pengembangan maupun promosi di bidang kepariwisataan. Terkhusus budaya, perlu banyak langkah diambil dalam mendukung upaya pelestarian budaya Nagekeo. Sehingga tidak punah, juga agar dapat dikenal lebih luas.

Hadirnya booklet "Traditional Villages of Nagekeo: Cultural Heritage Trail" ini merupakan satu upaya untuk memunculkan dan mengenalkan warisan budaya Nagekeo, terkhusus kampung-kampung tradisional. Kita memiliki banyak kampung tradisional yang belum begitu diketahui. Kondisi ini bisa jadi peluang sebagai pilihan baru bagi wisata, yang nantinya akan menambah kecintaan kita pada jejak peradaban yang ditinggalkan leluhur. Di luar dari itu, booklet ini juga adalah media untuk mengarsipkan narasi-narasi terkait kampung-kampung tradisional. Hal ini penting sebab dokumentasi yang kita lakukan saat ini, dengan tulisan dan gambar visual, akan menjadi acuan bagi generasi mendatang, dan pegangan bagi kita untuk mengenal dan memahami budaya kita sendiri. Kami berharap, upaya-upaya pengarsipan, dokumentasi, dan narasi terkait daerah kita bertumbuh dengan baik.

Kami haturkan Terima Kasih kepada para tetua adat dan suku-suku yang terus gigih mempertahankan warisan budaya kita, memelihara identitas kita sebagai orang Nagekeo, lewat kampung-kampung tradisional yang terus dihidupi. Terima Kasih juga kepada masyarakat Nagekeo yang secara pribadi ataupun kelompok yang telah menginisiasi, memelihara, mengembangkan, dan mempromosikan potensi daerah dengan cara masing-masing. Tetaplah menjaga keramahmatan khas daerah kita, menata alam yang lestari, dan mempertahankan budaya yang diwariskan leluhur kita.

Akhir kata, kiranya siapa saja yang berkunjung ke Nagekeo, dapat menemukan pengalaman dan kesan, petualangan dan pesan. Di kampung-kampung tradisional kami, di tanah kami, Nagekeo: Jantung Flores.

We realize that all the potential that God has given to Nagekeo is not only to be proud of but also needs to be developed and utilized for prosperity, as well as being shared together. These potentials will mean a lot if they are supported by good programs, as well as the concept of development and promotion in the tourism sector. In particular for culture, many steps need to be taken to support efforts to preserve Nagekeo culture. So that it does not become extinct, also it can be known more widely.

The presence of the booklet "Traditional Villages of Nagekeo: Cultural Heritage Trail" is an effort to bring out and introduce Nagekeo's cultural heritage, especially traditional villages. We have many traditional villages that are not well known. This condition can be an opportunity as a new option for tourism, which will increase our love for the traces of civilization left by our ancestors. Beyond that, this booklet is also a medium for archiving narratives related to traditional villages. This is important because the documentation that we do today, with written and visual images, will be a reference for future generations, and a guide for us to know and understand our own culture. We hope that archiving, documentation, and narrative efforts related to our region will grow well.

We express our gratitude to the traditional elders and tribals who continue to be persistent in preserving our cultural heritage, maintaining our identity as Nagekeo people, through traditional villages that we continue to live in. Thank you also to the people of Nagekeo who, individually or in groups, have initiated, maintained, developed, and promoted the potential of this region in their own way. Keep maintaining our typical hospitality, managing sustainable nature, and maintaining the culture inherited from our ancestors.

Finally, we wish that anyone who visits Nagekeo, can find experiences and impressions, adventures and messages. In our traditional villages, in our land, Nagekeo: The Heart of Flores.

Terminologi

Terminology

Istilah-istilah yang akrab didengar saat berkunjung ke kampung-kampung tradisional di Nagekeo. Ini terkait nama obyek maupun ritual.

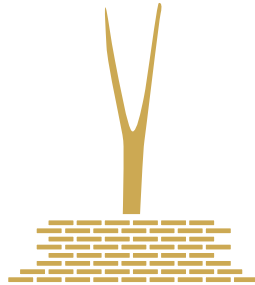
Terms that familiar to hear when visiting traditional villages in Nagekeo. These are related to object names and rituals.



SA'O

Sa'o berarti rumah, khususnya rumah adat. Tiap-tiap suku atau rumpun suku dalam satu kampung tradisional di Nagekeo memiliki Sa'o. Walaupun kini banyak keturunan suku telah tinggal di kota, namun mereka masih memelihara Sa'o di kampung mereka sebagai 'akar' atau 'rumah inti' dan akan mereka kunjungi saat ritual digelar. Di Flores, istilah Sa'o sebagai rumah adat juga berlaku di Kabupaten Ngada dan Ende.

Sa'o means house, especially traditional house. Each tribe or tribal family in a traditional village in Nagekeo has a Sa'o. Although now many descendants of the tribe have lived in the town, they still maintain Sa'o in their village as their 'root' or 'core house' and they will visit when the ritual is held. In Flores, the term Sa'o as a traditional house also applies in Ngada and Ende Regencies.



PEO

Peo adalah tugu kayu bercabang dua, seperti katapel raksasa, yang diletakkan di tengah kampung tradisional. Ini adalah simbol persatuan. Segalah perjanjian antar suku maupun ritual dilakukan di kaki Peo. Biasanya Peo ditahtakan di kampung-kampung tradisional tertua dari sebuah suku. Peo juga menjadi lambang identitas orang Nagekeo.

Peo is a wooden monument with two branches, like a giant slingshot, placed in the middle of a traditional village. It is a symbol of unity. All inter-tribal agreements and rituals are carried out at the feet of Peo. Usually, Peo is enthroned in the oldest traditional villages of a tribe. Peo is also a symbol of the identity of the Nagekeo people.



WOE

Woe merupakan istilah untuk rumpun atau klan dalam satu suku. Bisa saja dalam satu kampung tradisional hanya punya satu suku, namun satu suku tersebut memiliki beberapa Woe. Contohnya di kampung tradisional Ola Lape, dimiliki suku Lape, dengan 7 Woe (klan).

Woe is a term for a clump or clan within a tribe. It is possible that in one traditional village there is only one tribe, but one tribe has several Woe. For example, in Ola Lape traditional village, owned by Lape tribe, with 7 Woe (clans).



Peta

Kampung Tradisional Nagekeo

- | | |
|-------------|--------------|
| 1 Kawa | 8 Nunungongo |
| 2 Ngedhawe | 9 Rendu Ola |
| 3 Ola Lape | 10 Boawae |
| 4 Mbare | 11 Wulu |
| 5 Ola Dhawe | 12 Wajo |
| 6 Tutubhada | |
| 7 Boamara | |





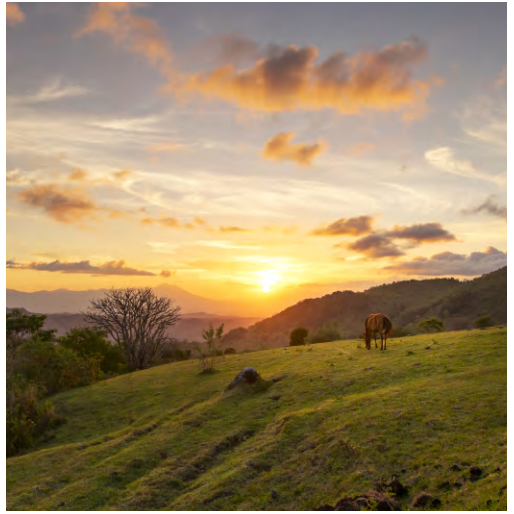




Kawa

Lying on the shoulder of Mount Amegelu, this traditional village of ancient nomads holds a thousand charms behind its simplicity.





Kata orang, surga bukanlah tempat yang mudah dicapai. Pepatah itu berlaku untuk Kawa. Mereka yang ingin bersemuka dengan kampung tradisional ini, perlu menyiapkan fisik yang kuat guna menempuh rute pendakian menyusuri jalan berbatu. Namun, siapa pun yang tiba di Kawa, akan langsung menyukai tempat ini. Lokasinya begitu estetik!

Kampung ini memanjang dari barat ke timur membentuk formasi huruf 'U'. Di baratnya langsung bersemuka dengan puncak Gunung Amegelu dengan kuda-kuda merumput pada lerengnya yang laksana permadani berkabut. Di sisi timur, Gunung

People say, paradise is not an easy place to reach. That saying applies to Kawa. Those who want to meet this traditional village, need to prepare physically strong to take the climbing route through the rocky road. However, anyone who arrives in Kawa, will immediately love this place. The location is so aesthetic!

This village extends from west to east in the formation of the letter 'U'. In the west it directly faces the peak of Mount Amegelu with horses grazing on its slopes like a misty rug. On the east side, Mount Ebulobo is shaded, although the distance is very far, but it is like being

Ebulobo menaungi, walau jaraknya amat jauh berpuluh kilometer, tapi bagai disematkan tepat seperti mahkota bagi kampung ini. Kawa sungguh-sungguh terpisah dari kampung manapun, terpental sendirian, dengan hawa yang sejuk.

Gerbang kampung tradisional Kawa ditandai oleh dua pohon besar yang dijuntai alga nan lebat, memberi kesan magis. Di antara kedua pohon ini tiap pengunjung disambut oleh tetua adat untuk menerima berkat penyambutan. Tetua adat memercikan air sambil mengucapkan sepotong kalimat; 'Petu Keta, Zaza Ja' artinya 'Yang panas, jadilah dingin', semacam mengalau energi negatif yang datang dari luar kampung.

Menurut cerita, leluhur kampung tradisional Kawa datang dari wilayah Ende yang melakukan pengembaraan panjang di masa lampau. Mereka sempat membangun kampung di beberapa lokasi, sebelum akhirnya menetap di Kawa. Karena kerap berpindah-pindah itulah kampung ini tidak memiliki banyak ornamen pada arsitekturnya atau tugu seperti "Peo" (kayu bercabang di tengah kampung) sebagaimana lazimnya kampung-kampung tradisional di wilayah Nagekeo. Kini, terdapat 5 suku yang tinggal secara harmonis dalam komunitas yang solid. Mereka adalah suku Nakazale, Riburato, Wala, Geganeja, dan Nakabhega.

pinned like a crown for this village. Kawa is truly separated from any village, bounced alone, with the cool air.

The gate of Kawa's traditional village is marked by two large trees dangling with dense algae, giving it a magical feel. Between these two trees, each visitor is greeted by a traditional elder to receive a welcoming blessing. The traditional elder splashed water while saying a sentence; 'Petu Keta, Zaza Ja' means 'What is hot, be cold', a kind of dispelling negative energy that comes from outside the village.

According to the story, the ancestors of Kawa traditional village came from the Ende area who made a long odyssey in the past. They had built villages in several locations, before finally settling in Kawa. Because of this frequent movement, this village does not have many architectural ornaments or monuments such as "Peo" (a branching wood in the middle of the village) as is customary in traditional villages in the Nagekeo area. Now, there are 5 tribes living harmoniously in a solid community. They are the Nakazale, Riburato, Wala, Geganeja, and Nakabhega tribes.

The Houses

"Sa'o" atau rumah-rumah adat di sini berwujud panggung rendah terbuat dari bambu dan kayu, dengan atap alang-alang menyerupai piramida. Tidak ada banyak ruangan. Para tamu diterima di balai depan, sedangkan bagian dapur adalah zona privat juga sakral. Jika ada rumah yang rusak, akan diperbaiki secara bergotong-royong.

Jumlah keseluruhan ada 15 rumah di Kawa. Tiap rumah pun mempunyai nama sendiri. Rata-rata satu suku memiliki 2 rumah. Namun ada pula yang bahkan memiliki 5 rumah. Contohnya suku Nakabhega yang punya 5 rumah adat, yakni Sa'o Rajamengi, Sa'o Kadamanu, Sa'o Batalabo, Sa'o Pu'uwaru, dan Sa'o Batanitu. Suku Nakabhega ini juga menyimpan beberapa benda pusaka, termasuk kain tenun Patola – India yang hanya dikeluarkan pada upacara khusus.

"Sa'o" or traditional houses here are in the form of low stilts made of bamboo and wood, with thatched roofs resembling pyramids. There is not much room. Guests are welcome in the front hall, while the kitchen is a private and sacred zone. If a house is damaged, it will be repaired together.

In total there are 15 houses in Kawa. Each house has its own name. On average one tribe has 2 houses. But some even have 5 houses. For example, Nakabhega tribe has 5 traditional houses, namely Sa'o Rajamengi, Sa'o Kadamanu, Sa'o Batalabo, Sa'o Pu'uwaru, and Sa'o Batanitu. Nakabhega tribe also keeps several heirlooms, including Patola-Indian woven cloth which is only issued at special ceremonies

How To Go

Opsi umum untuk mencapai Kawa yaitu berjalan kaki selama dua jam lebih mendaki dan menuruni bukit. Pendakian bermula dari kantor desa Labolewa setelah 30 menit berkendara dari Mbay. Dari kantor desa Labolewa, rute menuju ke kampung ini kasar berbatu, meskipun lebar jalan cukup untuk dilalui mobil namun hanya nyaman bila ditempuh dengan mobil sejenis 4WD atau pengendara sepeda motor yang lihai di medan berat. Di musim hujan, jalan lembek licin, kaki akan direkati lumpur. Siapkan bekal makanan dan minuman. Beberapa titik untuk istirahat, misalnya di Batu Gong (batu yang berbunyi nyaring jika dipukul), Hutan Jingga Beli (hutan dengan legenda makhluk raksasa), dan Bukit Terlarang. Sesewaktu Anda bisa berpapasan dengan pemburu rusa liar yang memikul hasil buruannya.

Di belakang kampung, di sebelah barat, padang sabana luas dari lereng hingga ke lembah, dengan panorama spektakuler. Rute ini adalah salah satu rute sabana terindah di Nusa Tenggara Timur. Ujung rute akan membawa kita ke Desa Rendubutowe, dimana terdapat air terjun yang cukup tinggi, air terjun Ngabatata. Bersiaplah bertualang!

A common option for getting to Kawa is a two-plus hour walk up and down the hill. The hike starts from the Labolewa village office after a 30-minute drive from Mbay. From the Labolewa village office, the route to the village is rough and rocky, although the road is wide enough for a car to pass, it is only comfortable when taken by a 4WD car or a skilled motorbike rider. In the rainy season, the road is slippery, the feet will be glued to mud. Prepare food and drinks. There are several points for resting, f.e Batu Gong (a rock that makes a loud sound when hit), Jingga Beli Forest (a forest with a legend of a giant creature), and the Forbidden Hill. Sometimes you can meet wild deer hunters carry their prey.

Behind the village, to the west, the vast savanna from the slopes to the valley, with a spectacular panorama. This route is one of the most beautiful savanna routes in East Nusa Tenggara. The end of the route will take us to Rendubutowe Village, where there is a fairly high waterfall: Ngabatata. Get ready for adventure!









Ngegedhawe

*Pure and hidden in the silence of the universe,
this traditional village has an ancient trekking trail
that leads to the ancestral stories*



Kampung tradisional Ngededhawe berada di kecamatan Aesesa. Untuk menggapai kampung ini harus menggunakan kendaraan bermotor roda dua karena kondisi jalan tanah yang banyak lubang dan berbatu. Namun dari segi petualang cukup menantang karena menempuh perjalanan sejauh 7 km dari desa Nataia yang berada tepat di jalan Aegela - Mbay. Kampung ini berada di bahu gunung Ame Gelu. Belum dikenali, begitu tahir tersembunyi dalam kesenyapan semesta.

Karena letaknya dekat puncak gunung, hawa udara di kampung ini senantiasa sejuk dan orang-orang selalu dapat menikmati keindahan gunung Ame Gelu yang tertutup hutan tropis. Pada bagian barat kampung ini terdapat hamparan stepa tempat ternak memburu rerumputan hijau pada punggung bukit Mogu Jara. Ternak yang lazim dimiliki warga seperti kerbau serta kuda, berkeliaran bebas tanpa tali kekang, sehingga menjadi pemandangan yang sangat menarik. Apalagi panorama matahari terbenam di sore hari yang dapat dinikmati dari bukit Mogu Jara. Sempurna untuk berkemah.

Ekosistem alam masih terpelihara dengan baik di sini. Suara burung-burung seakan sangat dekat ketika berada dalam kampung. Pepohonan rindang di belakang rumah-rumah tradisional jadi sarang aneka burung. Ada pohon kemiri, mangga, kelapa, dan beringin di seputaran kampung serta jambu di perbukitan Mogu Jara. Bila mendatangi kampung ini pada awal musim penghujan, kita bisa sepuasnya memetik buah-buah yang organik dan ranum di pohon-pohonnya langsung.



Ngededhawe traditional village is located in Aesesa sub-district. To reach this village, you have to use a two-wheeled motorized vehicle since the dirt road has many potholes and it is rocky. However, from an adventurous point of view, it is quite challenging because it has a 7 km journey from Nataia village, which is right on the Aegela - Mbay road. This village is situated on the shoulder of Mount Ame Gelu. Unrecognized, hidden in the silence of the universe.

Because it is located near the top of the mountain, the air in this village is always cool and people can always enjoy the beauty of Mount Ame Gelu which is covered in tropical forests. In the western part of the village there is a stretch of steppe where cattle hunt for green grass on the Mogu Jara ridge. Farm animals that are commonly owned by villagers, such as buffalo and horses, roam freely without bridles, making it a very interesting sight. Moreover, the sunset panorama in the afternoon can be enjoyed from the Mogu Jara hill. Perfect for camping.

The natural ecosystem is still well preserved here. The sound of the birds seems very close when we are in the village. Shady trees behind traditional houses become nests of various birds. There are candlenut, mango, coconut and banyan trees around the village and guava trees in the hills of Mogu Jara. When we visit this village at the beginning of the rainy season, we can pick as much as we like organic and ripe fruits from the trees directly.



Ada 2 suku yang mendiami kampung tradisional ini; Ngege dan Dhawe. Mereka memiliki tujuh buah rumah adat beratap alang-alang yang berdiri kokoh di dalam kampung ini. Di bagian barat lebih landai dan lebih datar dengan halaman berbentuk persegi terdapat 3 rumah. Di tengahnya terdapat dua kumpulan batu bersusun yang saling berhadapan sebagai mezbah persembahan bagi leluhur, dan tempat berdirinya Peo. Namun saat ini, tidak ada Peo di kampung ini karena telah hancur dan belum didirikan kembali. Sedangkan topografi tanah di bagian timur cenderung miring sehingga rumah-rumahnya bertingkat dengan sebagian halamannya penuh rerumputan.

Ritual adat seperti Etu atau tinju adat selalu digelar setiap tahun di kampung ini. Saat seperti itu, rumah-rumah adat ini akan penuh penghuni. Keturunan dari kedua suku ini yang telah tinggal di dataran rendah dan di kota akan kembali untuk ambil bagian dalam ritual-ritual. Orang Ngegedhawe percaya bahwa bila mereka terus

merawat kampung ini, maka kelangsungan hidup mereka akan terus dinaungi leluhur. Mereka juga selalu ramah dan menyambut dengan sukacita bagi semua pengunjung yang datang bertandang di pundak gunung Ame Gelu.

Terdapat sebuah jalur trekking kuno yang menghubungkan Ngegedhawe dengan Kawa, kampung tradisional lainnya, yang sama-sama berdiam di pundak gunung Ame Gelu juga. Jalur ini menandai hubungan silaturahmi yang erat di masa silam antara penghuni-penghuni awal kedua kampung ini. Jadi, bila punya waktu bertualang 2-3 hari dan tertarik untuk menyibak kisah-kisah leluhur, Anda bisa menyambangi Ngegedhawe dan Kawa sekaligus, mengikuti jalur trekking kuno tersebut.



There are 2 tribes that inhabit this traditional village; Ngege and Dhawe. They have seven traditional houses with thatched roofs that stand firmly in this village. On the west side, which is gentler and flatter, with a square courtyard, there are 3 houses. In the center there are two stacks of stacked stones facing each other as an altar for offerings to ancestors, and the place where Peo stands. But currently, there is no Peo in this village because it has been collapsed and has not been re-established. While the topography of the land in the east tends to be sloping so that the houses are terraced with some of the yards full of grass.

Traditional rituals such as Etu or traditional boxing are always held every year in this village. At such times, these traditional houses will be full of residents. Descendants of these two tribes who had lived in the lowlands and towns would return to take part in the rituals. The Ngegedhawe people believe that if they continue to take care of this village, then their survival will continue to be protected by their ancestors. They are also always

friendly and welcoming with joy for all visitors who come to visit the shoulder of Mount Ame Gelu.

There is an ancient trekking trail that connects Ngegedhawe with Kawa, another traditional village, which resides on the shoulder of Mount Ame Gelu as well. This route marks the close relationship in the past between the early inhabitants of the two villages. So, if you have 2-3 days of adventure and are interested in uncovering ancestral stories, you can visit Ngegedhawe and Kawa at the same time, following the ancient trekking trail.







Ola Lape

Tucked away in the jungle, this traditional village spreads its eternal silence in the mist on the lush hill.



Ola Lape merupakan kampung tradisional suku Lape yang terletak di Kecamatan Aesesa. Nama kampung ini berasal dari kata "Ola" dalam bahasa setempat berarti tempat atau tanah, dan "Lape" artinya berlapis-lapis (dalam hal keturunan). Ratusan tahun lalu, Ola Lape adalah pusat permukiman masyarakat suku Lape, yang kemudian hijrah ke kawasan Peninga di Mbay pada tahun 1970-an. Sejak saat itu, Ola Lape menjadi kampung yang tak berpenghuni. Meskipun demikian, Ola Lape tetap menjadi pusat segala kegiatan ritual adat.

Ola Lape memiliki 12 Sa'o (rumah adat) bagi tujuh Woe (rumpun suku) di dalamnya. Tujuh Woe tersebut adalah; Nakanawe, Roga Wawo, Roga Au, Naka Zeta Wawo, Naka Zale Au, Woe Renge dan Ko.

Lokasi rumah tradisionalnya bertingkat-tingkat mengikuti topografi alam. Mengunjungi setiap rumah adat akan melalui susunan tangga-tangga batu. Dikisahkan, tatkala leluhur suku Lape membangun kampung ini, bebatuan yang ada diambil dari kawasan pantai utara Flores dengan menggunakan puluhan kuda. Konon, leluhur suku Lape adalah orang-orang dari wilayah Ende yang bermigrasi berabad-abad lampau dari bukit ke lembah hingga akhirnya memutuskan bermukim di atas bukit Roe.

Mencapai Ola Lape dapat ditempuh menggunakan kendaraan roda dua dengan jarak sekitar 15km dari kota Mbay. Perjalanan akan melalui perbukitan dan padang sabana. Ratusan ekor sapi dan kerbau kerap dijumpai dalam perjalanan. Sekitar 3 km mendekati Ola Lape akan tiba

di kawasan hutan dengan pohon-pohon tua yang rimbun. Jalan menuju Ola Lape seluruhnya belum beraspal. Pada musim hujan, banyak orang memilih berjalan kaki karena tanahnya berlumpur. Lokasi ini sering menjadi jalur offroad bagi penyuka tantangan. Sepanjang perjalanan hanya terdapat beberapa pondok kecil yang bisa dijadikan tempat istirahat.

Pola rumah adat di Ola Lape berbentuk panggung dengan lantai serta dinding terbuat dari bambu. Arsitekturnya tidak jauh berbeda dengan rumah adat suku-suku lain di wilayah Nagekeo. Atap rumah dibuat dari alang-alang. Dari Ola Lape, bisa langsung memandang kota Mbay serta pantai bagian utara Nagekeo. Konon, di masa perang, Ola Lape adalah lokasi pertahanan yang ideal bagi suku Lape.



Ola Lape is a traditional village of the Lape tribe in Aesesa District. The term "Ola" in the local language means place or land, while "Lape" means layers (in descent). Hundreds of years ago, Ola Lape was the center of the settlement of the Lape tribal community, who later moved to the Penginanga area of Mbay in the 1970s. Since then, Ola Lape has become an uninhabited village. Nevertheless, Ola Lape remains the center of all traditional ritual activities.

Ola Lape has 12 Sa'o (traditional houses) for seven Woe (tribal families). The seven Woe are; Nakanawe, Roga Wawo, Roga Au, Naka Zeta Wawo, Naka Zale Au, Woe Renge and Ko.

The location of the traditional house is terraced following the natural topography. Visiting each traditional house, visitors will go through the arrangement of stone stairs. It is said that when the ancestors of the Lape tribe built this village, the stones were taken from the northern coast of Flores using dozens of horses. It is said that the ancestors of the Lape tribe were people from the Ende region who migrated centuries ago from hills to valleys until they finally decided to settle on Roe hill.

Ola Lape can be reached using two-wheeled vehicles with a distance of about 15km from Mbay town. The journey will be through hills and savanna. Hundreds of cows and buffalo are often encountered on the way. About 3 km approaching Ola Lape will

arrive in a forest area with lush old trees. The road to Ola Lape is entirely unpaved. In the rainy season, many people choose to walk because the ground is muddy. This location is often an offroad route for those who like challenges. Along the way there are several small huts that can be used as rest spots.

The pattern of the traditional houses in Ola Lape is in the form of a stage with floors and walls made of bamboo. The architecture is not much different from the traditional houses of other tribes in the Nagekeo region. The roof of the house is made of reeds. From Ola Lape, you can directly see Mbay town and the northern coast of Nagekeo. It is said that in times of war, Ola Lape was an ideal defense location for the Lape tribe.





Rituals

"Mae be mega ana ebu. Ana ebu nuka demo susu buku nama nete" (Leluhur jangan tegur anak cucu. Anak cucu datang untuk bersama di kampung ini). Ini adalah bentuk sapaan sekaligus pemberkatan kepada para tamu dari tetua adat pada saat pertama kali memasuki Sa'o (rumah adat). Selanjutnya setiap tamu akan diperciki air.

Setiap tahun di bulan Januari-Februari diselenggarakan ritual adat "Gua Ru", se bentuk permohonan berkat dan ucapan syukur jelang masa tanam. Gua Ru berlangsung selama satu minggu. Seluruh kerabat anggota suku wajib hadir dan tinggal di Ola Lape selama pelaksanaan ritual. Gua Ru merupakan sebuah ritual yang sakral bagi suku Lape. Banyak larangan (pamali) yang harus ditaati. Misalnya, kaum perempuan yang sedang datang bulan tidak boleh keluar dari rumah adat. Selama proses ritual pantang bagi setiap orang mengucap kata-kata yang tidak sopan.

