

Manuscripts, Status, and Power: The Study of Lontara Bone in the Seventeenth Century

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Abstract: *The purpose of this study is to know what interests so that this text made and to what extent the manuscripts can elevate the status of Arung Palakka. These two main points are the focus of this paper. The document in question is a manuscript found in the palace of the Kingdom of Bone in Passempe in 1859. The contents of the script tell the history of the Kingdom of Bone since its establishment until the reign of Arung Palakka, the legendary figure of the Kingdom of Bone. The type of research used is historical research with descriptive method. Primary data used in the form of manuscripts found in Bone districts. As for the figure who was held responsible for the creation of this script, C.C.Macknight has read this text. Then from the results of the study of the book obtained that when Arung Palakka inaugurated as king in the Kingdom of Bone in 1672, appears rejection of some of the high nobility of the Kingdom of Bone. In fact, there is no precise mechanism of succession in the Kingdom of Bone. Men, women, old, young, even a baby had been king in the Kingdom of Bone. If it considered bloody pure noble, then that person deemed entitled to be king. It is a problem for Arung Palakka. A figure who is supposed to have an enormous share in liberating the Kingdom of Bone from the kingdom of Gowa Kingdom, but he found not to have the blood of Tomanurung nobility, so it deemed to be unworthy. Also, La Pakokoe, the son of the king of Bone Kingdom replaced by Arung Palakka, regarding custom and culture, is worthier of occupying that position. Due to disagreement over the appointment, La Pakokoe with a group of high nobles of the Kingdom of Bone as well as a group of nobles from several kingdoms in this region rejected. Though La Pakokoe it is the sister-in-law of Arung Palakka itself. To overcome the possible problems about his appointment as king, and the impact that may arise in the future, a text made to legitimize the power of Arung Palakka, not only for himself but also for his descendants.*

Keywords: Manuscript, Lontara, Arung Palakka, and the Kingdom of Bone

1. Introduction

Beginning writing, interesting to see the views of C.C. Macknight had read the manuscript in question. At first, he also doubted whether the article could categorize as a script. C.C.Macknight, after making some comparisons with the Lontara script and looking at the contents of the manuscript, concludes that this paper can classify as a script [1],[2]. According to him, two things make this work is not the work of girlishness. First, there is no trace of oral compositions such as a standard title, a formulaic poem, or a repetition. Both of these actions are not a tribal encyclopedia [1].

Another interesting point put forward by C.C.Macknight in his writing, this text is not an objective historical writing, but a political document in the context of the seventeenth century. It is an interesting statement that seems to justify what [3] said, that over time, every age has its history, although it can lead to new questions, what meant by the context of the XVII century

Looking at the content of the text, the context of the XVII century, as C.C.Macknight, indeed refers to the high power of Arung Palakka in that century [4]. So much potential owned by Arung Palakka, so it said that this manuscript has a very heavy political nuance [1]. However, when viewed more closely, there is an interesting point from the content of the script, especially about the position of a small kingdom called Palakka, which then became something special in the long history of the next Bone Kingdom. It is not what C.C.Macknight, how this manuscript has legitimized the ruler La Tenritatta Arung Palakka, at least regarding status, something of a size for a person to appointed and so sworn in

asking in the Kingdom of Bone. This text at least wants to describe or show the status of the Palakka region that can align with the Kingdom of Bone. It is to be seen in more detail in this paper, at least to conclude that this manuscript was made on the orders of Arung Palakka to legitimize, not only for himself but also his extended family until the kingdom was mastered directly by the Dutch in the early twentieth century [5].

This manuscript tells the history of the Kingdom of Bone since it stood until the power of Arung Palakka. Like Lontara is categorized as history (*attoriolong*), its content contains things about the names of the ruling king, his reign, his marriage, and how his death. If viewed as a whole, probably not much different from other historical writing. However, there is a fundamental issue that needs further study, namely the existence of the manuscript itself.

