

**HIGH AND LOW-RANKING BODYGUARDS OF HITTITES ACCORDING TO THE
„INSTRUCTION FOR THE ROYAL BODYGUARD (LÚ.MEŠ MEŠEDI)“**

**მაღალი და დაბალი რანგის მცველები ხეთებთან „მცველთა
ინსტრუქციის (LÚ.MEŠ MEŠEDI)“ მიხედვით**

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Abstract

There were different positions in the Hittite kingdom. We find high and low-ranking officials in the documents. Most of the country officials had a fairly close relationship with the King and were directly accountable to him. Their relationship with the King was regulated by treaties or instructions reflecting their official duties and responsibilities. In this article we would like to point out bodyguards according to the "Instruction for the royal bodyguard" (LÚ.MEŠ MEŠEDI). They were in charge of the administration of the entire royal court, and they were responsible not only for royal protection, but also had other duties. The Chief of the bodyguards (GAL MEŠEDI), the Commander-of-Ten of the bodyguards (UGULA 10 MEŠEDI) and the ordinary bodyguards (LÚ MEŠEDI) played a significant role at the palace. Especially noteworthy is the rank of the Chief of the bodyguards (GAL MEŠEDI), which was considered an honor at the palace and appears to have existed since the early days of the Hittite state. We do not have a Hittite word corresponding to this term. It was one of the higher ranks after the King, Queen and Crown Prince. He had administrative, military, cult-ritual roles. This position was held mostly by the brothers or family members of the King. Prior to the enthronement, the great kings, such as Muwatalli I, Muršili II, Hattušili III, and Tudḫaliya IV, held the role of the Chief of the bodyguards.

We may conclude that the security organization was rather high with the Hittites, which is expressed in the protection of the King within or outside the palace, as well as in the regular protection of the inner and outer perimeter of the palace, etc. Bodyguards of high-rank had an important role in the king's administration, and their tasks, as is evident from other sources, were not only administrative, but also military and religious. Thus, the bodyguards were occupying a fairly significant position at the palace. The Chief of the bodyguards (GAL MEŠEDI) was more influential than any other high-ranking official and therefore probably had more privileges.

The article presents the hierarchy of guards according to the "Instruction for the royal bodyguard" (LÚ.MEŠ MEŠEDI), their rights and responsibilities, functions, rules and prohibitions established for them. We also present an approximate scheme. This is a reconstruction attempt where the approximate arrangement of high and low ranking persons in relation to the carriage (in front or behind the carriage, on the right or the left side of the carriage) is given.

Keywords: Assyriology, Hittite, Instruction, MEŠEDI, royal bodyguard.

ნინო ჩარეკიშვილი

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აბსტრაქტი

ხეთების სამეფოში სხვადასხვა თანამდებობები არსებობდა. ტექსტებში გვხვდება როგორც მაღალი, ასევე დაბალი რანგის თანამდებობის პირებიც. ქვეყნის მოხელეების უმრავლესობას მეფესთან განსაკუთრებით მჭიდრო ურთიერთობა ჰქონდათ და უშუალოდ ანგარიშვალდებულნი იყვნენ მის წინაშე. მათი ურთიერთობა მეფესთან ხელშეკრულებებით ან მითითებებით რეგულირდებოდა, რომლებიც მათ ოფიციალურ მოვალეობებსა და ვალდებულებებს ასახავდა. ამ სტატიაში „მცველთა ინსტრუქციის“ (^{LÚ.MEŠ}MEŠEDI) მიხედვით, სასახლის კარზე მომსახურე მრავალფეროვან მოხელეთა შორის, განსაკუთრებით ყურადღება გამახვილებულია მცველებზე. მთელი სამეფო კარის დაცვის ორგანიზება მათ ხელში იყო და არა მარტო სამეფო დაცვის, არამედ სხვა ფუნქციებსაც ითავსებდნენ. სასახლის კარზე მცველთა უფროსს (GAL MEŠEDI), მცველთა ათმეთაურს (UGULA 10 MEŠEDI) და რიგით მცველებს (^{LÚ}MEŠEDI) მნიშვნელოვანი ადგილი ეკავა. განსაკუთრებით გამორჩეულია მცველთა უფროსის (GAL MEŠEDI) თანამდებობა, რომელიც სასახლის კარზე საპატიოდ ითვლებოდა და როგორც ჩანს, უკვე ხეთური სახელმწიფოს ადრეული დროიდან არსებობდა. ამ ტერმინის შესაბამისი ხეთური სიტყვა არ გვაქვს. ის იყო ერთ-ერთი მაღალი თანამდებობა მეფის, დედოფლისა და მეფისნაცვლის შემდეგ. მას ჰქონდა ადმინისტრაციული, სამხედრო, საკულტო-სარიტუალო ფუნქციები. ამ თანამდებობას ძირითადად იკავებდნენ მეფის ძმები ან ოჯახის წევრები. მცველთა უფროსის თანამდებობა გამეფებამდე ეკავათ შემდგომში დიდ მეფეებს, მაგ.: მუვათალი I-ს, მურსილი II-ს, ხათუსილი III-ს, თუთხალია IV-ს.

შეგვიძლია ვთქვათ, რომ დაცვის ორგანიზაცია ხეთებთან საკმაოდ მაღალ დონეზე იდგა, რაც გამოიხატება სასახლის შიგნით თუ გარეთ მეფის დაცვაში, ასევე თავად სასახლის შიდა და გარე პერიმეტრის ყოველდღიურ დაცვაში და სხვ., შესაბამისად მცველთა მოვალეობებიც მრავალფეროვანია. მაღალი რანგის მცველები მნიშვნელოვან ადგილს იკავებდნენ მეფის ადმინისტრაციაში და მათი საქმიანობა როგორც სხვა ტექსტებიდანაც ირკვევა არ იყო მხოლოდ ადმინისტრაციული, მათ სამხედრო და საკულტო მოვალეობებიც გააჩნდათ. ასე რომ, მცველებს სასახლის კარზე საკმაოდ მნიშვნელოვანი ადგილი ეკავათ. მცველთა უფროსი (GAL MEŠEDI) კი სხვა მაღალი თანამდებობის პირებთან შედარებით უფრო გავლენიანი პირი იყო და აქედან გამომდინარე, ალბათ მეტი პრივილეგიებითაც სარგებლობდა.

სტატიაში წარმოდგენილია „მცველთა ინსტრუქციის“ (^{LÚ.MEŠ}MEŠEDI) მიხედვით მცველთა იერარქია, რანგის მიხედვით მათი უფლება-მოვალეობები, ფუნქციები, მათთვის დადგენილი წესები და აკრძალვები. ასევე წარმოდგინეთ სავარაუდო სქემა, ანუ ესაა რეკონსტრუქციის მცდელობა, სადაც მოცემულია მეფის საზეიმო მსვლელობისას მაღალი და დაბალი რანგის პირების სავარაუდო განლაგება ეტლთან მიმართებაში (ეტლის წინ და უკან, ეტლის მარჯვენა და მარცხენა გვერდზე).

საძიებო სიტყვები: ასირიოლოგია, ხეთები, ინსტრუქცია, მეშედი, მცველი.

Introduction: In the Hittite kingdom, in particular in the palace of the city of Hattusa, where the residences of the King and Queen ("King's House", "Queen's House") were situated, great officials of the King (according to the "Telipinus text" - the "First") used to gather together. During the Old Kingdom of the Hittites, the so-called the "First" consisted of Panku and Tuliya, who, along with the King and Queen, resolved political, administrative, judicial and other matters. While the roles of Panku and Tuliya have been reduced during the period of the Hittite Empire, the "First" still maintained the position of great officials and enjoyed great privileges. There were different positions in the Hittite kingdom. We find high and low-ranking officials in the documents. Most of the country officials had a fairly close relationship with the King and were directly accountable to the Monarch. They ranged from his top-ranking officials to ordinary military personnel. Their relationship with the King was regulated by treaties or instructions reflecting their official duties and responsibilities. Roughly 20 of these documents have survived (Bryce, 2002:16) and all documents are valuable because they provide information on their daily activities. High-ranking individuals are collectively referred to as the "Great Lords" (EN / *BĒLU GAL*) or the "Greats" (^{LÚ.MEŠ}GAL). They appear in different records as military commanders; as participants in ceremonies, rituals, festivals; as witnesses to important state documents; or as officials in charge of separate administrative institutions; (Bilgin, 2018:113). Most senior officials in the Hittite administration held the rank of GAL-"Great, Senior, Chief" (e.g. GAL *MEŠEDI*, GAL *GEŠTIN*, etc.).

Methods: The research is mainly based on research methods proven in historical and political sciences: description, empirical analysis, comparative-historical method, causal-comparative analysis, methods of critical and systematic analysis.

Results:

The Chief of the bodyguards GAL ^(LÚ.MEŠ) *MEŠEDI*:

- One of the privileged persons after the king at the palace;
- King's bodyguard's
- Religious function (praying in front of the patron deity of the spear);
- Sees the king off when he's travelling in a carriage and greets him upon arrival while, bows to him;
- Attends trials. Informs the king of the petitioner's case and finally notifies him of the completion of the trial;
- Resolves the issue of leaving the post by an ordinary bodyguard (e.g. when he's going to the restroom).

The Commander-of-10 of the bodyguards UGULA 10 ^{LÚ.MEŠ} *MEŠEDI*

- Accompanies the Chief of the bodyguards (e.g. at the altar of the spear protector deity);
- Informs the Chief of the bodyguards (e.g. when an ordinary bodyguard wants to go to the restroom);
- Has the right, in addition to the Chief of the bodyguards, to notify the king about the completion of the trial.

