

RULERS OF CINA

Simpurusia	<i>archetypal</i>
Wé Jangkawanua	<i>archetypal</i>
La Malalaé	<i>archetypal</i>
La Wewanriwu	<i>legendary</i>
Wé Tenrilebbireng	<i>legendary</i>
La Balotengngi	<i>legendary</i>
La Mula Datu / La Tonettana	<i>legendary</i>
La Sengeng Bonga	<i>legendary</i>
La Patau	early C15 <i>dev. of writing</i>
La Padasajati	early C15
La Pasangkadi	mid-C15
Wé Materreq	mid-C15
La Mapaleppeq	late C15
La Malalaé <i>var.</i> La Paléléang	early C16
La Weddolimpona	early C16
La Kompé	mid-C16
La Makkarangeng / To Lebbaé	mid-C16
Wé Tenrisia	late C16
La Sangaji	c. 1600

Source: Caldwell (1988), NBG99:241-5, LAL1985:101-5, MAK223:142)

Manurungé ri Lompoq. Foundation myth.

Datu Timurung, made ruler of Wawolonrong RGL: Anakaji

RGL: Wé Matengngnaémpong

var. La Wéwangenni

var. La Balunyi, La Balaonyi *first to own sword, part of regalia*

x cousin Wé Amplélangi (d. of La Balotengngi)

x cousin Wé Matatimo s. La Patau

x Wé Tenriwéwang ss. La Pasangkadi, La Potoangi, La Padasajati

x at Timuring, d. Wé Materreq Da Sau s. La Panyorongi

La Panyorongi x Wé Tenritabbireng in RGS

x Wé Madupa at Lompengeng s. La Kompé

Datu Malotongé

Aji Pammana, Karaeng Loé *Cina renamed Pammana*

The Royal Genealogy of Cina (Caldwell 1988) can be reconstructed across two centuries using nine separate genealogies. Fragments of oral traditions concerning earlier individuals that precede this genealogy suggest an established ruling elite engaged in strategic marriage and alliance prior to c.1400. The genealogy is chronologically consistent with the Chronicle of Soppeng: both place the marriage of La Panyorongi and Wé Tenritabireng around 1460, using a 20-year backwards reign-length calculation from c.1600. It seems clear that a complex chiefdom called Cina dominated the central lakes region from at least the fifteenth to the late sixteenth century (See Caldwell and Wellen 2017). Archaeological evidence (Bulbeck et al. 2018; Hakim et al. 2018) indicates that the process of social complexification that led to the kingdom of Cina started in the thirteenth century CE.

It should be remembered that rulers before c.1400 (the advent of writing) are fragments of oral traditions, and that their names and their relationships to each other were written down generations later by people who had learned these from their elders.

The myth of Simpursia and his daughter and grandson is undatable. La Balotengngi (legendary) is credited as the first to own a sword that formed part of Cina's regalia (symbolising the rise of Cina) and La Sangaji (c.1600) is said to have requested that Cina be renamed Pammana after his death (symbolising its demise).

From La Patau (early fifteenth century) onwards the list of Cina's rulers can be treated as a reliable *tradition*. There is very little mention of Cina in the historical records of later Bugis kingdoms, and only one cross reference to an elite marriage in the mid-fifteenth century. Nevertheless, the tradition is persistent, in that it can be reconstructed from multiple sources with impressive consistency.

Briefly:

The Royal Genealogy of Cina, records the highest-status kingdom in South Sulawesi. Cina vanished in the late sixteenth century but a branch has survived to the present day in Luwu.

La Patau (c.1400) and his sons, La Pasangkadi, La Potoangi and La Padasajati were very likely historical individuals, the last three ruling respectively at Pammana, Tetewatu and Wawolonrong in the western Cenrana valley.

The tradition of five rulers preceding La Patau can be treated as *suggestive* of complex society in the fourteenth centuries.

The founding myth of Simpursia and his family cannot be dated but is presumably earlier than 1400. It points to the importance of ascriptive status in the development of complex society and that the locus of this development was around the central lakes area.

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