"Mae be mega ana ebu. Ana ebu nuka demo susu buku nama nete" (Ancestors don't scold your grandchildren. They come to be together in this village). This is a form of greeting as well as a blessing to guests from traditional elders when first enter to Sa'o (traditional house). Then each guest will be sprinkled with water.

Every year in January-February a traditional ritual of "Gua Ru" is held, a form of asking for blessings and thanking ahead of the planting season. Gua Ru lasts for one week. All relatives of tribal members are required to attend and stay at Ola Lape during the ritual. Gua Ru is a sacred ritual for the Lape tribe. There are many prohibitions (pamali) that must be obeyed. For example, women who are menstruating are not allowed to leave the traditional house. During the ritual process, it is forbidden for everyone to say disrespectful words.





Unlike most traditional villages in Nagekeo which are in pararel or square shapes and have thatched-roofed houses, this village appears in circular shape and the roofs of houses using Corypha leaves.

Selain bentuk kampung yang melingkar dan atap rumah-rumah adatnya yang menggunakan daun gebang (*corypha umbraculifera*), perbedaan lain Mbare dengan kampung-kampung tradisional lain di Nagekeo juga terletak pada pemakaian bahasa maupun istilah yang amat berbeda. Dikatakan, perbedaan ini terjadi akibat pengembaraan yang panjang para leluhur dari Minangkabau (Sumatera Barat). Mereka menyinggahi sejumlah tempat, berdiam lama, lalu bergerak lagi hingga ke Nagekeo, tengah Flores. Persinggahan-persinggahan inilah membentuk karakter yang distingtif.

Setelah menyatu dan berasimilasi dengan budaya Nagekeo, orang-orang Mbare mempraktikan ritual yang sama, meski dengan sebutan yang lain. Contohnya, di tengah halaman kampung pada sisi timur terdapat "Ngadung" atau kayu bercabang lambang persatuan suku. Di kampung-kampung lain di Nagekeo kayu bercabang ini disebut Peo.

Apart from the circular shape of the village and the roofs of the traditional houses that use corypha leaves, another difference between Mbare and other traditional villages in Nagekeo is the use of very different languages and terms. It is said, this difference occurred due to the long odyssey of the ancestors from Minangkabau (West Sumatra). They visited a number of places, stayed for a long time, then moved again to Nagekeo, central Flores. These stopovers that form a distint character.

After being united and assimilated into the Nagekeo culture, the Mbare people practice the same rituals, although under different names. For example, in the middle of the village yard on the east side there is "Ngadung" or a branched wood symbol of tribal unity. In other villages in Nagekeo this branched wood is called Peo.





Mbare punya halaman berbentuk bundar, sebagai arena perhelatan berbagai ritual, termasuk tinju adat yang mereka sebut "Mbela" – sedangkan di kampung lain disebut Etu. Pada sisi berlawanan dengan Ngandung, terdapat sebuah rumah payung dengan atap alang-alang yang dinamakan "Nambeng Loka". Di bawahnya ada 3 batu ceper cukup besar berwujud persegi sebagai tempat dilakukannya musyawarah para tetua adat.

5 rumah adat berdiri melingkari halaman kampung ini. Nah, ke-5 rumah adat ini pun memiliki konsep yang berlainan dengan di kampung-kampung tradisional umumnya di Nagekeo. Semua rumah adat di sini dimiliki secara komunal, atau hak bersama. Tidak ada satu keluarga yang mengklaim salah satu rumah adat sebagai milik keluarganya. Masing-masing rumah tersebut mempunyai fungsi tersendiri. Penggunaannya disesuaikan dengan jenis ritual yang digelar. Misalnya, "Ngandung" sebagai rumah inti, tempat semua hal didiskusikan, "Piso Nambeng" sebagai rumah untuk ritual pendewasaan, "Lando Lerong" sebagai rumah pertemuan semua suku, lalu rumah "Gong" dan "Waning".



Mbare has a circular courtyard, as an arena for various rituals, including traditional boxing which they call "Mbela" – while in other villages it is called Etu. On the opposite side of Ngandung, there is an umbrella house with a thatched roof called "Nambeng Loka". Underneath there are 3 flat stones large enough in the shape of a square as a place for deliberations of traditional elders.

5 traditional houses stand around this village yard. Well, these 5 traditional houses also have different concepts compared to traditional villages in Nagekeo. All traditional houses here are communally owned, or shared rights. No family has the right to claim any of the traditional houses as belonging to their family. Each house has its own function. Its use is adjusted to the type of ritual that is held. For example, "Ngandung" as the core house, where all things are discussed, "Piso Nambeng" as a house for maturing rituals, "Lando Lerong" as a meeting place for all tribes, then "Gong" and "Waning" houses.



Rituals

Eksistensi suku Mbare nyata terlihat dari ritual-ritual yang masih dijalani hingga kini secara teratur dalam 9 tahapan. Waktu pelaksanaan ritual ditentukan dalam kalender adat berdasarkan perhitungan bulan (kalender lunar). Selama setahun penuh, ritual dijalankan suku Mbare secara teratur-tanpa putus. Diawali oleh "Tapa Urat" yakni ritual meramal hujan untuk musim tanam, dan diakhiri dengan "Mbela" yaitu tinju adat sebagai wujud luapan syukur dan pelepasan segala hal dalam diri. Semua ritual ini berkaitan erat dengan kehidupan pertanian.

Satu ritual unik yang juga membedakan Mbare dengan kampung tradisional lain yakni "Lemu". Sebuah sampan kecil berisi serangga diarakkan ke tengah laut. Ritual ini sebagai lambang melarung penyakit serta melepaskan hama. Air bergaram atau laut diyakini sebagai pemusnah segala hama maupun kekuatan jahat. Lemu dilakukan setelah "Tapa Urat" dan "Ndaing". Berlanjut kemudian ritual "Paro" yaitu menanam di kebun adat. Setelah ritual menanam, semua warga pantang menggelar acara pesta dan kegiatan pembangunan rumah. Kebijakan luhur Mbare yang terus mengalir ini sebagai pesan untuk fokus pada tanaman demi ketahanan pangan mereka. Ada pantangan pada ritual Paro, semua pucuk labu kuning, daun kacang, jagung muda, tidak boleh masuk ke dalam rumah begitupun makan nasi bercampur kacang-kacangan dilarang.

The existence of the Mbare tribe is evident from the rituals that are still being carried out until now regularly in 9 stages. The time of the ritual is determined in the traditional calendar based on the calculation of the month (lunar calendar). It begins with "Tapa Urat" which is a ritual to predict rain for the planting season, and ends with "Mbela" which is traditional fists as an expression of gratitude and release of all things. All these rituals are closely related to agricultural life.

One unique ritual that also distinguishes Mbare from other traditional villages is "Lemu". A small canoe filled with insects was floated into the middle of the sea. This ritual is a symbol of washing away disease and releasing pests. Salt water or sea is believed to be the destroyer of all pests and evil forces. Lemu is done after "Tapa Urat" and "Ndaing". Then the "Paro" ritual, which is planting in the traditional garden. After the planting ritual, all residents abstain from holding parties and house building activities. The wisdom of the Mbare ancestors continues to flow as a message to focus on plants for their food security. There are taboos in the Paro ritual, all pumpkin shoots, peanut leaves, young corn, are not allowed to enter the house, as well as eating rice mixed with beans is prohibited.





How To Go

Kampung Mbare berada cukup dekat dengan kota Mbay. Hanya butuh 15 menit untuk sampai ke kampung ini dengan kendaraan bermotor. Kampung ini terletak ke arah barat sejajar ketika hendak berangkat ke taman 17 pulau Riung dari Mbay. Tidak jauh dari jalan trans utara, melipir sejenak ke kiri sekitar 250 meter maka akan langsung masuk ke dalam kampung.

Mbare traditional village is quite close to Mbay town. It only takes 15 minutes to get to this village by vehicle. This village is located to the west along the way when you want to go to Riung Island 17 Park from Mbay. Not far from the northern trans road, take a moment to the south about 250 meters and you will immediately enter the village.



Ola Dhawe

*Founded by a couple of brother and sister
who survived past disasters,
this traditional village is home to five tribal families.*







Di atas puncak bukit, tidak jauh dari kota Mbay, sebuah kampung tradisional nan perennial berdiri dalam syahdu. Posisi kampung di puncak bukit tersebut dilatari oleh kisah berabad-abad silam mengenai riwayat terbentuknya kampung. Diceritakan bahwa leluhur yang selamat dari sebuah peristiwa musibah air bah "Mesi Resi", mendarat di pucuk bukit itu dengan menumpangi sebuah "Kowa" (perahu). Leluhur awal adalah sepasang saudara-saudari, Dhawe (saudara) dan Kowa (saudari). Keduanya tinggal di bukit itu, dan melahirkan keturunan mereka dengan perkawinan sedarah. Lantas bukit itu pun dinamai Ola Dhawe, yang berarti tanah atau tempat milik Dhawe.

Seiring berjalannya waktu, setelah usai musibah Mesi Resi, beberapa orang luar ikut berdiam di Ola Dhawe dan membentuk sebuah kampung yang cukup besar. Ola Dhawe merupakan tempat yang sangat strategis pada masa pertikaian (perang) antar suku-suku lokal. Kisah peperangan kala itu membentuk siasat dan strategi perlindungan terhadap perkampungan. Dikelilingi jurang dan pepohonan, musuh sulit menyerang. Apalagi bukit ini juga dkitari oleh dua sungai besar di kakinya, sungai Aemau di sebelah timur dan sungai Aesesa di sebelah barat. Menjadikannya sebuah tempat yang aman.



On top of a hill, not far from Mbay town, a perennial traditional village stands in serenity. The position of the village on the top of the hill is based on the story of centuries ago about the history of the village's formation. It is said that the ancestor who survived the flood disaster "Mesi Resi", landed at the top of the hill on a "Kowa" (boat). The initial ancestors were a pair of brother named Dhawe and sister named Kowa. Both lived on the hill, and gave birth to their offspring by inbreeding/incest. Then the hill was named as Ola Dhawe, which means land or place belonging to Dhawe.

Over time, after the Mesi Resi disaster, several outsiders also settled in Ola Dhawe and formed a fairly large village. Ola Dhawe was a very strategic place during times of conflict (war) between local tribes. The story of the war at that time formed tactics and strategies for protecting the village. Surrounded by ravines and trees, enemies were difficult to attack. Moreover, this hill is also surrounded by two large rivers at its feet, the Aemau river in the east and the Aesesa river in the west. Made it a safe place.





The Tribals Families

Penghuni Ola Dhawe membentuk suku Dhawe, yang di dalamnya terdapat 5 Woe (rumpun suku) dengan 16 rumah adat berbentuk panggung. Kowa Dhawe, sebagai Woe utama berdiam di puncak bukit dan bertugas sebagai pelindung kampung. Mereka juga berperan sebagai pembuka dan penutup ritual "Gua Ru" dalam musim tanam panen, serta ritual "Gua Leza" yaitu prosesi adat dalam pendewasaan pria dan Wanita, serta ritual dalam kehidupan sehari-hari lainnya. Berikutnya, Woe Rajo Goa, dengan tugas antara lain menjaga keamanan di laut dan darat. Leluhur Rajo Goa berasal dari Gowa-Makassar. Dalam kedudukannya di suku, Rajo Goa juga bertugas menjaga dan merawat barang-barang pusaka adat serta peralatan-peralatan ritual. Kota, adalah Woe yang bertugas sebagai penyampai informasi dan pelaksana kegiatan "Baro" (mengumpul bahan makanan dan logistik) dalam melancarkan kegiatan ritual. Di dalam rumpun Kota terdapat beberapa rumpun kecil yang juga ditugaskan sebagai pasukan pendukung. Tiwu Tasi, merupakan Woe yang bertugas menyiapkan lokasi musyawarah adat. Dan terakhir Woe Gako Tasi, sebagai penjaga keamanan di pesisir pantai sekaligus penjaga pintu masuk kampung.

The villagers then formed the Dhawe tribe, in which there are 5 Woe (tribal families) with 16 traditional houses in the form of stilts. Kowa Dhawe, as the main Woe, lives on the top of the hill and serves as the protector of the village. They also act in opening and closing rituals of the "Gua Ru" for planting season and harvest, as well as in "Gua Leza" ritual, for the maturation of men and women, as well as other daily life rituals. Next, Woe Rajo Goa, whose duties include maintaining security at sea and land. Rajo Goa's ancestors came from Gowa-Makassar. In their position in the tribe, Rajo Goa is also in charge of maintaining and caring for traditional heirlooms and ritual equipment. Kota, is a Woe who is in charge of conveying information and implementing "Baro" activities (collecting food and logistics), carrying out ritual activities. Within Kota clan there are several small clumps which are also assigned as support troops. Tiwu Tasi, is Woe who is in charge of preparing the location for the customary deliberations. And finally, Woe Gako Tasi, as a security guard on the coast as well as guarding village entrances.



Ola Dhawe kini tak lagi berpenghuni. Sebuah peristiwa badai di tahun 1970-an menyebabkan banyak kerusakan yang membuat seluruh rumpun suku memilih pindah, turun dari bukit. Meski demikian, pada saat ritual-ritual digelar, seluruh anggota suku hadir dan tinggal di masing-masing rumah adat mereka. Kampung tradisional ini tetap terawat dan terjaga.

Ola Dhawe is no longer inhabited. A hurricane event in the 1970s caused so much damage that entire tribes chose to move, down the hill. However, when the rituals are held, all members of the tribe are present and live in their respective traditional houses. This traditional village is maintained and protected.

How To Go

Dari Kota Mbay menuju Ola Dhawe hanya memerlukan waktu sekitar 30 menit. Perjalanan akan melalui kampung-kampung kecil di sepanjang sungai Aesesa. Mencapai Ola Dhawe akan melalui jalan tanjakan sekitar 1 km. Dari puncak Ola Dhawe pengunjung dapat menikmati pemandangan jalur sungai Aesesa dan perbukitan savana. Pengunjung perlu mempersiapkan logistic/makanan dan minuman jika ingin berlama-lama di Ola Dhawe karena tidak berpenghuni, dan cukup jauh dari sumber air. Jika pengunjung ingin menginap di Ola Dhawe dapat menghubungi Bpk. Anselmus Jera (085204864984) Ketua Lembaga Pemangku Adat Suku Dhawe.

From Mbay town to Ola Dhawe it only takes about 30 minutes. The journey will be through small villages along the Aesesa river. Reaching Ola Dhawe will be via an incline road for about 1 km. From the top of Ola Dhawe, visitors can enjoy views of the Aesesa river path and the savanna hills. Visitors need to prepare logistics/food and drinks if they want to linger in Ola Dhawe because it is uninhabited, and quite far from water sources. If visitors want to stay at Ola Dhawe, please contact Mr. Anselmus Jera (085204864984) Head of the Dhawe Tribe Indigenous group.





Tutubhada

*When this traditional village
on a savanna hill opens its doors,
a series of stories that have been unheard of will be revealed*





Apabila tidak punya banyak waktu untuk bertualang namun ingin mengenal adat istiadat Nagekeo, Tutubhada adalah pilihan ideal. Kendati berada di atas perbukitan, perjalanan menggapai Tutubhada sama sekali tidak menguras energi. Kampung tradisional ini langsung bersisian dengan jalan beraspal, dan letaknya pun dekat dengan kota Mbay, cuma 30 menit berkendara.

Memasuki areal kampung tradisionalnya, serasa langsung ditarik ke masa lampau. Tata kampung yang otentik dan suasana yang senyap, menguburkan ingar bingar modernisasi yang ada di luarnya. Kompleks kampung tradisional Tutubhada membentang dari utara ke selatan, bersisian dengan tebing berpanorama lembah

maha luas. Jejeran rumah-rumah adat berdiri saling berhadapan. Ada 16 rumah adat yang struktur bangunannya secara keseluruhan berbahan kayu, bambu, dan alang-alang.

Eksistensi Tutubhada sudah melampaui abad demi abad. Penduduk yang berdiam di sini adalah keturunan Suku Rendu yang dulunya terkenal pandai berburu, bertarung, dan mengembala kerbau. Kampung asal mereka adalah Rendu Ola. Untuk mengembangkan suku, mereka membentuk klan-klan baru kemudian tersebar di sepanjang bukit dan lembah Aesesa.

Secara literal, nama Tutubhada berarti Tembolok Kerbau. Padanan nama ini datang dari kata "Tutu" bermakna Tembolok, serta



"Bhada" yakni Kerbau. Dua gabungan kata ini dipercaya menjadi awal mula terbentuknya kampung. Konon, sebelum kampung dibangun, area ini berupa sebuah kubangan air dan acapkali didatangi kerbau purba yang tak hanya berukuran raksasa namun juga memiliki tembolok panjang menjuntai. Suatu masa, kemarau panjang terjadi, suku Rendu menemukan kubangan air ini tapi mereka harus berhadapan dengan kerbau tersebut. Pertarungan terjadi, kerbau pun berhasil dibinasakan. Mereka kemudian mendirikan tempat tinggal lalu menamakannya Tutubhada, sebagai pengingat peristiwa itu.



If you don't have much time for adventure but want to get to know the customs of Nagekeo, Tutubhada is an ideal choice. Even though it is located on a hill, the journey to reach Tutubhada does not drain energy at all. This traditional village is directly adjacent to a paved road, and is located close to the town of Mbay, only 30 minutes' drive.

Entering the traditional village area, it feels like you are immediately drawn to the past. The authentic village layout and quiet atmosphere, bury the noise of modernization outside. The complex of Tutubhada traditional village stretches from north to south, side by side with cliffs with panoramic views of a vast valley. Rows of

traditional houses stand facing each other. There are 16 traditional houses whose overall structure is made of wood, bamboo and reeds.

Tutubhada's existence has transcended century after century. The people who live here are descendants of the Rendu Tribe who were once famous for being good at hunting, fighting, and herding buffalo. Their origin village is Redu Ola. To develop the tribe, they formed new clans and then scattered along the hills and valleys of Aesesa.

Literally, the name Tutubhada means Buffalo Cache. The equivalent of this name comes from the words "Tutu" which means Cache, and "Bhada"

which means Buffalo. The combination of these two words is believed to be the beginning of the formation of the village. It is said that, before the village was built, this area was in the form of a puddle of water and was often visited by ancient buffalo which were not only gigantic in size but also had long dangling caches. One time, during a long dry season, the Rendu tribe found this puddle of water but they had to deal with the buffalo. The fight took place, the buffalo was successfully conquered. They then built a place to live and named it Tutubhada, as a reminder of the event.



Rituals

Kemurnian kampung ini amat dijaga oleh warganya. Salah satu ritual yang tetap dijalankan dan peruntukkan bagi anak muda adalah ritual potong gigi atau disebut "Tae Ae". Di Tutubhada, mereka melakukannya secara khusus bagi remaja putri. Ini karena mereka menganut sistem perkawinan matrilineal, yang mana keturunan digariskan oleh pihak perempuan.

Tae Ae identik dengan angka 7: dilaksanakan setelah anak gadis berumur 17 tahun, ritual berlangsung selama 7 malam, dan setiap digelar harus dimulai pada jam 7 malam. Sebagian besar ritual dilakukan di dalam rumah. Sebelum gigi dikikir pada malam ke-7, sejumlah proses musti dijalani, termasuk Sobhi Nio atau Cungkil Kelapa. Gunanya untuk menerawang masa depan sang gadis.

Selain Tae Ae, ritual tinju adat atau Etu juga dilaksanakan tiap tahun di Tutubhada, bahkan disebut sebagai perhelatan Etu yang paling ramai se-Nagekeo. Para petarung datang dari berbagai wilayah, dan pekarangan kampung tradisional ini disesaki penonton.

The purity of this village is highly guarded by its inhabitants. One of the rituals that is still carried out and designated for young people is the ritual of cutting teeth or called "Tae Ae". In Tutubhada, they do it especially for young women. This is because they adhere to a matrilineal marriage system, in which offspring are determined by the woman.

Tae Ae is identical to number 7: it is carried out after a girl turns 17 years old, the ritual lasts for 7 nights, and the implementation must begin at 7 pm. Most of the rituals are performed inside the house. Before the tooth is filed on the 7th night, a number of processes must be carried out, including Sobhi Nio or Coconut Picking. This is to look into the future of the girl.

In addition to Tae Ae, the traditional boxing ritual or Etu is also held every year in Tutubhada, even being called the most crowded Etu event in Nagekeo. Fighters come from various regions, and the yard of this traditional village will be packed with spectators.



Facility

Jika ingin meresapi kehidupan tradisionalnya, Anda bisa bermalam di sini. Sebuah rumah adat disediakan untuk diinapi, dan warga pun telah terbiasa menjamu tamu. Air bersih dan toilet tersedia. Bangun pagi-pagi dan melihat matahari terbit, jangan lupa saksikan kebiasaan warga menuntun orang-orang tua mereka untuk berjemur pagi di halaman. Sangat humanis.

If you want to immerse yourself in traditional life, you can spend the night here. A traditional house is provided for lodging, and they are used to entertaining guests. Clean water and toilets are available. Wake up early and watch the sun rise, don't forget to see the locals' habit of guiding their elders to sunbathe in the morning in the yard. Very humanist.





Boamara

A small and compact traditional village secretly nest in a valley, where "8" is considered as an unlucky number, and once a year people perform monkey hunting ritual.



Menelusuri jalan di punggung perbukitan Aesesa Selatan yang menghubungkan Boawae dengan Mbay, banyak pelintas yang tak menduga, bahwa di balik sisi barat tebing yang menebar panorama lembah Aesesa, terselip sebuah kampung tradisional mungil namun sungguh apik: Boamara

Kampung ini terletak di tanduk bukit kecil. Terdapat tebing batu menjulang tinggi memanjang pada sisi selatan yang dinamakan "Dhozo Tangi". Betuk kampung persegi dengan sebuah halaman di tengahnya. Posisi rumah mengikuti kontur tanah, ada yang tinggi dan ada yang lebih rendah mengelilingi halaman kampung. Tidak ada "Peo" kayu bercabang dua di tengah kampung sebagai lambang persatuan karena kampung ini hanyalah anak kampung dari kampung tertuanya, Rendu Ola.

Syahdan, penamaan kampung ini bermula dari kisah kawanan kerbau yang dituntun oleh seorang warga dari kampung tertua, Rendu Ola, untuk minum air di Lowo Sesa atau sungai Aesesa. Ketika pulang, kawanan kerbau ini tidak lagi kembali pada jalan yang telah dilalui sebelumnya, namun mengarah ke dataran tinggi berbeda. Sang penuntun kerbau pun mengeluh karena kawanan kerbaunya selalu mengarah ke lokasi tersebut. "Mara nuka zele" (selalu mengarah ke

Tracing the road on the South Aesesa ridge that connects Boawae with Mbay, many passers-by do not expect that behind the west side of the cliff that spreads a panoramic view of the Aesesa valley, tucked a small but really attractive traditional village: Boamara.

The village is situated on the horn of a small hill. There is a towering rock cliff extending on the south side called "Dhozo Tangi". The shape of this village is square with a courtyard in the middle. The location of the house follows the contours of the land, some are high and some are lower around the village yard. There is no two-branched wooden "Peo" in the middle of the village as a symbol of unity because this village is only a descendant village from the oldest one, Rendu Ola.

Once upon a time, the naming of this village stems from the story of a herd of buffalo led by a man from the oldest village, Rendu Ola, to drink water in Lowo Sesa or the Aesesa river. When they returned home, this herd of buffaloes no longer returned to the path they had previously traveled, but headed to a different plateau. The buffalo guide complained that his herd of buffalo always headed to that location. "Mara nuka zele" (always pointing up), he complained in his local language. Later, the



atas), keluhnya dalam bahasa setempat. Kemudian sang penuntun kerbau menjadikan tempat ini sebuah kampung (boa), yang dalam bahasa adat disebutkan "Teka Keka Rona Boa," dan ia menamainya "Boamara".

Ada 3 rumpun suku atau "Woe" yang berdiam di kampung tradisional Boamara. Mereka membangun 10 rumah adat berbentuk panggung beratap ilalang yang masih terpelihara baik. Rumah tertua di Boamara bernama "Jawa Lata", yang kini dihuni oleh generasi ke 5. Rumah Jawa Lata ini sudah sampai pada strata terakhir tertinggi dalam tatanan adat.

Rituals

Boamara akan selalu ramai ketika ritual adat digelar. Warga kampung masih menjaga hubungan dengan leluhur mereka yang dipercayai sebagai pelindung. Awal aktifitas budaya umumnya dimulai di bulan Mei. Semua ritual adat, termasuk renovasi rumah, terbatas hanya sampai bulan ketujuh atau Juli, karena bulan kedelapan dianggap tabu. Angka 8 atau "Zua Butu" dimaknai sebagai pembawa petaka atau mendatangkan energi negatif.

Paling unik di kampung ini yakni adanya "Peko" atau ritual berburu monyet, dilakukan sehari di hutan pada bulan Juli. Semua monyet hasil buruan ditaruh di tengah kampung, di atas sebuah batu yang disakralkan yang disebut "Rate Nene", lalu dibakar dan dimakan bersama seluruh penghuni kampung. Sehari setelah ritual Peko, dilanjutkan dengan tarian melompati bambu; melangkah dengan irama dari ketukan batang bambu yang dibuat bersinggungan oleh dua orang. Mereka menyebut tarian ini "Sagu Alu".

buffalo guide made this place a village (boa), which in the traditional language is called "Teka Keka Rona Boa," and he named it "Boamara".

There are 3 tribes or "Woe" who live in the traditional village of Boamara. They built 10 traditional houses in the form of stilts with thatched roofs which are still well preserved. The oldest house in Boamara is named "Jawa Lata", which is now inhabited by the 5th generation. This Jawa Lata house has reached the last/highest strata in the traditional order.

Boamara will always be crowded when traditional rituals are held. Villagers still maintain relationships with their ancestors who are believed to be protectors. The beginning of cultural activities generally begins in May. All traditional rituals, including home repairs, are limited to the seventh month or July, as the eighth month is considered taboo. The number 8 or "Zua Butu" is interpreted as a number that brings disaster or brings negative energy.

The most unique thing in this village is the "Peko" or monkey hunting ritual, which is carried out one day in the forest in July. All hunted monkeys are placed in the middle of the village, on a sacred stone called "Rate Nene", then burned and eaten with all the villagers. The day after the Peko ritual, followed by a dance jumping over bamboo; stepping with the rhythm of the beat of bamboo sticks made intersect by two people. They call this dance "Sagu Alu".