This manuscript found in the palace of the Kingdom of Bone in Passempe in 1859. The contents of the document tell the history of the Kingdom of Bone since its establishment until the reign of Arung Palakka, the legendary figure of the Kingdom of Bone. If calculated from the time of his death in 1696 to 1859, there is a very long span of time and the story of the period not found in this Lontara. It, of course, raises further questions as to why a vacuum stretches long and protracted.

A possible answer may be that this text made at the time of Arung Palakka or made on the order or command of Arung Palakka, the ruler of the time. On what importance so that this manuscript prepared and to what extent can this document elevate the status of Arung Palakka? These two

main points are the focus of this paper. Along with the passage of time, Arung Palakka realizes that as long as the high power remains in his hands, every obstacle may overcome. But it cannot have expected in the long term. Cultural legitimacy does not yet exist, and this considered a necessary thing to be prepared.

2. Method

Historical research is a study that exclusively focuses on the past. This study attempts to reconstruct what happened in the past as completely and accurately as possible, and usually explains why it happened [6]. In searching for data done systematically to be able to describe, interpret, and understand the events or events that occurred some time ago.

Historical research is research that applies the method of scientific solution from the historical perspective of a problem. It can also be interpreted as a process of collecting and interpreting the data (in the form of objects, events, or writings) that have arisen in the past, to find generalizations useful for understanding past historical facts, present circumstances, and forecasting future developments [7]–[9]. This study aims to make the reconstruction of the past systematically and objectively by collecting, evaluating, verifying, and synthesizing evidence to uphold facts and obtain firm conclusions or generalizations [10].

The data collected is not only primary (obtained from the primary source, i.e., the observation result, or interview the researcher himself) but also secondary (derived from secondary sources, i.e., the observation of others). Primary data in the study collected from the Lontara script found in the palace of the Kingdom of Bone in 1859 stored in the Library of the University of Leiden stored in the codex NBG 101 [10]. Primary data of the wage manuscript contains the history of the Kingdom of Bone since its formation with the first king named To Manurung arrived at the government of Arung Palakka.

According to [6], to determine the weight of the data, two criticisms are made, namely (1) external: examining authenticity or authenticity data, and (2) internal: researching the accuracy or truth of the data. This internal critique explores the author's motives, honesty, and limitations that may exaggerate, reduce, or falsify data. Regarding the figure who was held responsible for the creation of this manuscript, C.C.Macknight who once read this document said that there is no doubt that the picture behind the nature of this script is Arung Palakka [1].

3. Result and Discussion

3.1. Historical Approach

If we try again to see the events of the seventeenth century, especially when La Tenritatta Arung Palakka appointed a king to replace a La Maddaremmang, there was a crisis that occurred. Some of the high nobility of the Kingdom of Bone was less amenable. In addition to La Maddaremmang having a son who considered culturally and culturally worthy because of his noble status, La Tenritatta Arung Palakka

deemed unworthy in terms of his descendants. However, with such high power he had at that time, Arung Palakka could do anything. Especially in the early days of his reign, the VOC strongly supported every political step.

As it written in many history books, Arung Palakka in the last quarter of the XVII century has enormous power. La Maddaremmang, who was then still in control, had to give up his power because of being too old. The appointment of Whitewater Palakka in 1672 as the next king of Bone invited dissatisfaction for many nobles, especially La Pakokoe, who felt more entitled to the post. With the enormous power possessed by Arung Palakka, the rejection that emerged when it could quickly overcome.

Similarly, what happens when Arung Bakke, Arung Palakka's brother-in-law who also suffered an unfortunate fate. Because his brother-in-law was considered to have ambitions to occupy the post of king after his death, and this meant undermining his purpose of making his nephew, La Patau Matanna Tikka, as his successor, Arung Bakke had to meet his death at the end of a dagger, killed by followers of Arung Palakka [11].

Whitewater Palakka is the 15th king in the Kingdom of Bone. As far as the source obtained, he was born in the Lamatti area, on February 12, 1634, a village which is now in the Soppeng Regency [12]. He arrested in 1646, during a war between the Kingdom of Bone and the Kingdom of Gowa. Earlier, in 1643, the ruler of the Kingdom of Gowa attacked the Kingdom of Bone, because of the conflict that occurred related to the prohibition of slavery imposed by the ruler of the Kingdom of Bone. The prohibition of slavery not only triggered the birth of the conflict within the Kingdom of Bone, as some of the high nobles refused. After the rebellion attempt by the aristocratic group Bone failed, because earlier known by the ruler of the Kingdom of Bone, they then asked for help to the ruler of the Kingdom of Gowa. After the negotiation efforts to resolve the slavery problem to a dead end, finally, the ruler of the Kingdom of Gowa was involved in the crisis. The ruler of the Kingdom of Gowa required because of concerns that the ban would have an impact on the Kingdom of Gowa which at that time still needed slaves to build a fortress. The conflict ended in a war. King Bone, La Maddaremmang was arrested and exiled to Gowa.

Finally, the Kingdom of Bone placed under the rule of the Kingdom of Gowa and inaugurated To Bala, a member of the Arung Pitu Traditional Council of the Kingdom of Bone as the representative of the government of the Kingdom of Gowa in Bone. Karaeng Pattingalloang, Prime Minister of the Kingdom of Gowa, before leaving Bone after succeeding in becoming an expert in the Kingdom of Bone, first collected all members of the Pitu Council of the Kingdom of Bone. In the meeting, it has warned to members of the Royal Bone Customary Council to not induct a king again without the knowledge of the ruler of the Kingdom of Gowa. The warning not obeyed. Arung Pitu Traditional Council of Bone Kingdom raised La Tenri Aji Tosenrima, the younger brother of a Bone king who exiled to Gowa. Eventually, war broke

out in 1646. The kingdom of Bone lost, and all the high and influential nobles taken the prisoner and exiled to Gowa. The arrests made because of fears of re-emergence of resistance from the aristocratic group. The family of Arung Palakka, including his father, mother, Arung Palakka and his grandmother, in captivity and exile to Gowa [13].

In the exile, Arung Palakka made as a slave (*ata*) and employed as a servant in charge of carrying a container of the salon Karaeng Pattingalloang, the Prime Minister of the Kingdom of Gowa at that time. Because of his excellent behavior and temperaments, he later made into a *matene* (slave) in the palace of Karaeng Pattingalloang.

When the VOC attacked the Kingdom of Gowa in 1660, one of the fortresses of the Kingdom of Gowa, Panakkukang fort successfully occupied. The ruler of the Kingdom of Gowa is very upset with the fall of the fort. Initially, the rulers of the Kingdom of Gowa thought that the occupation of the fortress lasted only briefly. However, when it discovered that the fort reinforced by placing several ships and some soldiers, the mood of the ruling kingdom of Gowa grew stronger. Finally, attempts made to free the fortress. Karaeng Popo sent to Batavia to redeem the fort from the hands of the VOC. Also, the ruler of the Kingdom of Gowa asked Bala to prepare 10000 workers to build a trench to separate Panakkukang fortress from the mainland of Gowa Kingdom. The construction of the channel must be carried out as soon as possible because there is a suspicion that the citadel will later use as a site for an attack on the land of the Kingdom of Gowa [4].

Many workers are trying to escape at risk of killed if caught. The high nobility of the Kingdom of Bone and Soppeng, not a few who removed from the prison and forced to work. This situation caused a sense of dissatisfaction among other workers. They think it violates the customs and habits they understand all along. Finally built a business to escape. To Bala, the ruler of the Kingdom of Gowa in Bone took the initiative to rebel and escape. The effort has strong support from workers, including Arung Palakka.

In the event of a massive escape by the workers of Bone and Soppeng, Arung Palakka plays an important role. He was one of the few people appointed to lead the rescue. The escape was successful, and Arung Palakka built the power upon arrival at Bone. Strength created by inviting the rulers of the Kingdom of Soppeng and Wajo to join.

The high nobility of the Kingdom of Soppeng split relating to the invitation To Bala and La Tenritatta Arung Palakka. Nevertheless, the king of Soppeng Kingdom, Datu La Tenri Bali, accepted the invitation. The ruler of the Kingdom of Wajo refused to participate in the alliance, even when war broke out, the ruler of the Wajo Kingdom supported the ruler of the Kingdom of Gowa. The war ended with the defeat of the Kingdom of Bone and Soppeng.

