

scribed upon them turns out to be the same as that of a letter sent by Tarkundaraus, King of Arzawa, to the Egyptian Pharaoh, and found among the ruins of Tel el-Amarna in Upper Egypt. Thanks to the use of ideographs, the letter can be partially deciphered, and thus we learn from it that *s* marked the nominative and *n* the accusative, and that the possessive pronouns of the first and second persons were *mi* and *ti* or *tu*.

Quite distinct from the language of Arzawa was that of Mitanni, a name which is perhaps preserved in the Matiëni of classical geography. The kingdom of Mitanni extended over the northern part of Mesopotamia and at one time seems to have reached as far west as the Orontes. One of the letters in the Tel el-Amarna collection has preserved the language spoken by its inhabitants. It was highly agglutinative, and had the power of piling one suffix upon another to a remarkable extent. As in the language of Arzawa the nominative ended in *s*, the genitive (?) in a vowel, and the accusative in *n* (which also denoted the suffixed copulative conjunction). *Sen-ippi-s* meant "brother," *sen-ippi-u-s* "my brother," *ipris* "king," *en-ippi-s* "god," *pas* "to send." The suffix *ippi* was attached to a substantive when used in a definite sense. It is probable that the Mitannians and their language came into Mesopotamia from the north.

There may have been a distant connection between it and the language of the Vannic inscriptions, for which Drs. Belck and Lehmann have proposed the name of "Khaldian," Khaldis having been the supreme god of the Vannic people. Recent discoveries appear to show that the kingdom of Biainas or Van was not established