How To Go

Boamara berada di Wajomara - Aesesa Selatan, berjarak sekitar 13 km dari kota Mbay. Dengan kendaraan bermotor membutuhkan waktu kurang lebih 30-40 menit untuk mencapainya. Rute ke Boamara mengikuti rute yang sama dengan ke kampung tradisional Tutubhada. Setelah tanjakan, lantas berbelok ke barat menuruni lereng tebing yang telah disemen/rabat, hingga mencapai gapura penanda kampung. Semua kendaraan berhenti di gapura ini, dan selanjutnya pengunjung berjalan kaki sekitar 400-meter menuju kampung melalui rimbunan pohon bambu yang sejuk teduh.

Aktivitas menenun kain serta menganyam lontar dilaksanakan para kaum ibu. Namun, pada musim hujan biasanya mereka menghentikan aktifitas ini dan fokus mengolah ladang. Penghasilan lain diperoleh dari jambu mente dan asam yang biasa dipanen pada bulan Juli-Agustus. Listrik tersedia di kampung tradisional ini. Ada akses air bersih yang cukup memadai. Keharmonisan dan keramahan warga siap menyambut para siapapun yang hendak berkunjung ke Boamara.

Boamara is located in Wajomara – South Aesesa, about 13 km from Mbay town. It takes approximately 30-40 minutes to reach it by vehicle. The route to Boamara follows the same route as to Tutubhada traditional village. After the incline, then turn west down the slope of the cliff that has been cemented, until you reach the village marker gate. All vehicles stop at this gate, and then visitors walk about 400-meters to the village through the cool shade of bamboo trees.

The activities of weaving cloth and lontar are carried out by women. However, during the rainy season they usually stop this activity and focused on cultivating the fields. Other income is obtained from cashew nuts and tamarind which are usually harvested in July-August. Electricity is available in this traditional village. There is adequate access to clean water. The harmony and friendliness of the villagers are ready to welcome anyone who wants to visit Boamara.





Nunungongo

Established by the herders of the Rendu tribe thousands of years ago, this village on the edge of the Aesesa valley has a belief that jungle cats are able to resist all forms of evil intent



Sebelum kampung Nunungongo terbentuk, ada sebuah pohon beringin berukuran gigantis berdiri di bagian timur kampung, lubang pohon beringin ini cukup besar sehingga menjadi jalur pelintasan bagi setiap orang yang hendak menuju ke sungai Aesesa. Sulur-sulurnya lebat bergelantungan, menyelimuti sebagian lubang. Kisah inilah yang mengilhami nama Nunungongo. "Nunu" dalam bahasa setempat adalah pohon beringin, sedangkan "Ngongo" berarti lubang.

Dikisahkan, pada masa lampau sebagian besar leluhur suku Rendu adalah peternak dan petani yang sering berpindah tempat. Lokasi ternak mereka berada tidak jauh dari sungai Aesesa. Wilayah ini menjadi persinggahan sekaligus lintasan para penggembala kerbau. Seiring perkembangan populasi, leluhur suku Rendu sepakat

Before Nunungongo village was formed, there was a gigantic banyan tree standing in the eastern part of the village, this banyan tree hole was big enough to be a crossing path for everyone who wanted to go to the Aesesa river. The vines hung thickly, covering the hole. This story then inspired the name of Nunungongo. "Nunu" in the local language is a banyan tree, while "Ngongo" means a hole.

It is said that in the past most of the ancestors of the Rendu tribe were breeders and farmers who often moved from place to place. The location of their livestock was not far from the Aesesa river. This area was a stopover as well as a path for buffalo herders. As the population grew, the ancestors of the Rendu tribe agreed to form small villages within their tribal alliance. Some of them

Local Community

Setiap rumah adat memiliki alat tenun yang diletakkan di samping atau di belakang rumah. Peralatan tenun sangat sederhana, namun menghasilkan corak kain yang istimewa. Terdapat sanggar tenun dan anyaman yang beranggotakan 18 perempuan. Ada juga sanggar tarian tandak "Giga" (sebuah tarian dengan saling berbalas pantun). Tarian ini ditampilkan saat ritual penting digelar atau ketika kedatangan tamu.

Each traditional house has weaving equipment placed beside or behind the house. Their weaving equipment is very simple, but it produces a special pattern of fabric. There is a weaving and crafting group consisting of 18 women. Also, a "Giga" tandak dance group (a dance with reciprocal rhymes). This dance is performed when important rituals are held or guests arrive.

membentuk kampung-kampung kecil dalam persekutuan suku mereka. Sebagian mereka pun lantas keluar dari pusat kampung di Rendu Ola lalu mendirikan kampung-kampung yang baru, salah satunya kampung Nunungongo.

Dapat ditempuh sekitar 30 menit dari pusat kota Mbay ke arah selatan, kampung tradisional nan tenang ini memiliki 11 rumah adat, berjejer membentuk huruf 'U', dengan area lapang di tengahnya. Di setiap rumah adat terdapat sebuah meja dari batu kecil yang digunakan sebagai tempat persembahan kepada leluhur. Memasuki kawasan kampung Nunungongo kita patut melalui sebuah gerbang kayu berbentuk seperti gawang. Gerbang ini disebut "Atu". Jika dilihat ritual adat, setiap orang wajib melewati Atu dengan melangkahkan kaki kanan terlebih dahulu, setelah menerima pemberkatan dari tetua adat. Ada sejenis tanaman anggrek hutan yang digelayutkan di atas Atu. Dalam bahasa setempat anggrek hutan ini disebut "Kada Meo" yang berarti sarang kucing hutan. Konon, masyarakat suku Rendu memiliki kepercayaan bahwa kucing hutan mampu menolak segala bentuk niat jahat.

Pada bagian timur kampung Nunungongo ada sebuah jalan setapak menuju ke bibir tebing, menghubungkan kampung ini dengan kampung Boamara. Berdiri di tepian tebing, panorama ngarai Aesesa terbentang lapang. Kita dapat membayangkan kembali bagaimana leluhur kampung ini dahulu hilir mudik menuruni tebing mengembalikan kerbau mereka, dihibur kicau burung, disejuki semilir angin.

then left the village center in Rendu Ola and established new villages, one of those was Nunungongo.

Can be reached in about 30 minutes from Mbay to the south, this quiet village has 11 traditional houses, lined up to form the letter 'U', with a spacious area in the middle. In each traditional house there is a small stone table that is used as offering place to the ancestors. Entering Nunungongo village area, we must go through a wooden gate shaped like a goal. This gate is called "Atu". If a traditional ritual is held, everyone must pass through Atu by stepping on the right foot first, after receiving a blessing from a traditional elder. There is a kind of forest orchid that hangs above Atu. In the local language, this forest orchid is called "Kada Meo" which means a jungle cat's nest. It is said that the people of the Rendu tribe have a belief that forest cats are able to resist all forms of evil intentions.

In the eastern part of Nunungongo village there is a path leading to the edge of the cliff, connecting to Boamara village. Standing on the edge of the cliff, a wide panoramic view of the Aesesa canyon stretches out. We can recall how the ancestors of this village used to walk back and forth - down the cliff herding their buffalos, entertained by the chirping of birds, cooled by the breeze of the valley.



Facilities

Pengunjung dapat menginap dalam rumah adat. Rata-rata setiap rumah adat mampu menampung 7 orang tamu. Ada "Gelu Ine," kelompok warga yang terlatih untuk membantu mengurus kebutuhan pengunjung selama berada di Nunungongo. Air bersih bersumber dari bak air umum di dekat kampung. Oleh-oleh yang bisa dibawa pulang berupa sarung tenun, hasil anyaman daun lontar berupa tas khas disebut 'Bere', kotak tissue, dompet, dan topi.

Visitors can stay overnight in traditional houses. Each house can accommodate 7 guests. There is "Gelu Ine" group, a community of villagers who are trained to assist visitors during their stay in Nunungongo. Clean water comes from a public water tank near the village. Souvenirs that can be taken home such as woven sarongs, woven palm leaves in the form of a special bag called 'Bere', tissue box, wallet, and hats.









*Scattered along the South Aesesa hills,
this ship-like shape village is home
of all the traditional villages of the Rendu tribe.
An ideal place to take up cultural heritage
while enjoying the full peace of nature*



Rendu Ola berada di sela perbukitan. Bagian selatannya terdapat lembah berisi persawahan dilatari pemandangan gunung Ebulobo (2,137 mdpl) juga Inerie (2,227 mdpl). Sedangkan di sisi utara terbentang ngarai yang menyelipkan air terjun Ngabatata serta dipagari gunung Ame Gelu (1,373 mdpl). Jika menelusuri rute ke kampung ini di sore hari yang cerah, dipastikan Anda akan menikmati vista alam teramat elok, apalagi jelang terbenam matahari.

Berjarak 23 km atau sekitar satu jam dari Mbay - ibu kota Kabupaten Nagekeo, Rendu Ola disebut-sebut sebagai kampung asal bagi semua kampung suku Rendu yang bertebaran di sepanjang perbukitan Aesesa Selatan. Nama Rendu Ola sendiri berarti 'tempatnya orang-orang Rendu.'

Sebagaimana di hampir semua kampung tradisional suku Rendu, di sini pun terpasang 'Atu' atau dua kayu berpaling mirip tiang gawang sebagai gerbangnya. Uniknnya, meskipun ini kampung tertua, namun pagar-pagar batu menyerupai benteng di gerbangnya masih kokoh hingga kini.

Tak hanya itu, jika ditilik seksama bentuk kampung ini mirip sebuah kapal. Bagian tengah membesar menjorok ke arah selatan seperti lambung kapal, dan bagian tengah terdapat 'Peo' - simbol persatuan suku Rendu - berukuran jangkung ditanapkan di atas tugu batu, seumpama cerobong kapal.

This traditional village is located on the side of the hill. To the south, there is a valley filled with rice fields backed by scenery of Mount Ebulobo (2,137 masl) and Inerie (2,227 masl). Meanwhile, on the north side lies a canyon that inserts the Ngabatata waterfall and is fenced off by mount Ame Gelu (1,373 masl). If you follow the route to this village on a sunny afternoon, it is certain that you will enjoy a picturesque natural vista, especially when the sun goes down.

Located 23 km or about an hour from Mbay - the capital of Nagekeo Regency, Rendu Ola is said to be the home village for all the Rendu tribal villages scattered along the South Aesesa hills. The name Rendu Ola itself means 'place of the Rendu people.'

As in almost all traditional villages of the Rendu tribe, here is also installed 'Atu' or two wooden bars that look like goal posts as its gate. Uniquely, even though this is the oldest village, its stone fences resembling a fort at the gate are still standing strong until today.

Not only that, if you look closely the shape of this village is like a ship. The middle part protrudes towards the south like the hull of a ship, and in the middle, there is a tall 'Peo' - a symbol of the unity of the Rendu tribe - stuck on a stone monument, just like a ship's chimney.



Researchers Friendly

Karena kampung ini adalah asal muasal semua kampung tradisional suku Rendu, banyak hal terkait adat maupun warisan budaya dapat dipelajari dari sini sebagai referensi. Makanya tak heran bila Rendu Ola kerap jadi tempat pilihan utama bagi para peneliti, antropolog, maupun peminat sejarah etnik, baik nasional maupun internasional.

Since this village is the origin of all the traditional villages of the Rendu tribe, many things related to customs and cultural heritage can be learned from here as a reference. So, it's not surprising that Rendu Ola is often the first choice for researchers, anthropologists, and ethnic history enthusiasts, both nationally and internationally.



Pada sisi timur pintu masuk dan sisi barat ujung kampung terlihat lebih sempit dan rendah. Apabila dipotret dari udara, bentuk mirip kapal ini lebih nampak jelas.

Ada 10 rumah adat beratapkan alang-alang yang masih berdiri. Dengan satu rumah pusat yang berhapan dengan Peo di bagian selatan. Dari kampung ini terlahir keturunan dari tujuh 'Woe' atau tujuh rumpun dalam suku. Sewaktu-waktu ketujuh Woe tersebut mengunjungi Rendu Ola saat peristiwa penting terjadi.

Rendu Ola dikelilingi banyak pohon kemiri dan suhu udaranya cenderung sejuk. Sangat nyaman dan damai untuk ditinggali. Di pekarangan kampung, selain 'Peo' ada pula 'Mole' yang juga berwujud sama seperti Peo tapi berukuran lebih kecil. Pada ujung kampung bagian timur berdiri 'Sale' atau rumah penyimpanan tanduk kerbau dan rahang babi sisa penyembelitan ketika ritual-ritual adat digelar. Ada lagi batu sakral disebut 'Towe', yakni batu khusus bagi Mosa Fo'a alias kepala suku, tempat ia duduk dan memberikan garam kepada kerbau-kerbaunya agar lebih jinak. Kala malam menjelang dan purnama bergayut di langit, aura magis melingkupi kampung ini, memberi nuansa sakral akan jejak-jejak peradaban yang tersisa.

On the east side of the entrance and the west side of the end of the village looks narrower and lower. When photographed from the air, this ship-like shape would more clearly visible.

There are 10 traditional houses with thatched roofs that still exist. With a central house opposite Peo in the south. Descendants of seven 'Woe' or seven clumps in the tribe were born in this village. Once in a while the seven Woe visit Rendu Ola when important events occurred.

