

86\*-90\*); The Problem of the Apsidal House," *Palestine Exploration Quarterly* 121 (1989): 1-43; J. P. Dessel, "Ceramic Production and Social Complexity in Fourth Millennium Canaan: A Case Study from the Tell Halif Terrace" (Ph.D. diss., University of Arizona, 1991); G. Dollfus and Z. Kafafi, *Abu Hamid: Village du 4e Millénaire de la Vallée du Jourdain* (Amman, 1988); M. Dothan, "A Burial Cave near Tell Esor," *Ezra Menashe* 2 (1970): 1-16 (Hebrew); D. L. Esse, "Tell Yaqush," *The Oriental Institute Annual Report 1988-1989* (1990): 27-31; R. Greenberg, "The Settlement of the Hula Valley in EB II-III" (M.A. thesis, Hebrew University of Jerusalem) (Hebrew); J. B. Hennessy, "Ghassul," in D. Homès-Fredericq and J. B. Hennessy, eds., *Archaeology of Jordan I, I, I. Field Reports* (Leuven, 1989), pp. 230-41; A. H. Joffe, *Settlement and Society in the Early Bronze I and II of the Southern Levant: Complementarity and Contradiction in a Small-Scale Complex Society* (Sheffield, 1993); the essays in P. de Miroschedji, ed., *L'urbanisation de la Palestine à l'Âge du Bronze ancien, Bilan et perspectives des recherches actuelles: Actes du Colloque d'Emmaüs (20-24 Octobre 1986)* (Oxford, 1989); G. Palumbo, *The Early Bronze IV in the Southern Levant: Settlement Patterns, Economy, and Material Culture of a 'Dark Age'* (Rome, 1990); J. Perrot, "Umm Qatafa and Umm Qalā'a: Two 'Ghassulian' Caves in the Judean Desert," *Eretz-Israel* 23 (1992): 100\*-111\*; L. E. Stager, "Painted Pottery and Its Relationship to the Weaving Crafts in Canaan during the Early Bronze I," *Eretz-Israel* 21 (1990): 83\*-88\*; "The Periodization of Palestine from Neolithic through Early Bronze Times," in R. W. Ehrich, ed., *Chronologies in Old World Archaeology* (Chicago, 1992), pp. 22-41; and J. N. Tubb, "Tell es-Sa'idiyeh: Preliminary Report on the First Three Seasons of Renewed Excavations," *Levant* 20 (1988): 23-88.

The book is well produced, with few misprints and typographic errors, it is surprisingly affordable, and it presents a large corpus of data in a usable format. That seven hasty soundings produced so much material is a testimony to Mellaart's skills as an archaeologist. Anatolian archaeology's gain was certainly Syro-

Palestinian archaeology's loss. Leonard is to be warmly thanked for bringing this material forward, and given the erudition he displays, it may be hoped that he will present some of his own views on the pre- and protohistory of the southern Levant. In the end, however, the success is bittersweet. Looking back at Mellaart's 1962 report of his initial survey results in the *Annual of the Department of Antiquities of Jordan* (which sat unpublished for seven years), one sees that all of the sites on his "danger list" have indeed suffered greatly. How many more danger lists are there, and are we paying attention to them?

ALEXANDER H. JOFFE

*Pennsylvania State University*

### *The Hittite Instruction for the Royal Bodyguard.*

By HANS G. GÜTERBOCK and THEO P. J. VAN DEN HOUT. *Assyriological Studies*, no. 24. Chicago: The Oriental Institute of the University of Chicago, 1991. Pp. xvi + 99.

The text presented here (IBoT I 36) is one of the most famous and most important in the entire Hittite corpus. It is also one of the most difficult to interpret due to several factors: (1) the many interpolations by the ancient scribe in a tiny and often illegible script; (2) the appearance of many common Hittite words in idiomatic or colloquial usage; (3) the contents. The text describes, in turn, the positioning and duties of guards near the entrance of a palace; the formation of a royal procession; an audience before the king on the part of the <sup>LÚ.MEŠ</sup>šarkant(i)-attested only here. These activities involve elaborately choreographed movements of personnel in and around structures and objects whose nature and orientation were self-evident to the ancient author but quite unknown to us modern readers. The only previous complete edition, that of L. Jakob-Rost in *MIO* 11 (1966), may be characterized without condescension as a valiant but ultimately unsatisfactory attempt to meet the challenges of this text. The absence of any competing editions for a complete text available for nearly sixty years is eloquent silent testimony to just how formidable the task is.