(Ordinary) bodyguard ^{LÚ} *MEŠEDI*:

- Protects and supervises the outer and inner perimeter of the palace. Stands at the gate daily; Opens and closes the main gate;
- Is the "guardian of the throne" - is responsible for putting and removing the throne / step-stool for the king in the royal carriage;
- Accompanies the King during the solemn procession;
- During and after the trial, is in charge of bringing in and taking out the petitioner, as well as presumably guarding the outer perimeter.
- Armed with a spear the bodyguards (not armed with staffs) follow the army;

- Acts as a messenger - when the king's carriage returns he gives a sign with a spear and announces the return of the king to the palace servants.

The King's Personal bodyguard ^{LÚ}*MEŠEDI karšuwaš*:

- Protects the king upon his departure;
- Holds the horses and balances the carriage;
- Greets the king on his return.

Scheme

- This is a reconstruction attempt where the approximate arrangement of high and low ranking persons in relation to the carriage (in front or behind the carriage, on the right or the left side of the carriage) is given.

Discussion: We would like to point out the bodyguards, particularly among the numerous officers who served at the palace. They were in charge of the administration of the entire royal court, and they were responsible not only for royal protection, but also other duties. The Chief of the bodyguards (*GAL MEŠEDI*), the Commander-of-Ten of the bodyguards (*UGULA 10 MEŠEDI*) and the ordinary bodyguards (^{LÚ}*MEŠEDI*) played a significant role at the palace. The bodyguards formed an elite guard, though their number was few. There may have been small detachments of bodyguards stationed in royal villas, in the various palaces, which were visited by the King periodically (Bryce, 2002:22).

Especially noteworthy is the rank of the Chief of the bodyguards (*GAL MEŠEDI*), which was considered an honor at the palace and appears to have existed since the early days of the Hittite state. The earliest *GAL MEŠEDI* can be found in the text of the didactic genre of the pre-imperial period - "Palace Chronicles" (CTH 8). We do not have a Hittite word corresponding to this term. It was one of the higher ranks after the King, Queen and Crown Prince (Bilgin, 2018:97).

It needs to pay attention that in addition to royal family and religious persons, high privileged persons had also been participated in the festivals and rituals frequently. According to this material it can be found out that Chief of Bodyguards (*GAL MEŠEDI*) had also the important cult responsibility.¹ According to the information given in the document, Chief of the Bodyguards (*GAL MEŠEDI*) also had an important cult responsibility,² he had participated in religious ceremonies also, he solemnly used to have. For example he appears as a mediator between the King and the "dog-men" and informs the king about the gift³ of "dog-men" (Haas, 1994:678-679,691). He also have been participated in Dining ritual.

Alp claims that the Chief of the Bodyguards, as he often happened on festivals and rituals, had no military or administrative duties, but only ceremonial duties, and translated his title as "Ceremonial Master" (Alp, 1940:5). His examples point out *GAL MEŠEDI* as a mediator between the King and other officials during ceremonies when he gave instructions to different servants, made announcements for the King, or continued ceremonies on behalf of the King after the King has left. (Alp, 1940:1-25; Bin-Nun, 1973:6 et seq.). We disagree with this view, the involvement in the cult services was one of the duties of the Chief of the bodyguards. He was far more accountable for the personal safety of the King than any other official. He had administrative, military, cult-ritual roles. Maybe at first his duties were not multifaceted and were limited only to the security of the King (Bilgin, 2018:113) and then his rights and responsibilities were eventually extended. This position was held mostly by the brothers⁴ or family members of the King. Prior

¹ CTH 606. KUB 25.16; CTH 612; CTH 613; CTH 626. KUB 41.44, KUB 11.34; CTH 627; CTH 634. KUB 20.76 Rs. III, KUB 25.9 Rs. IV, IBoT 2.14.

² CTH 606. KUB 25.16; CTH 612; CTH 613; CTH 626. KUB 41.44, KUB 11.34; CTH 627; CTH 634. KUB 20.76 Rs. III, KUB 25.9 Rs. IV, IBoT 2.14.

³ KBo 20.67 + KBo 17.88 + KBo 24.116 + KBo 34.151.

⁴ Bin-Nun (1973) considered that titlul, as a rule, belonged to the king's brother.

to the enthronement, the great kings, such as Muwatalli I, Muršili II, Hattušili III, and Tudḫaliya IV, held the role of the Chief of the bodyguards.

The work of Pecchioli is significant because it provides information on the Hittite officials and the list of persons holding the title of *GAL MEŠEDI* (Pecchioli, 1982: 548-55). In addition, in researching the Hittite military powers, Beal studied all the famous holders of this position in the history of the Hittites and examined the duties of the Chief of the bodyguards as well as his rank in the military hierarchy (Beal, 1992: 327-342). The role of *GAL MEŠEDI* can be found in various documents of different genres throughout the history of the Hittites. These documents inform us about the duties of the Chief of the bodyguards, as well as enable us to identify various holders of this same position over a period of time. (Bilgin, 2018:98).

The following table (Bilgin, 2018:113) lists the individuals who may have held the position of Chief of the bodyguards (*GAL MEŠEDI*)⁵. In total, there are fourteen such persons, and Bilgin examines each separately (Bilgin, 2018: 97-117).

GAL MEŠEDI	Reigning King	Other titles/relationship
Kizzuwa	Hattušili I?	
Zuru	Ammuna	father of Tahurwaili
Ḫaššuwaš-Inar	Telipinu	
Ḫaššuili	Alluwamna? and Ḫantili II	father of Zidanta II
Lariya	Ḫuzziya II	
Muwatalli (I)?	Ḫuzziya II?	future Great King
Muwa	Muwatalli I	
Kantuzzili	I/II (Muwatalli I? -Tudḫaliya I/II?)	UGULA KUŠ ₇ KÜ.GI, father of Tudhaliya I/II
Zita	Šuppiluliuma I	brother of Šuppiluliuma I
Muršili (II)?	Arnuwanda II	brother of Arnuwanda II, future Great King
Hattušili (III)	Muwatalli II	brother of Muwatalli II, future Great King
Tudḫaliya (IV)	Hattušili III	son of Hattušili III, brother of tuhkanti, future Great King
Ḫuzziya	Hattušili III? and Tudḫaliya IV	brother of Tudhaliya IV

Blasweiler names another person between Ḫaššuili and Lariya who held the role of GAL Lariya, Zidanta II, Ḫantili's brother (Blasweiler, 2012:14).

It should also be noted that there has been an interesting discovery in recent years. In particular, in Boghazkoy, archaeologists excavated a large house on the middle plateau of the town of Ḫattuša, southwest of Sarikale on the so-called middle plateau (Schachner, 2015). The house was possibly used between the 15th and 13th centuries BC. Nine new fragments of cuneiform plates have been discovered in and around one of the houses. The correspondence between high-ranking officials (CTH 190: Bo 2007/1 + Bo 2009/2,

⁵ Question marks indicate uncertainties, which still require additional evidence to confirm whether they actually held the position of Chief of the Bodyguards.

KBo 62.29), namely the Chief of the palace servants (GAL DUMU^{MEŠ}.É.GAL) sending a letter to the Chief of the bodyguards (GAL *MEŠEDI*) is of particular interest (Wilhelm, 2017:268). The letter does not specify the identities of high-ranking officials. It is because of this fragmentary letter that it is implied that GAL *MEŠEDI* may have been the main resident of the estate (Lebrun, 1994:41-77; Bilgin, 2018:115). This view is further supported by the size of the house itself (445 m²), the design and layout of the rooms in the building, as well as the exquisite utensils found there. All this indicates that it was used for both residential and community events (Schachner, 2015). If this identification is correct, this building could become the first known residence of a high-ranking Hittite official and demonstrate the high social status of such an official (Bilgin, 2018:115).



Photo №1: Aerial photo of GAL *MEŠEDI*'s house. (Photo is taken from: Schachner, 2015: 204, Abb.2)

The influence of the position of the head of the bodyguards is also supported by the text of Telipinus (1550-1520 BC), it seems that the participants in the usurpation were often noblemen (including maybe the Chief of the bodyguards) that led to the establishment of the rule of inheritance by Telipinus and to the restriction of the laws which provided for the punishment of the nobles or the rabble in the event of the sins committed. It was at this time that the roles of the Chief of the bodyguards were marginally weakened, even though they, along with other high-ranking officials, were still among the "First". During the period of the Hittite Empire, the rank of the Chief of the bodyguards became a tradition.

The importance of the institution of security with the Hittites and the position of the bodyguards in general is also confirmed by the existence of the text CTH 262-"Instructions for the royal bodyguard (LÚ.MEŠ*MEŠEDI*)", which clearly sets out their rights and duties, strict rules and protocols in specific circumstances. The instructions for the bodyguards must have belonged to the late period of the Hittite Empire (XIV-XIII BC). The text describes the so-called "first" and "second-ranked" officials. It gives us an idea of some of the activities of the King, the royal court etiquette, the staff of the palace. This instruction clearly demonstrates the hierarchy of the bodyguards, their function and place in the royal court, as well as the relationship with the various staff of the palace and other interesting matters. The text also applies to other palace staff, military personnel of different ranks, but we will only concentrate on the bodyguards. Before that below we present only a brief summary related to the bodyguards according to the paragraphs:

1. Bodyguards in the forecourt and their role. §1
2. The functions of 12 bodyguards in the courtyard and the matter of their presence. §2
3. The rules of standing for the bodyguard outside the palace, near the gate and its functions. §3
4. High and low-ranking bodyguards at the altar. §4
5. The rule regarding the use of staff after the bodyguards go out; the bodyguard executing the order of the king. §5
6. The bodyguards are forbidden to leave the place of service. Rules for going to the restrooms. §6, §7, §8.
7. Rules for entry of a bodyguard into the gatehouse. §9
8. The relationship between the bodyguard and the gatekeepers. §10
9. The gatehouse exit rules for the bodyguard, a privileged bodyguard bringing in the petitioner. §11
10. The rules of standing for the bodyguard in relation to the carriage and at the entrance. §12a, §12b.
11. Deployment and duties of the bodyguards during the ceremonial procession. From §13 to §28
12. The bodyguard, the Chief of bodyguards during the trial-case and their Duties. From §30 to §36, §40
13. The bodyguards in relation to military troops, rules of armament and standing. §37, 38.
14. The role of the bodyguard, the Chief of bodyguards, when the King's carriage is leaving and returning. §41, §42, §43, §47.
15. The duty of the bodyguard after the king enters the palace, the rules of standing in the courtyard. §50, §51, §52, §53.
16. The bodyguard dining rules. §54

Let's review each point to see the rights and responsibilities of the various bodyguard hierarchs according to the text.