Rendu Ola is surrounded by many candlenut trees and the air temperature tends to be cool. Very comfortable and peaceful to live. In the village yard, apart from 'Peo', there is also 'Mole' which also has the same shape as Peo but smaller in size. At the end of the eastern part of the village stands the 'Sale' or house for storing buffalo horns and pig jaws left over from being slaughtered during traditional rituals. There is another sacred stone called 'Towe', which is a special stone for Mosa Fo'a aka the tribal chief, where he sat and gave salt to his buffaloes to be tame. When night falls and the full moon hangs in the sky, a magical aura surrounds this village, giving a sacred feel to the traces of remaining civilization.







Boawae

*Also known as 'King Boawae's Village',
it provides dramatic views as it stands perfectly
at the foot of Mount Ebulubo.*



Tepat berada di sisi jalan raya Trans Flores, kampung yang dikelilingi banyak pohon kemiri ini sangat mudah dijangkau. Halaman kampung sangat luas menjadi tempat dilakukan ritual penting. Semua rumah di kampung Boawae sudah tidak lagi bergaya panggung seperti pada umumnya rumah-rumah di setiap kampung adat di Nagekeo. Walaupun demikian, kampung ini tetap mempertahankan tradisi ritual serta beberapa ornamen adat yang sangat disakralkan sejak turun temurun.

Pada sisi selatan halaman kampung terdapat kuburan raja Boawae, Roga Ngole, yang bertindak sebagai kepala daerah ketika wilayah ini berstatus swapraja di masa kolonial Belanda. Kuburan raja ini cukup luas didampingi oleh nisan-nisan kerabat raja.

Penghuni di kampung ini hanya satu suku yakni suku Deu atau Deru. Tapi secara adat, ada 4 suku lain yang menjadi pemilik kampung Boawae, terkukuh dalam ikatan sebuah "Peo"

terletak di tengah kampung, dan kerap disebutkan melalui syair adat; "Peo Oko Nabe Fa".

Di sisi barat sejajar dengan Peo, berdiri sebuah rumah bergaya panggung, dinamakan "Sa'o Waja". Terbuat dari kayu dengan serambi depannya beratap bambu, sedangkan atap utamanya model limasan menggunakan ilalang. Pada serambi depan di tangga masuk Sa'o Waja terdapat patung "Ana Deo", yakni dua buah patung kayu simbol lelaki dan perempuan suku Deru. Masuk di dalam serambi utama terdapat beberapa tanduk kerbau, kurban pada ritual-ritual adat besar yang telah dilakukan oleh suku. Ada satu tanduk kerbau yang terlihat lebih panjang dari semua tanduk kerbau. Pada bagian bawahnya, berjejer taring-taring babi. Begitupun pada bidang atap sisi kiri dan kanan terdapat tanduk-tanduk kerbau yang masih menyatu dengan tengkorak kepalanya. Semua terpelihara dengan baik sebagai penanda banyaknya ritual yang telah berlangsung di kampung ini.

Selain Peo dan Sa'o Waja, ada lagi sebuah rumah panggung kecil di ujung bawah kampung, dinamakan "Bo Heda". Rumah panggung jangkung ini modelnya seperti sebuah lumbung dengan 4 tiang yang cukup tinggi. Atapnya berpola 4 bidang. Bo Heda berfungsi sebagai tempat menyimpannya sejumlah tanduk kerbau bekas ritual adat sejumlah suku dalam kampung pada saat penyembelian atau persembahan berdirinya Peo. Di kolong Bo Heda terdapat sebuah patung kuda berpenunggang. Ini juga bagian yang disakralkan para penghuni kampung.

Kampung ini berapitan dengan sebuah gereja besar, Gereja Santo Fransiskus Xavierus. Gereja beratap biru cerah tersebut erat kaitannya dengan sejarah penyebaran agama Katolik khususnya penerimaan raja Boawae akan hadirnya agama Katolik di sana.



Right on the side of the Trans Flores highway, this village, which is surrounded by many candlenut trees, is very easy to reach. The very large village yard is a place for important rituals to be carried out. All the houses in Boawae village are no longer on stilts like in houses in every traditional village in Nagekeo. However, this village still maintains ritual traditions as well as some traditional ornaments that are very sacred from generation to generation.

On the south side of the village yard, there is the grave of the king of Boawae, Roga Ngole, who acted as regional head when the region was autonomous during the Dutch colonial period. The king's grave is quite wide accompanied by the graves of his relatives.

There is only one tribe in this village, namely the Deu or Deru tribe. But according to custom, there are 4 other tribes who are the owners of the village of

Boawae, firmly in the bond of a "Peo" located in the middle of the village, and often mentioned through traditional poetry; "Peo Oko Nabe Fa".

On the west side parallel to Peo, stands a stilt-style house, called "Sa'o Waja". Made of wood with a bamboo roof in the front porch, while the main roof is a pyramid model using thatch. On the front porch at the entrance of Sa'o Waja there is a statue of "Ana Deo", which is two wooden statues symbolizing the man and woman of the Deru tribe. Entering the main porch, there are several buffalo horns, sacrifices for the great traditional rituals that have been carried out by the tribe. There is one buffalo horn that looks longer than all buffalo horns. At the bottom, lined with pig tusks. Likewise, on the left and right sides of the roof, there are buffalo horns that are still attached to the skull. All are well preserved as a marker of the many rituals that have taken place in this village.

Besides Peo and Sa'o Waja, there is another small house on stilts at the lower end of the village, called "Bo Heda". This tall stilt house is modeled like a barn with 4 poles that are quite high. The roof is patterned in 4 areas. Bo Heda functions as a place to store a number of buffalo horns, which were used as traditional rituals by a number of tribes in the village at the time of slaughter or offerings for the founding of Peo. Under Bo Heda there is a statue of a horse with a rider. This is also a sacred part of the villagers.

This village is flanked by a large church, the Church of St. Francis Xavierus. The bright blue-roofed church is closely related to the history of the spread of Catholicism, especially the acceptance of the king of Boawae for the presence of Catholicism there.



Rituals

"Etu" atau tinju adat, dan "To'a Lako" atau berburu adat, merupakan dua ritual besar yang selalu dijalankan sepanjang tahun di kampung ini. Biasanya para lelaki dengan bersenjatakan tombak dengan sejumlah anjing keluar kampung, masuk hutan, untuk berburu babi hutan. Ini sebagai simbol penghalau segala hama di ladang yang sering mengganggu dan merusak hasil panen. Selain itu ada pula "Wela Nio" dan "Pete Wole" semacam ritual untuk melihat atau memprediksi hasil panen tahun mendatang.

"Etu" or traditional boxing, and "To'a Lako" or traditional hunting, are two big rituals that are always held throughout the year in this village. Usually, the men armed with spears with a number of dogs leave the village, enter the forest, to hunt wild boars. This is a symbol of repelling all pests in the fields that often interfere and damage crops. In addition, there are "Wela Nio" and "Pete Wole" kind of rituals to see or predict the next year's harvest.

Mount Ebulobo Hiking

Posisi kampung ini sangat dekat dengan gunung Ebulobo, sehingga sering memunculkan godaan bagi pejalan untuk mendaki gunung berapi tersebut. Jika berminat mendaki gunung setinggi 2,137 mdpl ini, Anda bisa melakukannya. Desa Mulakoli ada titik awal pendakian, berada sekitar 7km ke arah timur kampung Boawae. Butuh waktu 3-4 pendakian menuju ke puncak gunung. Dari atas, view 360 derajat wilayah Nagekeo dapat dilihat.

The position of this village is very close to Mount Ebulobo, so it often creates a temptation for hikers to climb the volcano. If you are interested in climbing this 2,137 masl volcano, you can do it. Mulakoli village is the starting point for the ascent, about 7 km to the east of Boawae village. It took 3-4 hours of climbing to reach the top. From above, a 360-degree view of Nagekeo region can be seen.



**Raja Nage (Boawae), Roga Ngole, diapit rekan-rekannya.
Tahun 1915. Sumber: Collectie Tropenmuseum, NL**



Wufu

*Standing on the hillside of Kelinata,
this traditional village held a special ritual for the birds
as a symbol of human friendship with nature and other creatures*





Wangi bunga-bunga cengkeh yang tumbuh di rusuk Gunung Ebulobo (2,137 mdpl) akan menemani perjalanan kita menuju kampung tradisional Wulu, yang berdiam pada jarak enam puluh kilometer ke arah selatan Mbay, tepatnya di Kecamatan Mauponggo. Jangan kaget bila memasuki wilayah ini dan mendapati visual alam yang subur oleh tanaman-tanaman perdagangan, berbeda dari sisi utara Nagekeo yang alaminya didominasi oleh sabana.

Kampung tradisional Wulu berada di lereng bukit Kelinata. Sebelum memasuki kampung ini, harus melewati kampung Neso dengan posisi yang lebih rendah di lembah. Masyarakat kampung Wulu dan Neso punya satu keterikatan historis. Oleh karena itu, sebagian ritual orang-orang Wulu juga dilakukan di Neso. Sebagai kampung tradisional, Wulu punya penamaan tersendiri, yakni "Ulu Dulu Eko Watu Lika".

Bentuk kampung ini bertingkat dan relatif kecil. Belakang rumah-rumah langsung bersisian dengan tebing curam. Pada halaman kampung di bagian yang paling tinggi terdapat pelataran tinju adat. Sedangkan bagian baratnya terdapat "Peo" dari batu. Selain itu terdapat sebuah batu yang dikelilingi susunan batu-batu yang dinamai "Ngusu Ngapi," sebagai tanda batu kepemilikan kampung. Ada pula "Ana Deo," dua buah patung berbentuk manusia dengan ukuran berbeda. Kedua patung ini berdiri pada kayu berukir dan terlindung pada sebuah pendopo kecil.

Di Wulu terdapat 3 rumah panggung dari bambu. Ada tiga suku yang menjadi pemilik kampung ini yakni Ebu, Ebu Pata dan Ebu Poma. Alkisah, kampung ini didirikan oleh Jata Rike, seorang pemilik ulayat Aga Reti dari Liwo. Pada mulanya ia pergi ke hutan membawa senjata, dan bertemu secara kebetulan dengan seorang bernama Raga di lokasi yang kemudian menjadi kampung

Wulu. Raga sedang menyuling air sadapan pohon Nira untuk dijadikan "Tua," minuman beralkohol. Ketika bertemu, Raga meminta Jata Rike untuk menembak burung di pohon-pohon beringin sekitar kampung. Dalam satu tembakan Jata Rike menjatuhkan seekor burung di pohon beringin terdekat. Raga sangat terkesima akan keahlian Jata Rike. Burung yang ditembak itu dibakar dan dimakan bersama. Raga akhirnya berjanji kepada Jata Rike, memberikan lokasi itu kepada Jata Rike untuk ditinggali selamanya. Raga berujar "Lima kau tube Notu. Di'i pege pu'u lera te, jika tana li'e ne'e watu wonga" (Tanganmu sangat jitu. Mulai hari ini engkau tinggal di sini sampai tanah berbuah dan batu berbunga). Ada 5 pohon beringin yang mengelilingi lokasi itu. Setelah kampung Wulu dibangun, penduduk selalu menjaga pohon-pohon beringin sebagai penanda awal berdirinya kampung. Pohon beringin tersebut sekaligus menjadi pelindung kampung di saat badai badai.



The scent of clove flowers growing on the ribs of Mount Ebulobo (2,137 mdpl) will accompany our journey to Wulu traditional village, which is located at a distance of sixty kilometers to the south of Mbay, in Mauponggo District. Don't be surprised when you reach this area and find a lush nature full of commercial plants, quite different from the northern side of Nagekeo which is dominated by the savanna.

Wulu traditional village is located on the hillside of Kelinata. Before entering this village, we must pass through Neso village which is lower in the valley. The people of Wulu and Neso have a historical bond. Therefore, some of the rituals that belong to Wulu are also performed in Neso. As a traditional village, Wulu has its own name as "Ulu Dulu Eko Watu Lika".

The form of this village is terraced and relatively small. Behind the houses directly side by side with steep cliffs. In the village yard at the highest part there is a traditional boxing court. While the western part there is a "Peo" of stone. In addition, there is a stone surrounded by an arrangement of stones called "Ngusu Ngapi," as a sign of the village ownership stone. There is also "Ana Deo," two human-shaped statues of different sizes. These two statues stand on carved wood and are protected in a small pavilion.

In Wulu there are 3 houses on stilts made of bamboo. These are owned by three tribes: Ebu, Ebu Pata and Ebu Poma. Once upon a time, this village was founded by Jata Rike, a traditional owner of Aga Reti from Liwo. It is said, he went to the forest carrying a weapon, and met by chance a man named Raga at the location which later became

the village. Raga was distilling water from the Nira tree to make "Tua" an alcoholic drink. When they met, Raga asked Jata Rike to shoot birds at the banyan trees around the village. In one shot Jata Rike dropped a bird on a nearby banyan tree. Raga was very impressed with Jata Rike's skill. The bird that was shot was burned and eaten together. Raga finally made a promise to Jata Rike, gave the location to Jata Rike to live in forever. Raga said "Lima kau tube Notu. Di'i pege pu'u lera te, jeka tana li'e ne'e watu wonga" (Your hands are very precise. From today you stay here until the soil bears fruits and the stones grow flowers). There are 5 banyan trees that surround the location. After the Wulu village was built, the residents always guarded the banyan trees as a marker for the early establishment of the village. The banyan tree also protects the village during a storm.





Local Community

Keberlangsungan kampung Wulu berkaitan erat dengan ritual adat yang dijalankan. Ada 9 ritual yang dinamakan "Moni Wulu" dijalankan setiap tahun. Ritual-ritual ini memiliki tahapan-tahapan serta punya makna penting yang diwariskan turun temurun. Misalnya, tahap awal "Gua Ule Ma'u" diisi dengan ritual "Kema Uma Tau Ulu Uma Peti Kolo", yakni membuka ladang dan bertanam untuk burung-burung. Ritual ini adalah simbol persahabatan manusia dengan alam dan makhluk lain, khususnya burung. Bagi orang Wulu, jika ingin mengambil haruslah memberi dahulu. Mereka juga percaya, jika ritual ini digelar maka tanaman mereka tidak akan diganggu burung dan makhluk lainnya karena mereka telah diberi makan.

The sustainability of Wulu village is closely related to the implementation of their traditional rituals. There are 9 rituals called "Moni Wulu" which are performed every year. These rituals have stages and have important meanings passed down from generation to generation. For example, the initial stage is "Gua Ule Ma'u" with the "Kema Uma Tau Ulu Uma Peti Kolo" ritual, which is to open and plant fields for birds. This ritual is a symbol of human friendship with nature and other creatures, especially birds. For the Wulu people, if you want to take, you have to give first. They also believe, if this ritual is carried out properly, their plants will not be disturbed by birds and other creatures because they have been fed.

Accessibility

Jalur terdekat untuk sampai ke kampung ini yakni via kecamatan Boawae menuju pertigaan Gako, selanjutnya ke arah kampung Boloroga. Sesampainya di kampung Boloroga dekat Kantor Desa Lajawajo ada sebuah jalan tanah yang mengarah ke kampung Wulu. Akses jalan hingga ke kampung Boloroga, beraspal dan sangat baik. Namun dari kampung Boloroga harus hati-hati karena jalanan rabat semen - sekitar 2 km - sebagiannya telah rusak dan berlubang serta terus menurun hingga ke kampung Wulu. Jalannya juga sempit dan berdampingan dengan jurang. Mintalah bantuan warga, jika butuh.

The closest route to get to this village is via the Boawae sub-district to the Gako T-junction, then to Boloroga village. Arriving at Boloroga near the Lajawajo Village Office, there is a dirt road that leads to Wulu. The road access to Boloroga is paved and very good. However, from Boloroga to Wulu you have to be quite careful because the cement rebate road – around 2 km - is partly damaged with holes and it continues to Wulu. The road is also narrow and side by side with a ravine. Ask locals for help, if needed.





Wajo

*Shaped like a pot,
this genuine traditional village
is a haven for bamboo music enthusiasts.*



Kampung tradisional Wajo berada di Kecamatan Keo Tengah. Dari kampung kecil ini pengunjung dapat menikmati pemandangan perbukitan yang menjulang tinggi dengan pikat tebingnya yang terjal. Memandang ke arah selatan, terbentang laut Sawu. Menuju kampung adat Wajo dari Mbay, ibu kota Kabupaten Nagekeo adalah seumpama perjalanan membelah perut pulau Flores. Dengan jarak tempuh sekitar dua jam, pejalan langsung merasakan suasana alam yang berbeda, dari savana menuju kawasan bukit dengan tebing terjal yang diselimuti hijaunya pepohonan.

Kampung otentik ini berbentuk lonjong, pola yang merupakan lambang dari "Pondo", memiliki arti semangat persatuan yang dianut oleh masyarakatnya. Pondo sendiri adalah periuik. Pola tata ruang perkampungan ini membentuk arah jalan masuk, dimulai dari arah kanan dan melingkar ke luar ke arah kiri.

Ada 35 rumah saling berdampingan dan melingkari Sa'o Pile dan Peo. Dua buah Sa'o

Pile serta Peo merupakan bangunan dan tempat yang sakral. Dua buah Peo, Aki (Peo pria) dan Fai (Peo wanita) terpancang saling berhadapan dengan Sa'o Pile. Letak dan kedudukan situs adat ini lebih tinggi dari perumahan dalam kampung. Dalam keseharian maupun di setiap ritual adat setiap orang wajib menanggalkan alas kaki jika memasuki lokasi Sa'o Pile dan Peo.

Sa'o Pile adalah rumah pemali. Di dalamnya tersimpan benda-benda pusaka adat dan juga menjadi tempat ritual penting. Struktur bangunan Sa'o Pile berbentuk rumah panggung, berdinding bambu dengan beratapkan alang-alang. Tidak ada tangga untuk menaikinya. Setiap orang akan dibantu tarik ke atas Sa'o Pile. Pengunjung akan melalui tangga batu menuju lokasi Sa'o Pile dan Peo. Ada enam tangga yang sesuai dengan jumlah suku. Pantang bagi wanita hamil atau yang sedang datang bulan memasuki lokasi Sa'o Pile dan Peo. Kaum pria dengan keadaan istri sedang mengandung juga tidak boleh menginjak kakinya di situ.



Wajo traditional village is located in Central Keo District. From this small village, visitors can enjoy views of towering hills with the charm of steep cliffs. Looking to the south, lies the Savu Sea. The journey to Wajo traditional village from Mbay, the capital of Nagekeo Regency, is like a journey through the tummy of the island of Flores. With a distance of about two hours, travelers immediately feel a different natural atmosphere, from the savanna to the hills area with steep cliffs shrouded in green trees.

This authentic village is in oval shape, a pattern that is a symbol of "Pondo", this means the spirit of unity embraced by the community. Literally, Pondo itself is a pot. The spatial pattern of this village forms the direction of the entrance, starting from the right and circling outwards to the left.

There are 35 houses side by side and encircle Sa'o Pile and Peo. These two Sa'o Pile and Peo are sacred buildings and places. Two Peos, Aki

(male Peo) and Fai (female Peo) are stuck facing each other with Sa'o Pile. The location and position of this traditional site is higher than the housing in the village. In daily life and in every traditional ritual, everyone is required to take off their shoes when entering the Sa'o Pile and Peo locations.

Sa'o Pile is a sacred house. Inside are stored traditional heirlooms and also where important rituals are held. The structure of the Sa'o Pile building is in the form of a house on stilts, with bamboo walls and thatched roofs. There are no stairs to climb it. Everyone will be helped to pull up to Sa'o Pile. Visitors will go through stone stairs to the location of Sa'o Pile and Peo. There are six stairs that are adjusted to the number of tribes. It is forbidden for pregnant women or those who are menstruating to enter the location of Sa'o Pile and Peo. Men whose wives are pregnant are also not allowed to set their feet there.



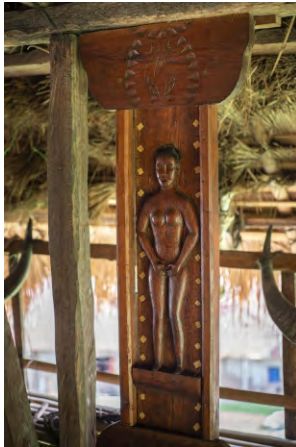
Rituals

Kampung tradisional Wajo diempunyai oleh enam suku. Mereka terdiri atas suku Embu Lau, Embu Mbani, Koto Bhisu Mena, Koto Bhisu Radhe, Jembu Dhedhe Wawo dan Jembu Dhedhe Wena. Setiap tahun secara rutin diadakan ritual "Ngagha Mere" upacara ucapan syukur dan persembahan kepada leluhur atas panen. Persembahan dalam prosesi ini berupa panen. Persembahan dalam prosesi ini berupa Uwi (ubi rambat). Suku Jembu Dhedhe Wena akan memukul gong menandai dimulainya ritual Ngagha Mere. Seluruh anggota suku dari berbagai wilayah akan hadir. Semua yang datang akan disambut melalui sapaan adat oleh anggota suku Koto Bhisu Mena. Ritual Ngagha Mere rutin dilaksanakan setiap tahun di bulan Juli dan berlangsung selama satu minggu.

Ritual ini dirangkai dengan acara Tandak (tarian) dan musik Ndoto (musik bambu). Permainan Ndoto merupakan salah satu bentuk puji-pujian dan komunikasi dengan leluhur. Wajo merupakan kampung tradisional di Nagekeo yang masih mempertahankan musik bambu. Keunikan permainan musik Ndoto turut memperkenalkan Wajo pada ajang festival budaya di tingkat nasional.

Wajo traditional village is owned by six tribes. They consist of the Embu Lau, Embu Mbani, Koto Bhisu Mena, Koto Bhisu Radhe, Jembu Dhedhe Wawo and Jembu Dhedhe Wena tribes. Every year there is a routine "Ngagha Mere" ritual of thanksgiving and offerings to ancestors for the harvest. The offering in this procession is in the form of Uwi (yam). The Jembu Dhedhe Wena tribe will beat the gong to start the Ngagha Mere ritual. All tribal members from various regions will attend. All who come will be greeted by traditional greetings by members of the Koto Bhisu Mena tribe. The Ngagha Mere ritual is regularly held every year in July and lasts for one week.

This ritual is combined with Tandak (dance) and Ndoto (bamboo) music. The Ndoto performance is a form of praise and communication with ancestors. Wajo is a traditional village in Nagekeo that still maintains bamboo music. The uniqueness of Ndoto's music performance has introduced Wajo at the cultural festival event at the national level.



Facilities

Para pengunjung dapat menginap di perumahan masyarakat. Ada sanggar musik Ndoto yang siap tampil jika diminta. Fasilitas air bersih bersumber dari mata air di sekitar kampung. Pengunjung dapat menyewa kendaraan roda dua milik penduduk untuk menikmati alam perbukitan Wajo. Rata-rata memasang tarif sewa Rp.50.000-Rp.80.000/hari. Jika ingin mengetahui lebih banyak mengenai musik Ndoto, bisa langsung bertemu Bapak Arnoldus Jogo. Beliau adalah pelatih musik Ndoto. Sementara, sebagai kepala suku Embu Lau, Bapak Arnol adalah pendamping bagi setiap pengunjung untuk memasuki lokasi Sa'o Pile dan Peo.

The visitors can stay in the houses of the villagers. There is an Ndoto music group that is ready to perform if requested. Clean water facilities are sourced from springs around the village. Visitors can rent two-wheeled vehicles owned by residents to enjoy the nature of the Wajo hills. The average rental rate is IDR 50,000- IDR 80,000/day. If you want to know more about Ndoto's music, you can directly meet Mr. Arnoldus Jogo. He is the music coach of Ndoto. Meanwhile, as the head of the Embu Lau tribe, Mr. Arnol is a companion for every visitor to enter Sa'o Pile and Peo locations.



Tinju Adat

Traditional Boxing

Dinamai Etu atau disebut juga Mbela, ini merupakan sejenis Martial arts (sebuah sistem dan tradisi pertempuran yang dikodifikasi yang dipraktikkan untuk sejumlah alasan seperti pertahanan diri, aplikasi militer dan penegakan hukum; kompetisi; perkembangan fisik, mental, dan spiritual; hiburan; dan pelestarian warisan budaya takbenda suatu suku/bangsa). Menerapkan system pertarungan satu lawan satu, tinju adat ini biasa dipentaskan di kampung-kampung tradisional seputaran Nagekeo setiap tahun pada musim kemarau, atau pada masa senggang sesudah panen dan waktu bulan purnama. Alat tinjunya bukan dengan sarung tinju seperti umumnya dipakai, namun dengan tali ijuk yang dipilih kemudian dibentuk gumpalan. Dalam pelaksanaannya, Etu tidak hanya melibatkan para petarung, wasit, dan pelerai, tapi juga promotor, penari, dan tabib tradisional.

Named as Etu or also known as Mbela, it is a type of Martial arts (a codified system and tradition of combat practiced for a number of reasons such as self-defense; military and law enforcement applications; competition; physical, mental, and spiritual development; entertainment; and preservation of the intangible cultural heritage of a tribe/nation). Implementing a one-on-one fighting system, this traditional boxing is usually staged in traditional villages around Nagekeo every year during the dry season, or during free time after harvest and full moon. Its equipment is not with boxing gloves as is generally used, but with palm fibers that are twisted and then formed into clumps. In its implementation, Etu does not only involve fighters, referees, and mediators, but also promoters, dancers, and traditional healers.



Di bawah ini adalah jadwal perhelatan tinju adat tahun 2022 di sejumlah tempat di Nagekeo:
Below is the schedule for the 2022 traditional boxing events in several locations in Nagekeo:

FEBRUARI/ FEBRUARY 2022

Wolopogo & Solo & Wulu
Senin, 21 Februari 2022
Monday, February 21st 2022

MARET/ MARCH 2022

Suralaja
Sabtu, 19 Maret 2022
Saturday, March 19th 2022

JUNI/ JUNE 2022

Natalea
Selasa, 14 Juni 2022
Tuesday, June 14th 2022

Nage Mi

Rabu, 15 Juni 2022
Wednesday, June 15th 2022

Boawae

Jumat, 17 Juni 2022
Friday, June 17th 2022

JULI / JULY 2022

Ola Lape
Sabtu, 09 Juli 2022
Saturday, July 09th 2022

Ngegedhawe

Minggu, 10 Juli 2022
Sunday, July 10th 2022

Boanio

Minggu-Rabu, 10-13 Juli 2022
Sunday- Wednesday, July 10th-13th 2022

Rate Ule

Rabu, 13 Juli 2022
Wednesday, July 13th 2022

Nunukae & Wae

Kamis, 14 Juli 2022
Thursday, July 14th 2022

Rendu Ola

Jumat, 15 Juli 2022
Friday, July 15th 2022

Tutubhada

Sabtu, 16 Juli 2022
Saturday, July 16th 2022

Dhereisa

Sabtu, 23 Juli 2022
Saturday, July 23th 2022

AGUSTUS / AUGUST 2022

Kawa
Selasa, 23 Agustus 2022
Tuesday, August 23rd 2022

Labo

Minggu, 28 Agustus 2022
Sunday, August 28th 2022

SEPTEMBER / SEPTEMBER

2022

Bo'a Be
Sabtu, 03 September 2022
Saturday, September 03rd 2022

Bo'a Rebe

Jumat-Sabtu, 16-17 September 2022
Friday-Saturday, September 16th-17th 2022

Nggolombay

Sabtu, 17 September 2022
Saturday, September 17th 2022

OKTOBER/ OCTOBER 2022

Wundu
Sabtu, 01 Oktober 2022
Saturday, October 01st 2022

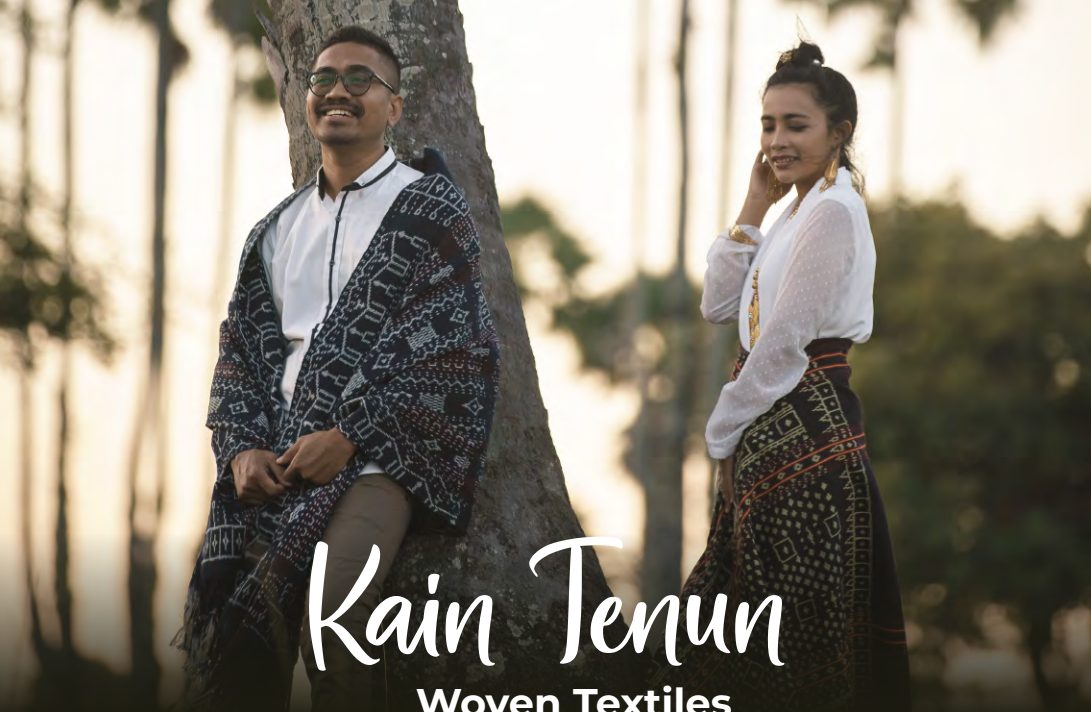
Nggolonio

Sabtu, 22 Oktober 2022
Saturday, October 22nd 2022

NOVEMBER / NOVEMBER

2022

Towak
Minggu, 27 November 2022
Sunday, November 27th 2022

A man and a woman are standing outdoors in a wooded area. The man, on the left, is wearing a white shirt and a dark, patterned woven shawl (Ragi Woi). The woman, on the right, is wearing a white long-sleeved blouse and a dark, patterned sarong (Dhowik). They are both smiling and looking towards the camera.

Kain Tenun

Woven Textiles

Perempuan Nagekeo secara turun temurun mewarisi ketrampilan menenun kain. Secara teknis, ada tiga (3) jenis tenunan yang dikerjakan di Nagekeo yang kini beredar luas; jenis tenun ikat yang dinamai Hoba, jenis tenunan polos bergaris tanpa motif disebut Telopoi, dan jenis tenun songket yang dikenal dengan nama Ragi Woi dan Dhowik.

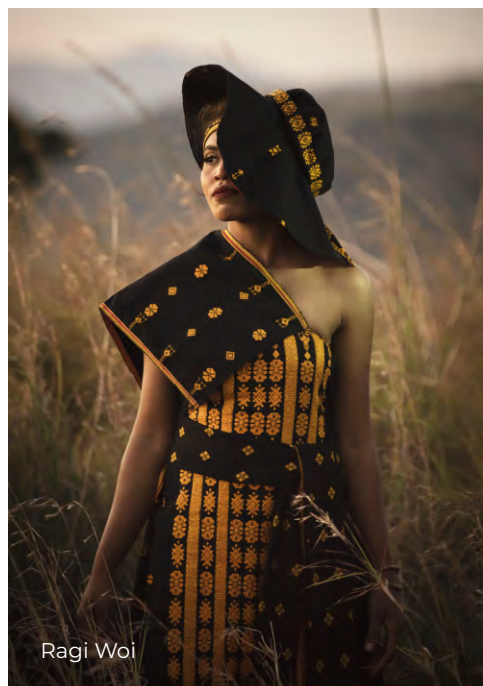
Hoba umumnya ditemukan di wilayah Nage (Boawae) dengan ciri warna gelap-kehitaman dan marun. Jaman dahulu, warna gelap-kehitaman ini didapatkan dari tumbuhan tarum (*Indigofera tinctoria*), sedangkan warna marun dari akar mengkudu (*Morinda citrifolia*). Namun kini berubah menjadi hitam pekat dan merah tua dari bahan pewarnaan sintetis.

Demikian pula tenunan Telopoi yang umumnya dijumpai di wilayah Rendu-Aesesa, berpola garis-garis, benangnya diwarnai hitam dan merah jambu. Sementara itu, Ragi Woi dan Dhowik, kini tampil dengan warna hitam dan kuning cerah, jaman dahulu warnanya dari tarum dan kunyit (*Curcuma longa*). Ragi dan Dhowik sangat populer dan mudah dijumpai sehari-hari di seantero Nagekeo. Persebarannya cukup banyak di Mbay (pesisir utara) hingga Mauponggo (pesisir selatan). Penggunaan kain tenun Nagekeo juga telah berkembang, tak hanya untuk sarung namun juga didesain menjadi pakaian modern dan produk fashion lainnya.

Nagekeo women have inherited the skill of weaving cloth for generations. Technically, there are three (3) types of weaving made in Nagekeo which are now widely circulated; the type of ikat is called Hoba, the type of plain weave with stripes without a motif is called Telopoi, and the type of songket is known as Ragi Woi and Dhowik.

*Hoba is generally found in Nage (Boawae) area with dark-black and maroon colors. In ancient times, this dark-black color was obtained from the true indigo plants (*Indigofera tinctoria*), while the maroon color came from the noni roots (*Morinda citrifolia*). But now it has turned into deep black and dark red from synthetic coloring materials.*

*Similarly, Telopoi woven, which is commonly found in the Rendu-Aesesa area, has a pattern of stripes without motifs, the threads are dyed black and pink. Meanwhile, Ragi Woi and Dhowik, now appear in black and bright yellow, in the past the colors were true indigo plants and turmeric (*Curcuma longa*). Ragi Woi and Dhowik are very popular and easy to find everyday throughout Nagekeo. The distribution of weavers is quite a lot in Mbay (north coast) to Mauponggo (south coast). The use of Nagekeo woven textiles has developed as well, not only for sarongs but also designed to be modern clothes and other fashion products.*





Pasar Tradisional

Traditional Markets

Pasar tradisional adalah tempat paling ideal dan praktis untuk menjumpai hal-hal otentik sebuah daerah sebab di situlah tempat berhimpun segala hal, terutama produk-produk dari daerah tersebut, baik hasil bumi yang mentah maupun hasil olahan serta kerajinan. Lebih dari itu, di pasar-pasar tradisional juga kita dapat mengamati karakter dan pola interaksi masyarakat sebuah daerah, tempat pertemuan antara penduduk pesisir dengan penduduk pegunungan, termasuk dari kampung-kampung tradisional. Di Nagekeo, terdapat beberapa pasar tradisional, dimana kita bisa menjumpai berbagai hal menarik dan khas: kopi dan cengkeh dari lereng gunung Ebulobo, ikan segar dan kering dari Marapokot, keranjang atau bakul anyaman bambu serta lontar, kain-kain tenunan tangan, dan ternak. Pasar-pasar ini umumnya digelar seminggu sekali. Sempatkanlah berkunjung saat sedang di Nagekeo.

Traditional market is the most ideal and practical place to find authentic things from an area because that is where all things are gathered, especially the products from the region, both raw produce or processed products and crafts. Moreover, in traditional markets we can also observe the character and interaction patterns of the people of a region, a meeting place between coastal residents and mountain residents, including those from traditional villages. In Nagekeo, there are several traditional markets, where we can find various interesting and distinctive things: coffee and cloves from the slopes of Mount Ebulobo, fresh and dried fish from Marapokot, palm and bamboo woven baskets or boxes, handwoven fabrics, and animals (buffaloes, cows, horses, pigs, dogs, chickens, etc.). These markets are generally held once a week. Take the time to visit when you're in Nagekeo.

PASAR RAJA
Selasa / Tuesday

PASAR NANGARORO
Kamis / Thursday

PASAR MAUPONGGO
Selasa / Tuesday

PASAR DANGA-MBAY
Sabtu / Saturday

PASAR BOAWAE
Rabu / Wednesday

PASAR MAUNORI
Sabtu / Saturday



Logistik

Logistic

Hospital

RSUD Aeramo
Jln Prof. W.Z. Yohanes –
Aeramo

Car Rental & Souvenir Info

NPC
082146752369/
082166300138

Banks

Bank NTT (Branch Office)
Jln Muhamad Hatta

Bank BRI (Branch Office)
Jln Muhamad Hatta

Bank Mandiri (Branch Office)
Jln Mohamad Hatta

BNI (Branch Office)
Jln Mohamad Hatta
Tel. 081246631551

Accommodations

Danga/ Mbay:

Hotel & Resto Sinar Kasih
Tel. 081238872674

Hotel Stela Sasandi
Tel. 081339026069

Hotel Mandiri
Tel. 082147708876

Hotel Samudra
Tel. 082147708876

Wisma Anion
Tel. 081239243123

Wisma Keluarga
Tel. 081339474719

Hotel Santalum
Tel. 081246460567

Hotel Utama
Tel. 081236201070

Radiva Home Stay
Tel. 085253202562

Penginapan Terus Jaya
Tel. 081339259179

Penginapan Paul Sole
Tel. 081339819900

Hotel & Resto Pepyta
Tel. 0811492499

Boawae:

Wisma Sao Asih
Tel. 081380933383

Wisma Nusa Bunga
Tel. 081339749690

Wisma Mahabarata
Tel. 081237176979

Ululoga-Mauponggo:

Cardo Homestay
Dion Homestay
Aldo Homestay
Reynald Homestay
Inggrid Homestay
Andi Homestay
Jakuino Homestay
Carmelon Homestay
Emen Homestay
Juventus Homestay
Juan Homestay
Koice Homestay
Alga Homestay
Alex Homestay
Uston Homestay
Yunior Homestay



Nagekeo adalah sebuah kabupaten di tengah Pulau Flores di provinsi Nusa Tenggara Timur, Indonesia. Mencakup area seluas 1.416,96 km² dan memiliki populasi 159.732 (pada Sensus 2020), daerah ini dulunya merupakan bagian dari Kabupaten Ngada, dan memperoleh otonomi pada tahun 2007. Kabupaten ini memiliki pusat pemerintahan (ibukota) di kota Mbay di pantai utara Flores. Nama Nagekeo berasal dari dua etnis dominan di wilayah ini: Nage dan Keo, yang hidup dipisahkan oleh gunung berapi Ebulobo (2.137 mdpl). Topografi Nagekeo sebagian besar berbukit, bergunung dan berlembah serta memiliki lereng-lereng yang curam yang umumnya terletak di daerah pantai. Kini mempunyai 7 Kecamatan, 16 Kelurahan, dan 97 Desa.

Nagekeo is a regency in the middle of Flores Island in East Nusa Tenggara province, Indonesia. Covers an area of 1,416.96 km² and had a population of 159,732 (at the 2020 Census), this region used to be part of the Ngada Regency, and was granted autonomy in 2007. This regency has its administrative seat (capital) in the town of Mbay on the north coast of Flores. The name Nagekeo is derived from the two dominant ethnic groups in this region: Nage and Keo, who live separated by the Ebulobo volcano (2,137 masl). The topography of Nagekeo is mostly hilly, mountainous and valley and has steep slopes which are generally located in coastal areas. Now it has 7 districts, 16 sub-districts, and 97 villages.



NAGEKEO

the heart of flores



Dinas Pariwisata Kabupaten Nagekeo