The present version, by the man who made the autograph in 1934, reflects over fifty years of effort by H. G. Güterbock to publish an edition of the text. The deterioration of his sight by this time required a collaborator, and the ample and very able material assistance of T. van den Hout is acknowledged by the appearance of his name as coauthor. The results I can only characterize as masterful. I cannot adequately express my admiration for the sovereignty with which the text is rendered in idiomatic English—this is a free translation in the very best sense. As is clear from the glossary, Professor Güterbock knows the core meaning of each lexeme as well as anyone alive, but he feels no compunction about translating a word in a half-dozen different ways in order to convey the true sense in context. One may or may not accept his interpretation of a given passage, but no English reader will have any doubt as to what the author thinks it means. I offer as but one example the pellucid translation of §2 (p. 7).

I need not expatiate on the many felicities of the interpretation. Suffice it to say that this new edition advances our understanding of this central text by a high order of magnitude. It is "must" reading for anyone interested in Hittite language or civilization. Nevertheless, next to the Laws this is perhaps the richest text in the canon, and I am sure we will still be learning new things about it decades hence. I offer below a few comments on passages where I think even this splendid edition may be improved upon.

P. 19: the authors correctly interpret *pēran/āppan arḫa pāi-* as 'pass in front of/behind'. I take *awan arḫa pāi-* in ii 42 and iv 11 (p. 33) as the unmarked third member of the set: 'pass beside'. In §22, the palace attendant leaves his place in line to receive the bow and quiver and must then regain his spot without disturbing the procession (ii 42 ff.): 'He walks back, passes beside the guards and palace attendants, and goes and takes his place at the left wheel of the cart'.

P. 23: I am pleased that the interpretation of §27 builds upon and improves mine; See *JCS* 32 (1980): 52. The new idea that *takšulān* refers to spectators kept away from the procession accounts for the otherwise excessive distance of 3 IKU (ca. 45 m). I would carry the theme of protection of the king over into §28, where *ḫantezziya-* and *appizziya-* refer to the ranks of soldiers in relationship to the king's vehicle: 'Further, if those

(soldiers) who are in front (of the king) let anything in . . . , if those who are behind (the king) let anything in . . . '.

P. 23 ff.: I do not believe that the *šarkant(i)* are defendants but rather petitioners before the king. While I cannot prove it, I find it likely that *šarkant(i)-* is from the same root as *šarni(n)k-* 'make restitution': the *šarkant(i)-* are people seeking redress. The king has made an excursion to some provincial city (thus the procession) in order to make himself available to his subjects for this purpose. I find it perfectly reasonable that even an ordinary citizen brought into the king's immediate presence would be closely guarded. Obviously, foreign troops would call for even more caution (§37).

P. 27: based on the above, I interpret §36 rather as 'but if a petitioner is standing there, and the case is against a guard or a palace attendant, then he . . . goes and takes his stand next to that (guard) who holds the outside'. That is, a guard or official involved in a complaint must absent himself while the king hears the matter.

P. 28: given the entire paragraph and the meaning of *taruptat*, I would take *ḫulalittat* as one more colloquialism equivalent to that in English: 'It (the hearing of petitioners) has been wrapped up (= completed)'. Note the probable difference in "register" between *ḫulalittat* said by the guard to the chief-of-the-guards and *taruptat* said by the latter to the king (cf. p. 59 on §§56–57).

H. CRAIG MELCHERT

*University of North Carolina at Chapel Hill*

*Images of Nebuchadnezzar: The Emergence of a Legend.* By RONALD H. SACK. Selinsgrove: Susquehanna University Press; London and Toronto: Associated University Presses, 1991. Pp. 142. \$27.50.

Many a century has passed since the Babylonian conqueror sped east and west; yet his name, Nebuchadnezzar, is still one to be reckoned with by the historian, scholar of antiquity, and even the general reader.

This book about Nebuchadnezzar II is a study with more than one stated objective. Perhaps the best way to describe the multiple goals would be to cite the author's own statement of purpose in his preface: