

RULERS OF WEST SOPPENG Source: Caldwell (1988)

La Temmamala	<i>legendary / mythical</i>
La Marancina	early C15 married at Suppaq development of writing
La Bang	early C15 brother 'returned' as ruler of Suppaq
Wé Tékéwanua	mid-C15 expanded agriculture
Wé Tenritabbireng	mid C15 married La Panyorongi at Baringeng
La Karella	late C15
La Pawiséang	early C16 // Puang ri Maggalatung, Déwaraja, La Tenrisukki (Abidin 1985:241)
La Pasampoi	<i>Sonrongpalié</i> (Abidin)
La Mannussa	<i>Baso Soppeng</i> Studied in Luwu with To Maccaé appointed To Luwu by Déwaraja (CW)
La Dé	
La Sékati	brother of La Dé
La Mataesso	mid-C16 founded kingdom of Soppeng, seizing East Soppeng and Cina's lands in the Walennae Valley
La Mappaleppeq	late C16
Béoé	c.1600 first Muslim ruler of Soppeng

Wé Tékkéwanua is a foundational figure in the history of West Soppeng. Information on her reign seems to capture an era of economic expansion (albeit on a small scale) in the mid-fifteenth century. The text reads:

Wé Tékéwanua was Datu of West Soppeng. She ruled at Suppaq. She broke the broad and split the long. She planted sugarcane and ants swarmed. She looked down at the lake: she summoned the people of Sidenreng. She looked down at the lake: she summoned the people of Nepo to come like the turtle doves. She looked down at the lake: she summoned the people of Marioriawa. She looked down at the lake, and they settled together with the people of Nepo. Wé Tékéwanua was young. She was Datu of Suppaq. Wé Tékéwanua married at Leworeng with La Temmapéog. They had seven children, among them La Wadeng, who ruled Bila; he was the first Mangépa of Soppeng. The younger brother of La Wadeng, called La Makkanengnga, was Datu of West Soppeng. Their other children were La Dumola, La Tubé, Wé Baku and Wé Tenritabireng. Wé Tenritabireng married at Baringeng with La Panyorongi (Datu Baringeng and son of the ruler of Cina]. Their children were La Tenrilélé, La Térénga, La Ténripallaq La Karekkeng, Wé Lirojaji and La Temmata.

Druce (2001) has dealt with the question of the relationship between Suppa and Soppeng. The list is straightforward and cross-references accurately with the relationship of La Mannusa and Luwu's Déwaraja (Abidin 1985), who are both early sixteenth-century figures. The most notable ruler apart from Wé Tékkéwanua is La Mataesso, who effectively created Soppeng by seizing Cina's lands in the Walennae Valley, and East Soppeng from his cousin (Caldwell and Wellen 2017).

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