CHAPTER 25

A Hittite View of Lullubum and its World

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Introduction

We are delighted to have this opportunity to contribute to this volume honouring Jana Součková-Siegelová. In her pioneering edition of the Tale of Appu, Siegelová commented on the land name Luluwa attested in several texts in the archives of Boğazköy—Ḫattuša. Luluwa corresponds to Lullubum, one of the major lands of the northern Zagros region known in Mesopotamian cuneiform tradition. We will try to gain new insights into the reception of Lullubum in Hittite literature and texts and, where we think possible, try to interpret what the Hittite-speaking court and temple communities knew of the real place Luluwa/Lullubum.

“Hittites” in this paper are understood as members of a political community who identified themselves as members of the Hittite kingdom, i.e. the Kingdom and People of Ḫatti, and used the Hittite language, i.e. the language they themselves called nešili or nešumnili (“(in) the language of the city of Neša”), as the official state and palace language, and actively engaged with Hittite texts, regardless of their ethnicity or mother language. This is important because individuals with Hurrian personal names occupied the Hittite throne and took official Hittite throne names at least since the Middle Hittite period, and carried out palace and other correspondence in the Hittite language. Hurrian rituals and religion were imported into the land of the Hittites in around the same period. Furthermore, Luwian speaking communities also became an

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2 For discussions of Lullubum and the Lullubeans in Mesopotamian tradition, see Klengel 1966; Diakonoff 1978; Frayne 1992: 60–63; Zadok 2005. The most widespread variant forms in Mesopotamian cuneiform texts are Lullubu/i, Lullubuna, Lullumu/i, Lullu/i, and Nullu/i; Edzard/Farber 1974: 112; Edzard et al. 1977: 111; Groneberg 1980: 154; Nashef 1982: 188–189; Walker 1985: 123; Klengel 1987–1990; Bonechi 1993: 223; Belmonte Marín 2001: 178. Henceforth, while keeping in mind the variant forms, we will refer to this geographical name only as Lullubum.
3 Hoffner/Melchert 2008: 2 n. 4, 292.
4 Güterbock 1954. This is not to argue they were Hurrians; cf. Beal 2002.
integral part of the Hittite Empire and the core area of Ḫatti by the Empire period. Discussion of Hurrian or Luwian texts by the Hittites will not therefore contradict the purpose of this study.

A critical question to be raised and discussed below is whether the Hittite geographical name Lulluwa (i.e. Mesopotamian Lullubum) relates to the imperfectly understood word *Lula(h)hi*, attested in various Hittite and Cuneiform Luwian texts and provisionally understood as a "generic designation for uncivilized mountain dwellers."7

1 The Tale of Appu

The Tale of Appu names the city of Šudul, located on the sea in the land of Lulluwa (*urululwa*):8

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(7) URU-aš ŠUM-an-še-it UR[uš] u-du-ul

(8) uruLu-ul-lu-wa-ya-aš-ša[-a] n KUR-e a-ru-ni

(9) ZAG-ši e-eš-zi nu-kán še-ir LÚ-aš

(10) mAp-pu ŠUM-an-še-it KUR-e-kán iš-ta-ri a-pa-a-š


(12) UD-U-uš me-ik[-ki]-iš


(14) [p]a-an-ku ūu-i-ga-tar ma-a[-an] ūa-ah-ū-ri-ya-an

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(7) “There was a city named Šudul. (8–9a) It is in the land of Lulluwa by the sea, by its border. (9b–10a) A man named Appu was up there; he was the richest man in the land. (11b–12) He had many cattle and sheep. (13–14) He had accumulated silver, gold and lapis lazuli like a whole heap of threshed grain.”

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recently excavated alongside Hittite, Hattian and Akkadian texts at Šapinuwa—Ortaköy, dating to the early 14th century BC and the royal couple of Tuttuliya III and Queen Taduḫepa.

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7 CHD L–N: 79–80 sub *Lula(h)hi* (includes Luwian references); Melchert 1993: 128 *sub Lūlaḫi(ya) “mountain dwellers”.