After feeling powerless and power to face the rulers of the Kingdom of Gowa who are continually trying to catch him,

finally, Arung Palakka left the area of South Sulawesi to Buton. Approximately five years in Buton, he along with about 400 followers to Batavia to seek help to free the Kingdom of Bone and Soppeng. The effort was successful when the VOC ruler who also had several times tried to control the Kingdom of Gowa, welcomed the wishes of Arung Palakka.

In 1666-1667 war broke out. The Kingdom of Gowa and its allies failed to stem the attacks by the VOC and its partners, including the Kingdom of Bone and Soppeng. The war ended with the signing of the Bungaya Treaty on 8 November 1667. The Kingdom of Gowa declared accept the contents of the Bungaya Agreement which had abolished its political and economic rights. Since most of the high nobles of the Kingdom of Gowa refused to be obedient to the contents of the treaty, ultimately the war broke out again. The fortress and the power center of the Kingdom of Gowa in Sombaopu Fort occupied and destroyed.

The kingdom of Bone and Soppeng was once again free. Independence not separated from the role played by Arung Palakka. The figure of Whitewater Palakka considered as the person who has returned the dignity of the Bugis people, especially the people of Bone and Soppeng.

The significant role played by Arung Palakka in liberating the Kingdom of Bone has received tremendous compliments from the people of Bone and Soppeng. Even the VOC at that time had called him king in the Kingdom of Bone, although officially the throne of the Kingdom of Bone still occupied by La Maddaremmang. He was a king who had captured by the ruler of the Kingdom of Gowa in 1643 and subsequently reappointed in 1667 by the ruler of the Kingdom of Gowa. The appointment aims to dampen the wishes of Arung Palakka, who was then with the VOC to attack the Kingdom of Gowa [12].

The problem is not solely on the matter of power because with the support of VOC Arung Palakka can have anything, especially about the position of the king in the Kingdom of Bone. The problem lies in the legitimacy of culture to get the job without causing displeasure on the other side. To realize that, Arung Palakka has its way to make it happen, for succession can run smoothly not only for him but his successor.

La Tenritatta Arung Palakka is a king who until now very in as an idol by Bone people, not only in Bone and Soppeng regency but can said idolized by Bone people wherever they are. This figure considered a number who raised the dignity of the Kingdom of Bone in the past. People who deemed to have reinforced the pride and dignity of the Bugis, especially Bugis Bone and Soppeng. Even in the Daily notes of Kings of Gowa and Tallo, this figure also while in power also held with the word *sombayya*, a title reserved only for kings who are respected and admired in the Kingdom of Gowa.

This figure is highly esteemed and respected, although most of the history books used in schools have declared that Arung Palakka was a traitor. Unlike for Bone people. This

figure placed in a very extraordinary position. Even the statue of Arung Palakka is the only statue in the Kingdom of Bone, stands majestically and firmly in the middle of Watampone, the capital of Bone Regency until now.

3.2. The Importance of the Manuscript

In 1859-1860 the Kingdom of Bone attacked because it considered to have undermined the authority and power of the Dutch East Indies Government. Besse Kajuara, the queen of the Bone Empire when it was supposed to have carried out a series of actions that showed hostility. Besse Kajuara had instructed that all ships are crossing the waters of Bone, flying the Dutch flag upside down. The raising of the flags in a reversed manner provoked the anger of the Dutch Indies Government. Eventually, war broke out, and the Kingdom of Bone suffered defeat. Besse Kajuara evacuated so as not to be captured by the Dutch Indies Government. The loss decreased the status of the Bone Empire, the state as a kingdom of friends converted into a puppet empire. All of Bone Kingdom's political rights repealed.

The exciting thing about the attack was the discovery of a Lontara script in the palace of Bone Kingdom. The contents of the manuscript are the story of the history of the Bone Kingdom (*attoriolong Bone*) since the kingdom began to stand with Tomaunung as its first king, until the reign of the XV Bone king, La Tenritatta Arung Palakka which in history is better known as Arung Palakka nickname. This nickname derived from his mother's inheritance, not long after his mother died in 1660. That year, when the fugitives forced the Bone and Soppeng from Gowa, Arung Palakka and his mother were among the escaped. His mother's death, probably due to fatigue after a long journey, from the Kingdom of Gowa to Bone [13].

