The Language of Mitanni.

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The letter of Dusratta king of Mitanni, so admirably published by Drs. WINCKLER und ABEL in the *Mittheilungen aus den orientalischen Sammlungen* Hft. I No. 27, is sufficiently long to give us a little insight into the language in which it is written. A comparison of it with the letters of Dusratta written in Assyrian makes it possible to decipher a few words and grammatical forms. The mode of writing reminds us of that of the Vannic inscriptions. Ideographs, with the exception of determinatives, are hardly to be found, while the vowels are usually expressed by special characters, the name of Mitanni, for example, being written *Mi-i-il-ta-a-an-ni-e* (*Rev.* 105). As in Vannic, moreover, the characters generally employed are those which represent an open syllable, and the same character rarely has more than one value. But in two cases, at all events, the latter rule is not observed. The character not only denotes *pi*, as in the common suffix *-ip-pi*, but also *va* and *'a*: compare *ta-a-nu-u-sa-a-as-sa-na- -a-an* (*Rev.* 7) with *â-ar-khe-na-a-sa-va-a-an* (*R.* 8), (*R.* 2) with (*R.* 4), and *khâ-sa-a-si- -al-li-i-il-la-a-an* (*R.* 26) with *khâ-sa-a-si-il-li-i-il-la-a-an* (*R.* 29). The character , moreover, must have the two values of *nis* (as in *gu-lu-nis-sa*

Ob. 91) and *man* or *min* (or rather *van*, *vin*) (as in *te-man-na-e* *O.* 122). In *te-⟨na-e* (*O.* 65) as compared with *te-⟨na-e* (*O.* 74) it represents *u* + *û*, i. e. *û*, as in *û-paza* *R.* 69 and *su-û-pi* *R.* 115 (compared with *su-u-pi* *R.* 99). I may add that *⟨W* is always *suk* or *sug*, *≡|||* is *kid*, and *≡|||* *tan*, and that, as in Vannic, *≡≡* has the value of *khe* and *≡* of *as*, while *≡||* is *mil* in *anam-mil-lân* "formerly" (*O.* 66).

Morphologically the language resembles Vannic in using suffixes, and in expressing verbal forms by means of suffixes which are the same as the nouns. In fact, it seems to use gerunds and participles in place of tenses.

As might have been expected, certain words have been borrowed from Assyrian. We find *dup-pa-a-ni-i-in* (*R.* 14), *dub-be dub-bi-ma-a-an* (*R.* 36), *dub-bi-as dub-bu-uk-ku* (*R.* 45) „a letter“; and *pazadu* and *paza* „embassy“, words which must be of Assyrian origin, since *pazadu* not only occurs in the Assyrian tablets of Dusratta, but also in the letter of Assur-yuballidh of Assyria to the king of Egypt (*Il.* 19, 22). The native equivalent of it seems to have been *pirikku* (*R.* 9 compared with *R.* 35 etc.). Another Assyrian word is *belân*, that is *belu* with the Mitannian nasal termination. In *R.* 56 it is preceded by the determinative *➤✚* and denotes the god Bel, but elsewhere it is used in the sense of "lord" and applied to the gods. *Dub-sarr-ippi* "a scribe" (*R.* 37) has also been borrowed from Assyrian, like *tsalam* "an image" (*R.* 90, 97; cf. *O.* 76). Among the loan-words from Assyria must further be included the name of the god *E-â-sar-ri-ni-e-ti-la-an* (*O.* 85), or *E-â-sar-ri-ni-e-ti-la a-an* (*O.* 85), or *E-â-sar-ri-ni-e-el-la-a-an* (*O.* 109), that is *Ea-sarri* "Ea the king", who is invoked along with *➤✚ A-ma-a-nu-u* the Egyptian Amon. I am inclined to think that we have another loan-word in *gipânu* which appears to signify "a letter on papyrus" in contradistinction to *dubbe* "a letter on clay".

