

Source: Abdurrazak (1983 [1964])

RULERS OF WAJO

Puangngé ri Lampulung *legendary*

Puangngé ri Timpéngeng *legendary*

Cinnottabiq

legendary [La Paukkeq](#), son of Datu Cina. Married granddaughter of Arung Mampu in Bone. Daughter married La Malalaé (*archetypal*) brother of Datu Luwu

legendary d.[Wé Panangngareng](#)

legendary d.[Wé Tenrisui](#) x La Rajallangiq son of Datu Babauaé in Bone. Sons: La Patiroi, La Pawawoi and La Patongai

Development of writing c.1400

1400-40 [La Patiroi](#) [LSW, LWHAS r.40y]

1440-55 [La Tenribali](#) & La Tenritippeq, Batara Wajo I

1455-80 s. [La Mataesso](#) Batara Wajo II

1480-82 s. [La Pateddungi](#) To Samallangi, Batara Wajoq III. Killed by La Tadamparaq, posth: 'La Pabbessi'.

Abidin (1985:535) d. c.1474-81

1482-88 [La Paléwo To Palipung](#) 1st Arung Matoa

1488-93 [La Obi Settiriwareq](#) r.5y g/son DLuwu

	1493-98	La Tenritumpu Pateddungi To [Samal]langiq, younger brother of O.S. r.5y
contemporary La Busatana (=?La Malalaé) & Déwaraja	1498-1528	La Tadamparaq, Puang ri Maggalatung r.30 y Pammana joins Wajo (Abidin 1983:227)
Abidin 1985:535 La Tadamparaq r.1491-21	1523-1526	Ashes of La Tadamparaq
Wajoq attacked by Bone, Gowa and Luwu	1526-37	To Nampé . [Resigned after 11 years
	1537-40	La Temmassongé . Resigned after 3 years
Wajoq becomes a slave of Gowa	1540-45	La Warani To Temmagiang r.5y Son [grandson?] of Obi Settiriwaraq
Utting fights with Sidenreng 1 year after <i>pelantikan</i>	1545-45	La Mallagenni Resigned after 2 months Throne empty 2y
Fighting in Wajoq spreads: conflict between E & W	1547-64	La Mappapolé To Appamadeng Massaolocié r.17y
Wajoq begins to recover its freedom	1564-67	La Pakkoko To Pabbélé r.3y Son of Puang ri Maggalatu
<i>Contemporary</i> Tunipalanga	1567-1607	La Mungkaceq To Udama r.40y d.1607
Tellumpoccoé 1582	1607-1611	La Sangkuru Patau Sultan Abdul Rahman
Conversion to Islam 1610		

Source: Noorduyn (1955)

development of writing c.1400

Datu Sangaria ri Luwuq [?=Datu ri Saolebbiq] 3y in Wajoq

RULERS OF WAJO

La Matatikkaq

Wé Tenrisui

La Patiroi

La Tenriba

La Mataesso

La Pateddungi To Langi

La Tanampareq, Puang Maggalatung

Ashes of La Tanampareq

To Nampeq [La Tenripakkado] r.11y

La Temmasongeq r.3y

La Warani To Temmagiang

Omits La Mallagenni r.2m

Massaolocié[La Mappapolé] r.17y

To Pabbéleq La Pakoko r.3y

To Udda[ma] [La Mungkaceq] r.30y

Sangkuru

Source: Abidin (1985)

Datu Luwuq mpukkeqi wanua ri Cenrana

Cenrana sampai Bola = Wéwanriuw daerah taklukan Luwuq

Origins of Cinnottabiq

development of writing c.1400

RULERS OF WAJO

Puangngé ri Lampulung *legendary*

Puangngé ri Timpengngeng *legendary*

La Paukkeq

Wé Panangngareng

Wé Tenrisui x La Rajallangiq

La Patiroi

La Tenribali & La Tenritippeq

La Mataesso

La Pateddungi To Samallangi

La Paléwo To Palipuw Arung Matoa I r.7y

La Obbiq Settiriwareq

La Tenritumpuw To Langiq r.5y

La Tadamparaq, Puang ri Maggalatung

RULERS OF WAJO (combined sources)

La Paukkeq	legendary			
Wé Panangngarang	legendary			
Wé Tenrisui	legendary			
La Patoi	40	1399-1439	early C15	development of writing
La Tenribali	15	1439-54	mid C15	
La Mataesso	15	1454-58	mid-C15	
La Pateddungi	5	1468-73	mid-C15	
La Palewo	15	1473-88	late C15	
La Obi Settiriwareq	5	1488-93	late C15	
La Tenritumpu	5	1493-98	late C15	
La Tadamparaq	30	1498-1528	early C16	
To Nampe	11	1528-39	early C16	contemp. Datu Sangaria ri Luwuq ?=Datu ri Saolebbiq
La Temmassongé	3	1539-42	mid C16	
La Warani	5	1542-47	mid C16	
La Mappapole	17	1547-64	mid C16	
La Pakkoko	3	1564-67	mid C16	
La Mungkaca	40*	1567-1607	late C16	
La Sangkuru	11	1607	early C17	

Abdurrazak's version of the chronicle of Wajo gives reign lengths for the elected rulers of Wajo from the fifteenth century onwards. It records a three year period after the death of La Tadampareq when no ruler was elected and La Tadampareq's ashes are said to have reigned. The five rulers before La Patiroi (early fifteenth century) have no reign lengths and the relationship between the first two rulers and the subsequent three rulers is uncertain. The names and order of Wajo's rulers after c.1400 is consistent across the three versions examined, indicating an established tradition.

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