

RULERS OF LUWU

(Caldwell 1988)

Simpurusia Tomanurung ri Tompoq
Anakaji
Wé Matengngaémpong

archetypal
archetypal
archetypal

Manurungé ri Lompoq. Foundational myth of Cina

Tampabalusu Tomanurung ri Tompotikka
Tanrabalusu

undatable
undatable

Two legendary figures who form an independent tradition unrelated to preceding or following rulers
x Da Oé

To Apanangi

C15

x Datu Ampin[n]ra, Datu ri Daupira. **Datu ri Wanua**

Batara Guru

C15

x Datu Maogé. Batara Guru named in treaty with Bone

To Sangkawana = La Pasampoi (LSW)

C15

In LSW = Maqdanreng ri Taloténreng in Wajo

La Malalae ?= La Busatana (LSW)

C15

Wajo sources have La Busatana, associated with

La Obi / Settiriwareq / Arung Matoa Wajoq II

La Tadampareq / Matoa Wajoq IV, 1498-1528

Wajo refuses to attend La Busatana's funeral

assoc. Ajiriwu, Sadaraja, Racepuja, Rajadewa (all Luwu)

assoc. La Tadampareq, Matoa Wajoq IV 1498-1528

assoc. La Tenrisuki, Arung Bone 1512-39

x M. ri Jampu

? = Datu Sangkaria (Chron. Wajo) ?= Soreang Daeng

son DS, sister Oponna Rawé, Datu Bisué

son of Oponna Rawé

Déwaraja

To Sangerreng **Datu Sangaria** **Datu Kellali**

early C16

Datu ri Saolebbiq Paropoé, Pasawungngné

mid-C16

Maningo ri Bajo

late C16

La Patiwareq **Daéng Parebbung M. ri Wareq**

early C17

There are two written versions of the king list of Luwu (Caldwell 1988) representing distinct oral traditions and little certainty as to the names and order of the Luwu's rulers. The first three generations – Simpursia, Anakaji and Wé Matengngaémpong represent a local version of the foundation myth of Cina. This provides legitimacy and status to Luwu's ruling family, historically a branch of Cina's ruling family.

Tanrabalusu and Tampabalusu (each is a distinct name) belong to a separate oral tradition of which little has survived. Datu Ampin[ra] / Datu ri Daupira, (the wife of Tampabalusu) is the only other individual clearly linked to this tradition. In other sources Tanrabalusu is the Tomanurung of Tompoq Tikka in Southwest Sulawesi.

The third source starts with To Apanangi in both versions of the king list. In other sources he is the Tomanurung of Baébunta: other than this, nothing is known of him. To Apanangi is followed by Batara Guru, who is named in a peace treaty in which Bone is reduced to a client of Luwu. The next ruler, To Sangkawana, appears in the Lontara' Sukkuqna Wajoq (Abidin 1985), where he is identified clearly as La Pawawoi, the Maqdanreng of Taloténreng. After him, in both traditions, follows La Malalae, who is just possibly the LSW's Busatana, father of Déwaraja (Abidin 1985). However, Batara Guru is found in the La Galigo and La Malalae is the grandson of Simpursia in the founding myth of Cina (Caldwell and Wellen 2017). ***It seems sensible, therefore, to assume that the list contains no historical information on the rulers of Luwu up to c.1500.***

Déwaraja is the first historically identifiable ruler of Luwu. Torajan oral tradition explains his nickname, 'The cock's comb prince', alluding to a livid birthmark on his cheek. He was the ruler defeated at Celluq in Bone in the early sixteenth century, and in the Chronicles of Bone and Wajo was allowed to escaped back to Luwu in a boat with just 20 men. There are various fantastical stories about Déwaraja.

Datu ri Saolebbiq – the Ruler in the Splendid Palace – was probably the owner of the enormous wooden palace at Malangke, the gigantic supporting pillars of which, with a circumference greater than a man's arms span, may be seen today, albeit underwater. There is an oral tradition at Malangke that if a chick entered one end of the palace, by the time it emerged at the other it had grown spurs.

Manigo ri Bajo was according to some sources the uncle of La Patiwareq, the ruler of Luwu, who converted to Islam in February 1605.

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