§1-§3 applies to the rules of standing for the bodyguards on the inner and outer perimeter of the courtyard. At the beginning of the day, the bodyguards took their position at the gate of the courtyard. In the direction of the palace, 12 bodyguards armed with spears stood against the inner wall, but sometimes the number of them was fewer. This was because certain bodyguards were assigned to perform other duties, and/or others were allowed to go home (the reasons may have been various, maybe even a vacation). In such case, the bodyguard was not taking the weapon with him, it was presumably prohibited. The weapon therefore remained redundant, and it was supervised by the gatekeeper. It was also the responsibility of one of the bodyguards to stand by the outer wall of the palace, namely the gate with a gold-spear man, and to guard it throughout the day.

§4 In this paragraph there is given the religious side of the High Hierarchy bodyguards. It seems that they, the Chief of the bodyguards and Commander-of-10 of the bodyguards, prayed before the patron deity of the spear, and at that point they were accompanied by relatively low-ranking bodyguards. When praying, they should not have a weapon with them, since the weapon (staff) was taken from the Chief of the bodyguards by bodyguard of high rank and positioned near the altar, while the Commander-of-10 of the bodyguards handed it to the bodyguard, who held it. After leaving, they handed over their weapons to the gatekeeper.

§6-§8 applies to the restriction on the voluntary departure of the bodyguard post. As we mentioned, it was up to the bodyguards to safeguard inside or outside the palace. Apparently, this was so critical that the bodyguard did not have the right to leave the position of protection on a voluntary basis, even for physiological needs. This was expected to be agreed with the Chief of the bodyguards. In such case, there were clear rules to be followed by a bodyguard who needed to go to the restroom. He would have to walk behind of all the bodyguards, and inform the bodyguard standing in front of him that he needed to leave, who would tell to another bodyguard. That one would tell the third-rank official, who in turn would

tell the second-rank official, the second-rank official would inform the Commander-of-10 of the bodyguards, who then asked the Chief of the bodyguards. The latter would grant a consent order, and presumably this consent would be returned on the same basis, and only after that would the bodyguard leave the place of service and go to the restroom. The bodyguard should strictly abide by this law and should not be arbitrary, as he would possibly be punished accordingly. Therefore, this issue was quite settled in the palace, moreover, the king himself controlled it.

Interestingly, § 9 and § 10 indicate in which case the bodyguards were permitted to enter (or not) the gate and at what point. In such case, the relationship between the bodyguard and the gatekeeper is critical. In general, the bodyguard was not permitted to access the gate directly, "the gatekeeper will be furious with him" - the text says (§9 (49)). The gatekeeper regulates the entry of anyone into the gate. If the bodyguard passes the gate and has a weapon with him, he must leave it with the gatekeeper. If the bodyguard enters the gate with a weapon and the gatekeeper fails to notice it, the bodyguard shall have the right to sue him for negligence and hand him over to the court for trial. But if the gatekeeper would see the bodyguard entering the gate with the spear, then he would not hand him over to the court, but apprehend him on his fault and "unfasten his shoes" (§10 (54)). This seemingly insignificant fact is quite remarkable. It seems that such a punitive action was within the competence of the gatekeeper himself. This could make us think that it was more of a moral taunt, a kind of humiliation in response to a "sin/fault" committed. Consequently, the deal was not applied to the court. More probably, this should be seen as a shameful crime as a breach of personal dignity.

The rules for the use of the main gate are outlined in §11. While the bodyguards generally played an important role in the royal court, they still had no right to use the main gate, they entered the palace through the postern gate. However, in situations where the bodyguard was in a privileged position, when he was bringing in the petitioner, or was sent by the Chief of the messengers to conduct certain tasks, they had the right to enter through the main gate. These were exceptional cases.

If the King was going out, every palace servant would have his own function. In particular, the bodyguard, along with the doorman and the gold-spear man, formed the trio responsible for opening and closing the main gate of the gatehouse. When the king's carriage was turned or the grooms gave it the desired direction, the bodyguards had to stand to the right of the entrance. If it was impossible to stand to the right of a carriage in certain cities, they stood to the left (as a rule, their spot was always to the right though). One of the bodyguards was also responsible for holding the royal step-stool of the carriage, which was placed in the carriage for the king at the right time, that is, the bodyguard was the "holder" of the step-stool in a particular case, when the stool was no longer required, it was handed over to the step-stool man, and the bodyguard joined the solemn procession.