One of the words the meaning of which is fixed by the context is *pa-a-as-si-i-id-khi-ip-pi* or *pa-a-as-si-id-khi-ip* "a messenger", the usual 'epithet of Mane or Menes, the Egyptian envoy, and of Giliyas, the ambassador of Mitanni. *Ip* or *ippi* is a suffix which I shall have to speak of presently¹⁾, and *-khi* or *idkhi* must be either another suffix or the second element of a compound.²⁾ At all events *passi(d)* in various forms appears by itself. Thus we have (R. 39) *pa-as-su-sa-a-u se-e-ni-ip-pi-u-ul-la-a-an pi-ri-ê-ta* 'This message to my brother I sent', *passu-nissa* (O. 118, 119), *passen* (R. 54), *passêta* (R. 55), *Mane-n sênippi-u-s passi-âma* "my brother sent Menes" (R. 55). In R. 25 we find *passîdkhena* |<<< "messengers", where the determinative shows that *-ena* or *-na* is the suffix of the plural. The same fact is indicated elsewhere, as for example in the case of >>| |<<<-e-e-en-na "gods" (O. 62) and of *tîpêna* |<<< *sû-alla-man*|<<< "presents having been despatched" (O. 116). So, too, in O. 98 we find *nisullan* ✠ *Ômî-nna passîdkhe-na* "messengers from the land of Egypt" and in R. 125 *dup-passena* >>| *Simigin[el]lâssena* "letters relating to the god of Simiginis", while O. 82 presents us with *sênippennâ-n* "and brothers". Cfr. also R. 30—32: *sênippi-u-s pîratêna sî-alla-man passîdkhenâ-n sî-alla-man ûllân* MAT *Ômînna sî-alla-man* "when my brother sent messages and sent ambassadors, sending from Egypt".

Another word of which the signification is fixed is

1) Cf. *pa-as-si-i-id-khe* R 54. The word *pa-as-sa-ri-ip-pi*, which follows, may be borrowed from the Assyrian *pasâru* "to interpret". In R. 54, 57 the *id* of *passîdkhippi* is omitted, so that perhaps we ought in every case to read ✠ as *di* and transliterate *passîddippi*.

2) In Vannic *-khi* denotes "son of", and it is possible that *passi-d-khi* may be the exact equivalent of the Assyrian *mar-sipri*. In this case *d* will represent the suffix *-t(a)*. But it is also possible that *idkhi* is a separate word and the second element of the compound. Comp. *idd-ûs-ta* and *idd-ummi* R. 98, 101.

sênippi "brother". It occurs repeatedly in the inscriptions, and, since the suffixes of derivation are attached to it, it cannot represent the copulative conjunction. A comparison with the Assyrian texts of Dusratta proves that it must be the equivalent of the Assyrian *akhu*. Usually the suffix *-u* is attached to it, as in *sênippi-u*, *sênippi-u-s*, *sênippi-ue*, from which we may infer that *u* represents the possessive pronoun "my". The inference is confirmed by *O.* 91, where a paragraph begins with the words 𐎶 *Gilia-ss-ân passid-khipi-u-s* "Gili-as-que nuntius meus". Besides *sênippi* we find *sênapi-s-an* 𐎶 *Nimmûria-s* 𐎶 *Mizirre-pi-ne-s* "frater-que Nimmurias Ægyptius (*O.* 92), as well as *sênâbbe* (*O.* 97) like *dubbe* "tablets", and *sinellin* (*R.* 120) which seems to signify "brotherhood". The root of *sênippi* is *sên*, which curiously recalls the Egyptian *son*, the suffix being one which is attached to terms of relationship and gentilic nouns. Thus we have just seen that it serves to form *Mizirre-pi* "an Egyptian" from *Mizirre* "Egypt", elsewhere written *Mâsriâ* (*R.* 98, 105, 117, 128). We also find it forming part of the word *âtta-ippi* which occurs frequently in passages where a comparison with the Assyrian texts of Dusratta shows that we must translate "father". *Atta* is "father" in a good many languages. By the side of *atta* we also have *attârtippi* which must mean "ancestor", as in *attârtippi-as* 𐎶 "his (?) ancestors" (*O.* 8). Perhaps the word *arta* signifies "great" and enters into the composition of the proper names *Arta-tamas* and *Ar-Tessupas* "great is the god Tessupas"). Other words formed by means of the suffix are *ammatippi* (*O.* 56, *R.* 52, 58) and 𐎶 *nêrippi* (*R.* 62), where the word to which it is joined is preceded by the feminine determinative²). *Ammatippi* must mean

1) *Arta* may also signify "former"; cf. *R.* 44. *êlartippi* "former king(?)".

2) *Niru* or *nêru*, with different suffixes attached, is of frequent occurrence, but I cannot conjecture its signification. If *nêrippi* is "wife", it would mean "to marry".