The discovery of the manuscript in the palace of the Bone Kingdom in the Passempe, it can have presumed that this document deliberately kept very well and sacred. The paper belonged to the nobility and in the interest of the palace which recited at certain times. This text is very sacred, so it only issued at certain times just. How the sacredness of the Lontara script and the attitude shown by the owners of the manuscript, perhaps the experience of Mukhlis Paeni can make a note. At the time of digitalization of the Lontara script, in South Sulawesi, it is not uncommon to find difficulties because the owner of the manuscripts requires several things before the paper can be opened [2]. The challenge is closely related to the belief that Lontara contains sacred elements, although many documents after reading contain only about the list of accounts receivable.

Also, it is also interesting what said by C.C.Macknight who also has read the script. According to him, this text is not an objective text but is merely a document of political power in the context of the seventeenth century. This view needs further questioning, because of the current history of the Bone Empire, even what you write, in addition to using primary sources in Dutch, the content of this text remains the primary reference of any author concerned, not just on history, but also on the Bugis culture. Not only that, almost all the data and facts contained in this manuscript, became the handbook of nearly every historian who wrote history

before the seventeenth century, a period that a Dutch Resident said in his memory van overgavenya told that the history of South Sulawesi before the era of Arung Palakka is considered something which is meant to be full of legends and myths [14]. One thing that is very contradictory when historians today, still refer to the texts as primary references. Therefore, the big question is where the objectivity of this document is?

Reading traditional historiographic manuscripts, such as Lontara, indeed cannot equated with reading history books that have a rule of how to write an objective history. The objectivity of this text, perhaps seen because it written about someone, in this case, Arung Palakka. However, it does not necessarily make this work said to be objective. If it means this action does not contain elements that considered necessary, of course very related to the matter of interest, not about subjectivity.

Knowledge and Power have a reciprocal relationship. The continuous exercise of power will create the entity of expertise, and so the administration of experience will have the effect of potential. Thus the sound of Michel Foucault's theory of power relations with science [15].

3.3. Succession of the King in the Kingdom of Bone

Regarding custom and culture, Arung Palakka considered not worthy to appointed a king. The then ruling Bone King, La Maddaremmang, had a son who deemed worthier of his father, compared to Arung Palakka. La Maddaremmang's child, La Pakokoe in an adat and social manner has a higher chance in comparison with the Arung Palakka. Apparently, La Pakokoe is also very eager to replace his father's position.

It is what Arung Palakka thought to be a succession of power can go well. Whitewater Palakka informally has considered the king of Bone, especially in the eyes of the VOC. Whitewater Palakka even gave one area, namely Bontoala to occupied. An area is adjacent to the VOC occupied territory. The VOC undertakes all political activities at that time, where the reference is Arung Palakka. So important was the political role played by Arung Palakka, so the VOC had already dubbed him the king of the Bugis. Deep in the hinterland, La Maddaremmang remained in office as the legitimate king of Bone Kingdom.

As a Bugis man, Arung Palakka realized that he had not yet become king in the Kingdom of Bone. The position of the king still held by La Maddaremmang which also supported by the nobles who are not few. The influence and power of the Kingdom of Gowa for 16 years in Bone not lost along with the independence of the Kingdom of Bone. To overcome the complexity that may arise, then Arung Palakka does two essential things. First married his sister, We Mappolobombang with La Pakokoe, son of La Maddaremmang, king of Bone at the time. It agreed that the child born of the marriage would later appoint as king instead of Arung Palakka. However, in his development, La Pakokoe changed his mind and made a rejection by building strength and undermining the power of Arung Palakka. The second step is to make the script as a discourse of the

legitimacy of authority it holds.

3.4. Lontara manuscript

The Lontara manuscripts found at the Royal Palace of Bone in 1859, are preserved in the Library of Leiden University which is kept in the codex NBG 101 [16]. This manuscript fell into the hands of the Dutch in 1859. At that time the Dutch East Indies government attacked the Kingdom of Bone. The Royal Palace of Bone occupied and, after a search, found a manuscript with rings and household items in Passempe.

This manuscript contains the history of the Kingdom of Bone since its formation with its first king named To Manurung arrived at the government of Arung Palakka. The history of the Bone Kingdom since the death of Whitewater Palakka from 1696 to 1859, not found in the text. It raises a big question. When and who the figure behind the creation of this manuscript. Is this document made on the orders of Arung Palakka?

Regarding the figure who was held responsible for the creation of this manuscript, C.C.Macknight who once read this document said that there is no doubt that the picture behind the nature of this script is Arung Palakka. The goal is to legitimize the power of Arung Palakka. Regarding the timing of this document, C.C.Macknight suspects that this paper most likely made in the last three decades of the XVII century [1].

What exactly is contained in this manuscript so that C.C.Macknight says it considered as a means of legitimation for Arung Palakka to rule? C.C.Macknight in his writing does not specify which part of the script viewed as a justification for the power of Arung Palakka. From the reading, the content of this text is not significantly different from other Bone history works. The names of the king, his family, his birth and death, his marriage, the status of nobility, are almost identical to other Bone history writings, especially the history of the Bone Kingdom from the beginning to the reign of Arung Palakka.

This text speaks of the presence of the first king in the Kingdom of Bone whose name is Tomanurung. During his reign, he married to a woman who also believed to have come from the heaven or sky that is not known who the name and how his death. Tomanurung's name used according to his way of presence. To mean people while manurung means people who descend.

In addition to talking about a succession of government, this text legitimizes the right that the right to become a king is someone who has blood that if sorted or drawn a straight line up, has a relationship with Tomanurung, the first king in the Kingdom of Bone.

It was the case when the second king, La Ummasa, was anxious to find his successor. Although he had two children, to him, both of his children deemed unworthy to be king in the Kingdom of Bone. His wife was just an ordinary woman, a woman who came from one of the regions who joined to form the Kingdom of Bone.

In this text, the exciting thing that is trying to show is how the author builds the story to realize another class of nobles considered parallel to the Tomanurung group in the Kingdom of Bone. The story begins when the king of Bone La Ummasa extends its territory of influence and power. It narrated that almost all the small kingdoms that existed in the vicinity of the Kingdom of Bone mastered. Only one region cannot conquer despite three months of fighting. The area named Palakka, and its king named La Pattikkeng. Since war could not become an expert in it, La Ummasa's sister was married to the Palakka king. The result of the marriage was born a child; his name is La Saliyu. This child then appointed to be the third king of Bone. His age when inducted only one day.

After adult, La Saliyu then visits Palakka. It was here that he was later married to a one-time cousin named We Tenri Roppo. From the marriage, the result was born a woman named We Benrigau [17]. While Bone has next history, We Benri Gau then appointed to be the fourth king in the Kingdom of Bone.

Not all the stories told in this text have equal weight in legitimizing the power of Arung Palakka and his successors. If examined more closely, only the story of the first king of Bone to the fourth king of Bone, which has significance connection with the power of Arung Palakka, perhaps even until the beginning of XX century, when the Dutch Indies Government eliminated the king's office in the Kingdom of Bone in 1905.

After Tomanurung disappeared, he replaced by his eldest son named La Ummasa. In his reign, La Ummasa expanded its territory of influence and power. In developing his domain, La Ummasa succeeded in conquering and occupying several kingdoms that existed around the Bone Kingdom when. The only nation that cannot overcome is the Palakka Kingdom, although the territory has fought for about three months.

The depiction of the Palakka Kingdom's toughness at least indicates that the Palakka Kingdom can intercept with the Kingdom of Bone. The Palakka Kingdom has attacked for three months but cannot become an expert in. Having failed to gain control by way of war, the approach used by La Ummasa to rule the Palakka Kingdom is through marriage. La Ummasa's sister, We Patanra Wanua was married to the king of Palakka at the time; his name was La Pattikkeng Arung Palakka. After the marriage, the area of Palakka was indirectly under the influence and power of the Kingdom of Bone. When it viewed as a region with a pretty good economy. The market in Palakka marked it. At least, the existence of Palakka in the area of influence and power of the Kingdom of Bone can show that Palakka has a share since the first in building the economy of the Kingdom of Bone.

The Wedding of We Patanra Wanua, with the permission of La Ummasa who when the king of Bone and also the brother of We Patanra Wanua, shows that indirectly that the Kingdom of Bone and Palakka have the same status. It is different when the king's succession in the time of La Ummasa. At that time La Ummasa regarded his successor yet not worthy of custom, though he had two children.

According to him, the mother of her children was not from among nobles.

Wedding We Patanra Wanua with La Pattikkeng took place very lively. Born a child whose name is La Saliyu who later appointed a king in the Kingdom of Bone as the 3rd king. This king was born in Palakka and then brought to Bone and immediately crowned king. His age at that time, as it is written in manuscripts and for all existing historical texts, only one day. The story also reinforces Palakka's presence or the significance of the Palakka region in the history of the Bone Kingdom.

After adulthood La Saliyu visited Palakka to meet both parents. He was later married to a one-time cousin named We Tenri Rappo and had two sons, a man, and a woman. Her daughter, whose name was We Benrigau was appointed a king in his father's place. The appointment of We Benri Gau also gives the weight of value to the Palakka region. His father and mother came from Palakka, and his son made the king of Bone the 4th.

We Benri Gau's specialty comes from Palakka, not only because he is the first Bone Empress queen, but also his unorthodox manner of death like the second and third Bone king. This queen after appointing her son La Tenrisukki as his successor fled to a territory called China. One day when he climbed onto the shelf, suddenly an unknown fire came from where it came. In the note, Lontara mentioned that the light is the fire of the gods. Along with the disappearance of the flame, We Benrigau also disappeared.

This story also gives importance to Palakka, that the king who came from Palakka even can disappear, just like the first Bone king who also died by dissolving. It may indicate that indirectly the territory of Bone and Palakka Kingdom has the same status. In the sense of an equal word.

However, it is different from my opinion. If we agree that this manuscript was written in the last three decades of the XVII century as predicted by C.C.Macknight. If we also recognize that this text printed on the recommendation or surrender of Arung Palakka, then there are two main points to conveyed by this document, namely legitimacy. As said by [15], that discourse becomes an inseparable part of power processes and mechanisms.

Whitewater Palakka from the beginning has prepared La Patau Matanna Tikka, his niece as heir to the throne. To embrace the Kingdom of Gowa and Luwu, the two great kingdoms then included in the territory of influence and power; La Patau married to the daughter of the king of Luwu and Gowa who was then in force.

Also, Arung Palakka even did not hesitate to act hard against anyone who tried to prevent it. Datu Bakke, his brother-in-law, killed by the followers of Arung Palakka because he was also trying to become his successor. Whitewater Bakke has made various roads in that direction. One way is to build friendships closer to the VOC at that time.

4. Conclusion

The title of Whitewater Palakka is not La Tenritatta's. After his death, the title of Arung Palakka also used in some kings. The high-ranking nobility who earned this trophy, at least a sign that he would later become the next king. Not infrequently also, the title of Arung Palakka given when someone has sworn in a king.

This manuscript deliberately made on the orders of Arung Palakka. The discovery of this document in the palace of the Kingdom of Bone in Pasmpe, at least proves that this paper became the reading that was in the castle. The goal, not only to legitimize the power of Arung Palakka but also for the large family of Arung Palakka who inherited the throne of the Kingdom of Bone. Arung Palakka's sword, La Patau Matanna Tikka, and his sons have succeeded in mastering the royal throne, not only in the Kingdom of Bone, but also in the Kingdom of Soppeng, Gowa, and even in Luwu.

As Michel Foucault says, the discourse of truth shaped and produced through a process and mechanisms of power. The discussion cannot stand autonomously within the framework of objective reality, but dialogue becomes an inseparable part of power processes and devices.

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