Columns II §13 to §28 and Column II-IV §41 to §50 describe the solemn procession of the King. One detail clearly shows that this was a solemn procession, in particular low or high-ranking officials who, during the procession, were all specially dressed, dressed in specific clothes and shoes, as in §13 (77), §24 (48-49), §25 (52-53), §26 (57-58). During the solemn procession, the king's entourage had their designated position in front of or behind the royal carriage, either to the right or to the left. At this time, the bodyguards also played a major role as King's security guards during the voyage. In two rows, they followed the carriage. Before the King left, the bodyguard would put a step-stool in the carriage. The King would sit in the carriage, and the Chief of the bodyguards would have to bow to the King right before his travel. He was in charge of the process and saw the King off. The Chief of the bodyguards also bowed to the King on his return. During the solemn procession, the King was guarded by ordinary bodyguards armed with spears.

The King's personal bodyguard, with the staff, was expected to be next to the King's carriage during the King's departure. He kept the horses by the bridle, and was probably balancing the carriage so that it would not turn. When the king returned home in a carriage, the bodyguards, armed with spears, handed their weapons to the groom, who then handed them over to the gatekeeper. That is, the weapon was a required feature for the bodyguards during the ceremonial solemn procession of the King (§41, §42).

When the King returned home, the bodyguard also acted as a messenger, that is, he was asked to keep the rest of the staff aware of the King's return. He would give the order: "To the side!" At that time, he demanded the proper preparation of all, particularly the palace servants. When the King's welcoming

ceremony was over, some of them entered the royal palace (some of them handed over the weapons at the palace courtyard). In the courtyard, bodyguards armed with spears took their positions. They were not permitted to lower their spears. Some of the bodyguards handed their weapons to the gatekeeper and went to dinner. It can be assumed that in this case the shift of guards would change, that is, the guards who guarded the courtyard of the palace would be replaced by others and they would go and receive their portion of food after the "work" was completed. Their ration consisted of: roasted thighs and sweet milk from the milk house. The bodyguards also enjoyed an advantage during the food intake, which is reflected in the fact that they first received the food and then the rest of the staff. After receiving of food, an order was issued to go to rest, to sleep.

The text depicting the King's solemn procession is cut in half and it further describes the mobilization of troops and the issues of standing and armament of the bodyguards (§37-39) as well as the trial, showing the duties of low- and high-ranking bodyguards (§30 to §36, §40).

If the King summoned the armies of any city, all the bodyguards armed with spears were obligated to follow them back. If there were not enough weapons, the spears would be taken from the spearmen. The bodyguards armed with staffs were not permitted to follow the armies. If the spears were no longer left, they would take the staffs and follow not the army, but the palace servants. It seems that the weapons play a major role here, that is, what the bodyguards would be armed with, was very significant, because it defined the way they would be standing in this particular situation. This rule of armaments must have been defended. One may assume that the bodyguards would take part in the battle, so that they followed the army, and therefore the arming with spears was of great significance, or they simply had the role of guarding (§37-38).

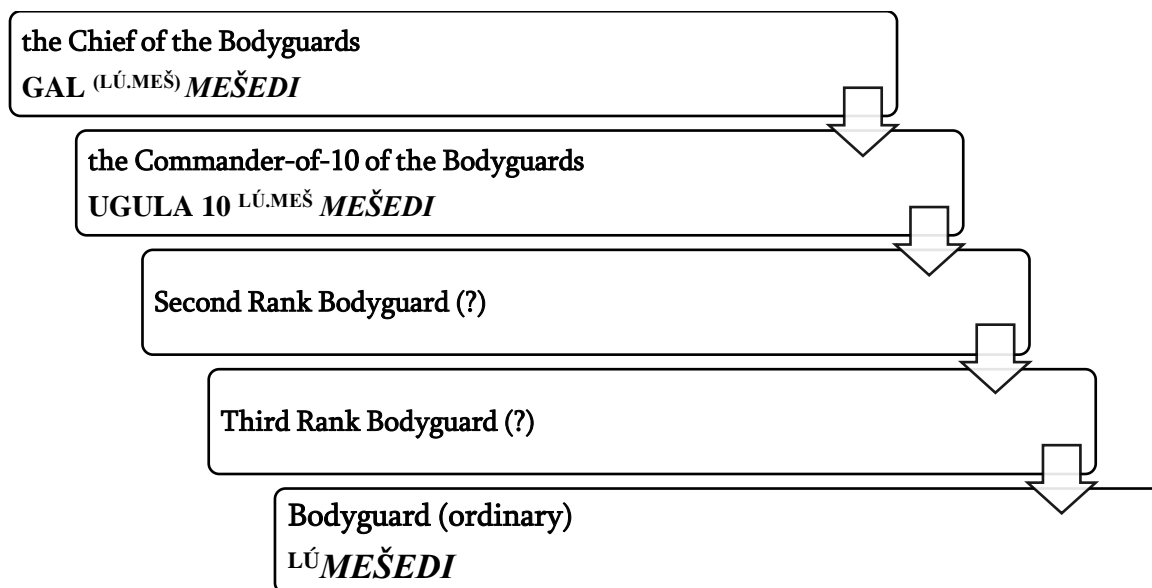
As for the trial: the ordinary bodyguard was responsible for bringing in the petitioner to trial. When the King started the proceedings, the ordinary bodyguard had to inform the Chief of the bodyguards about the case of a specific petitioner. The Chief of the bodyguards had to report back to the king. The Chief of the bodyguards then took the position reserved for him with the two Masters, either the Commander of the charioteers or the Commander-of-10, and a trial was held. The bodyguard who brought the petitioner in would then run back to stand outside with a gold-spear man. When the petitioner's case was over, the head of the bodyguard took his place. Those two Lord went back and joined the bodyguards. Then the outside guard brought in another petitioner. Next to the bodyguard again had to follow the two Lord who stood behind the chief of the bodyguards. As soon as the petitioner would come up to the bodyguards, the bodyguard who brought the petitioner in, would go stand behind him, but when standing outside, he would go to the right side of the petitioner.

