

**RULERS OF CINA** Sources: Caldwell (1988), NBG99:241-5, MAK223:142, LAL1985:101-5. See also Caldwell and Wellen (2016).

	Caldwell 1988 <b>Corrected</b> (Salombe 1978)		
Simpurusia	<i>archetypal</i>		<i>Manurungé ri Lompoq. Foundation myth.</i>
Wé Jangkawanua	<i>archetypal</i>		<i>Datu Timurung, made ruler of Wawolonrong RGL: Anakaji</i>
La Malalae	<i>archetypal</i>		<i>x. Wé Linrumpulu in Luwu. RGL: Wé Matengngnaémpong</i>
La Wewanriwu			<i>var. La Wéwangenni, d. Wé Materreq aka Tenrilekkeq</i>
Wé Tenrilebbireng			<i>var. Wé Ampélangi</i>
La Balotengngi			<i>var. La Balaonyi, La Balunyi first to own sword, part of regalia</i>
La Mula Datu			<i>x Wé Tonellipu, Arung Timurung, s. La Togettana, Datu Sailong</i>
La Sengeng Bonga			<i>x cousin Wé Matatimoq, s. La Patauq</i>
La Patauq	late C14	c.1300	<i>x Wé Tenriwéwang, s. La Pasangkadi, La Pottoangi, La Padassajati</i>
-----WRITING			
La Pottoangi	early C15	early C14	Arung Wawolonrong x Wé Tekkeqwateng
La Mapaleppeq	mid-C15	mid-C14	
La Malalae var. La Paléléang	mid-C15	mid-C14	<i>x Wé Madupa at Lompengeng, s. La Kompé</i>
La Weddolimpona	late C15	late C14	<i>a.k.a. Datu Malotongé</i>
La Kompé	early C16	early C15	
La Makkarangeng / To Lebbaé	early C16	early C15	
Wé Tenrisida	mid-C16	mid-C15	
La Sangaji Pammana	late C16	<b>late-C15</b>	<i>a.k.a. Karaeng Loé</i>

The Royal Genealogy of Cina (RGS) records an early alliance of agricultural settlements (wanua) in the Walennae and Cenrana valleys. These settlements were absorbed by Bone, Wajo and Soppeng between 1450-1550. An elite family with origins in this area continues to the present day in Luwu.

The Royal Genealogy of Cina (RGC) (Caldwell 1988) is a *meta*-genealogy constructed from nine separate but related genealogies that record the history of a landed elite in the Walennae and Cenrana valleys (Caldwell and Wellen 2016). The central line of the RGC follows a traditional list of the rulers of Cina, a loose political alliance that ruled the central lakes region from the thirteenth to the fifteenth centuries (Caldwell and Wellen 2017). Archaeological evidence (Bulbeck et al. 2018; Hakim et al. 2018) indicates that the process of social complexification reflected by this alliance started in the thirteenth century.

The myth of Simpurusia and his daughter and grandson is undatable. La Balotengngi is credited as the first to own a sword that formed part of Cina's regalia. From La Patauq onwards the list of Cina's rulers can be treated as a contemporary written tradition. La Sangaji Pammana, who is said to have requested that after his death Cina be renamed Pammana, has been dated c.1560-c.1580 (Caldwell 1988). **However, analysis of the manuscript discussed and translated by Salombe (1978) suggests a date of between 1490-1510. The new dating based on Salombe (1978) should be followed.**

**Please see below and my Notes on the change of the name *Cina* to *Pammana*.**

The argument from Salombe (1978) is as follows:

- 1) The conversation between Lombong Ulu and his grandsons takes place in the first half of the sixteenth century. Lombong Ulu, a former Watampanua, can be estimated to have lived between 1475-1555.
- (2) The death of La Sangajai Pammana can be dated between 1490-1500. His death predates the seizure by Wajo of the Tana Sitonraé (Sengkang, Wage, Tempe and Tampangeng) after 1500.
- (3) ***There are two distinct traditions as to who was the first Datu Pammana*** namely the successor to La Sangaji Pammana, the last ruler of Cina. One is Wé Tenrilallo who is associated with Matoa Wajo II La Obi Settiriwareq (c.1490-95) and the other is La Tenrijelloq who is associated with Matoa Wajo IV La Tadamparaq (c.1500-30).
- (4) During the reign of Datu Pammana I, Pammana ***became a child or a younger brother to Wajo***.
- (5) Datu Pammana II was La Tentipatang, To Kellingngné, the son of Datu Pammana I. He was a contemporary of La Tadamparaq Puang ri Maggalatung, Matoa Wajo IV. During his rule Pammana ***became a servant / slave of Wajoq***.
- (6) La Mappapuli Topassajo was Datu Pammana III. He was a contemporary of To Nampé, La Tenripakkado, Matoa Wajo V.

<https://oxis.org/resources-3/pre-islamic-chronologies/wajo.pdf> <https://oxis.org/resources-3/pre-islamic-chronologies/index.html>

**In conclusion:** There are two distinct traditions of how Pammana replaced Cina as the focal polity of the upper Walennae Valley (Salombe 1978). Differences in content suggest a historical dynamic of Pammana's growing subjection to Wajo, a growing power. Both traditions suggest that La Sangaji Pammana died around 1490, not around 1580 as backdated by Caldwell (1988; Caldwell and Wellen 2016; 2017).

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