The strict rule at that time was that when a palace servant was acting as a messenger or coming back from somewhere, he would turn the palace servants from the left side and go back the same direction, but pass in front of the bodyguards. In the same situation, the bodyguard went to the right, behind the bodyguards. They did the same on their way back, except this time they would not pass in front of the bodyguards, but rather the palace servants. At the conclusion of the appeal, the petitioner was taken away. The bodyguard who accompanied the petitioner, informed the Chief of the bodyguards, or the Chief of the palace servants, or the ordinary bodyguard inside of the case. Bodyguards of high rank - the Chief of the bodyguards or the Commander-of-10 of the bodyguards (or the Military Herald) informed the King that the case had been concluded and thus the trial was completed.

At the same time, it is noteworthy that, another high-ranking official could perform specific tasks in the absence of the Chief of the bodyguards, i.e. he did not accompany the King at a given time. His absence should be mainly related to military affairs, as other texts about the the Chief of the Bodyguards also reveal his military activities. (Beal, 1992: 338–40; Bilgin, 2018: 114).

As we have seen, the text applies to bodyguards from low to high-ranking bodyguards (*MEŠEDI GAL*). It is the high-ranking bodyguard (or palace servant, or gold-spear man) that the King would send to perform specific tasks §5 (29-32). Among the high-ranking bodyguards could be considered ^{LU}*MEŠEDI karšuwaš* - King's personal bodyguard §41 (56), §49 (24), who saw the King off and greeted him on his arrival. I assume that there may have been second-and third-ranked bodyguards §6 (37,38); §7; (39). Presumably, they would be in a lower hierarchy than the Commander-of-10 of the bodyguards.

The hierarchy of the defenders was probably the following:



According to the rank, the rights and responsibilities of the bodyguards can be presented as follows:

The Chief of the bodyguards GAL (LÚ.MEŠ) MEŠEDI:

- One of the privileged persons after the king at the palace;
- King's bodyguard's
- Religious function (praying in front of the patron deity of the spear);
- Sees the king off when he's travelling in a carriage and greets him upon arrival while, bows to him;
- Attends trials. Informs the king of the petitioner's case and finally notifies him of the completion of the trial;
- Resolves the issue of leaving the post by an ordinary bodyguard (e.g. when he's going to the restroom).

The Commander-of-10 of the bodyguards UGULA 10 LÚ.MEŠ MEŠEDI

- Accompanies the Chief of the bodyguards (e.g. at the altar of the spear protector deity);
- Informs the Chief of the bodyguards (e.g. when an ordinary bodyguard wants to go to the restroom);
- Has the right, in addition to the Chief of the bodyguards, to notify the king about the completion of the trial.

(Ordinary) bodyguard LÚMEŠEDI:

- Protects and supervises the outer and inner perimeter of the palace. Stands at the gate daily; Opens and closes the main gate;
- Is the "guardian of the throne" - is responsible for putting and removing the throne / step-stool for the king in the royal carriage;
- Accompanies the King during the solemn procession;
- During and after the trial, is in charge of bringing in and taking out the petitioner, as well as presumably guarding the outer perimeter.

- Armed with a spear the bodyguards (not armed with staffs) follow the army;
- Acts as a messenger - when the king's carriage returns he gives a sign with a spear and announces the return of the king to the palace servants.

The King's Personal bodyguard ^{LÚ}*MEŠEDI karšuwaš*:

- Protects the king upon his departure;
- Holds the horses and balances the carriage;
- Greets the king on his return.

The bodyguards are armed either the spears or the staff. There were guidelines for carrying a weapon in some circumstances, and in certain instances they were either unarmed (e.g. at the altar of a spear-protecting deity) or left the weapon, handing it over (e.g. when at home, or before entering the postern gate to the gatekeeper). As it turned out, legal regulations and some restrictions were in effect for the bodyguards:

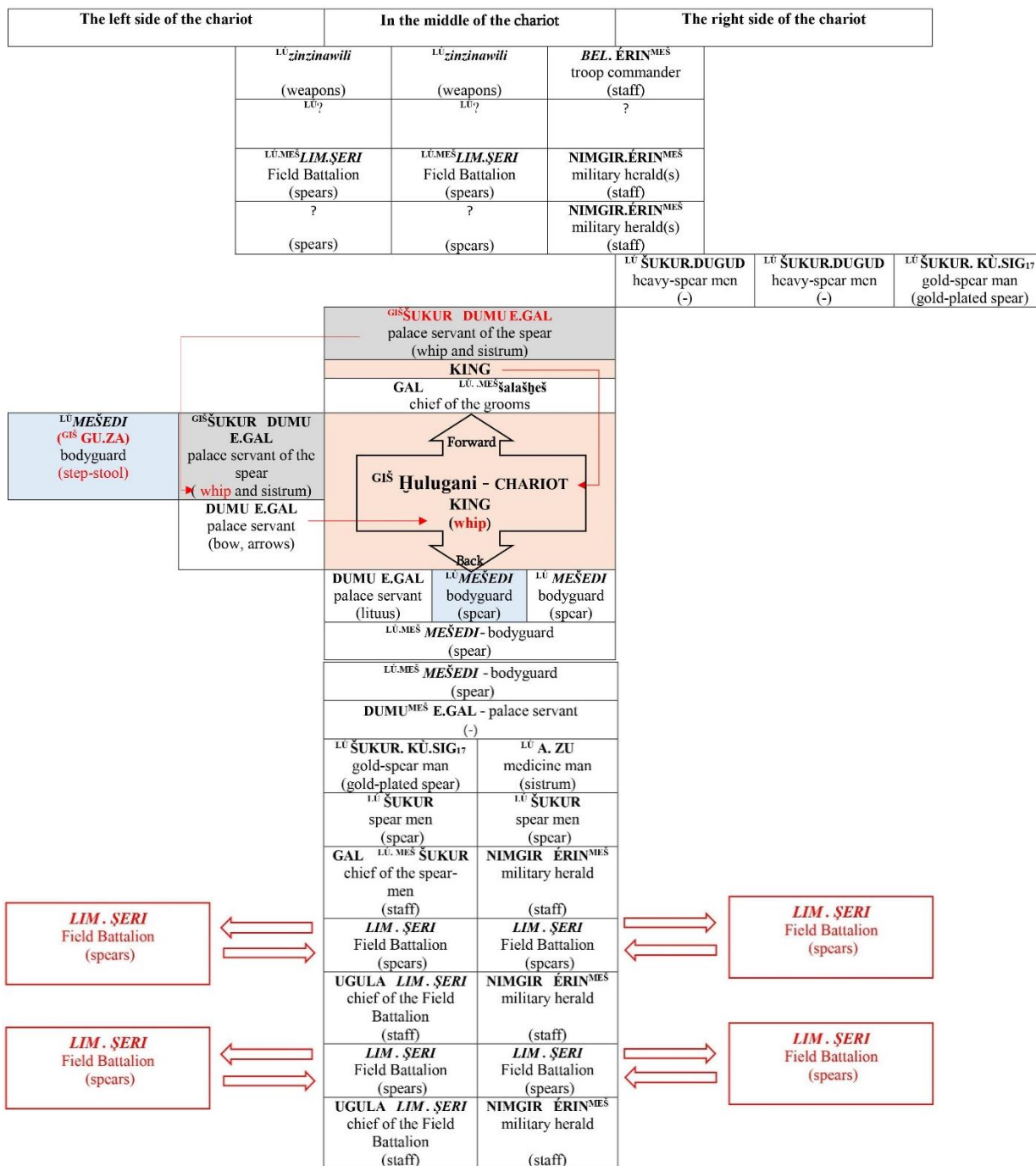
- Prohibition of leaving the place of protection without the consent of the Chief of the bodyguards (even in case of physiological urge).
- Prohibition of entering through the gatehouse and the main gate (allowed only in exceptional cases), usage of the postern gate.
- Strictly established rules for spear or staff armament in specific situations.
- Interaction with the gatekeeper in relation to weapons and rules of conduct.
- Rules for movement during trial process in specific situations.

On the basis of the above, we may conclude that the security organization was rather high with the Hittites, which is expressed in the protection of the King within or outside the palace, as well as in the regular protection of the inner and outer perimeter of the palace, etc. Bodyguards of high-rank had an important role in the king's administration, and their tasks, as is evident from other sources, were not only administrative, but also military and religious. Thus, the bodyguards were occupying a fairly significant position at the palace. The Chief of the bodyguards (*GAL MEŠEDI*) was more influential than any other high-ranking official and therefore probably had more privileges.

Finally, we would like to present a scheme drawn by us. This is a reconstruction attempt where the approximate arrangement of high and low ranking persons in relation to the carriage (in front or behind the carriage, on the right or the left side of the carriage) is given.⁶

⁶ This supposed scheme was developed by us and has already been published in the master thesis: N. Charekishvili, *The Hittite Institute of Bodyguards*, 2011. Since then, a number of terms and sections of the text have been reviewed and clarified, thus, we found it necessary to republish the scheme as well as the article with some corrections.

Scheme: King's Cortege



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