"grandfather", since we read in *R.* 52 $\uparrow$ *Artatâmas ammatippi-u-s atta-ippa* "Artatamas my grandfather to thy father" and in 58 *ammattippi-u-s atta-ippa-u-s atta-ippa* "my grandfather (and) my father to thy father", and in one of the Assyrian letters of Dusratta (WINCKLER and ABEL 24, *Obv.* 16) Artatama is said to be *apa abîya* "the father of my father". *Nêrippi* is probably "daughter", but it may be "wife" or "sister".

The suffix *-ippi* is further applied to $\rightarrow\uparrow$ $\uparrow\lll$ *ên(a)* "gods", as in $\rightarrow\uparrow$ $\uparrow\lll$ *ên-ippi-allân* (*R.* 64)¹⁾, and other words, including *etippi* which takes the place of the *khatani* "son-in-law" of the Assyrian tablets.²⁾ We find it further attached to *ipri-pi* (*R.* 104) which according to the corresponding passages in the Assyrian tablets from Mitanni would mean "beloved one" or "ally". It is also used as a simple suffix to express agreement between an adjective and a substantive. Thus we have (*R.* 18, 19) *etippi-ue* $\star$ *Ûmi-n-ippi-ue-nê* "my brother-in-law of the land of Egypt"; (*R.* 40, 41) *dubbe nikharrê-pi* "written letters". Lastly I must not forget to notice its attachment to the borrowed Assyrian *dubsarru*, *dubsarr-ippi-u* "my secretary" (*R.* 37). The labial may be softened to *b*, as in *atta-ibbe-nê-tan* "from(?) our fathers" (*R.* 69).

There are a few more words the signification of which may be gathered from the context and a comparison with the Assyrian letters of Dusratta. These are 1) *tipêna* "presents", 2) *tea* or *tiva* "a word", 3) *pirêta* "I sent", *pirikku* "an embassy", 4) *sû-alla*, *sû-eni*, "despatched", 5) *mân-emma*, *mân-alla*, *mân-atta* "sent", 6) *nikhâri* "written", 7) *gulu-nissa*, *gul-elta*, *guli-âma* "he spoke"³⁾, 8) *atînîn* "these".

1) *Enipi* "god" is written without the determinative in *O.* 95.

2) In *O.* 75 sq. *istanippi* is used as an equivalent of *etippi* and must therefore be an epithet of the Egyptian king (comp. *l.* 90 with 75).

3) Also *gulli* "it was said". Perhaps the word is borrowed from Assyrian.

The expression 9) *tissan tissan* replaces the Assyrian *dannis*, and 10) *tânû-sâu*, *tânûsâssena*, *tânassena*, *tânusen* replace the Assyrian *mahdu*, *mahdis*. Thus we have: *Obv.* 75—81 *sênippi-u-s su-ni-ssa tissan tissan* "my brother sent very earnestly" . . . *sue-ni sue anti* "he sent a despatch as follows(?)" . . . *niru-sae tissan tissan [tâ]nû-sâu* "he asks(?) very earnestly this much" *Manen[ni-l]la-man [pas]îdkhi-pi-us piruv âllân* "Menes being sent as ambassador to me", *mâna sue-ni tipêna tânusau-ss-ena* "to me he sends these many presents". In lieu of the last clause we read in *O.* 107, 108: *sênippi tasênêpi ctita tipêna* | «*erûs* . . . *tânûsass-ena* "the servants of (my) brother aforesaid(?) brought many presents".

All the words I have quoted above appear under various forms, the roots alone remaining unchanged, tho' even in the roots the vowels *e* and *a* sometimes interchange (as in *tasênêpi* and *têsênippi*), while *tea* and *tiva* seem to be the same word (*R.* 2 compared with 4).

Mâna is probably the pronoun of the first person and may be added to my list of words which have been explained. However this may be, it is almost certain that *talami* means "interpreter" and corresponds with the *targuman(nu)* of Dusratta's Assyrian letter (WINCKLER and ABEL 21. 25). Indeed I believe it to be a corruption of the Assyrian *targâmu*. We find the word in *R.* 35—37, where we read: *pazadu u paza* | *Giliyanân* | *Artêssupanan* | *Âsâlinnân passîdkhippi* | *Giliyanan talami* | *Âsâlinnân dubsarrippi-u paza-ni* "the embassy (consisting of) both Giliyas and Artessupas and Âsalis the messengers, and Giliyas (was) dragoman and Âsalis my secretary belonging to the mission". Elsewhere we have (*O.* 70) *nikhârre-tan talame-nê-tan* "in writings explanatory" or "translated"¹⁾ — perhaps a reference to the Assyrian letters —; *talame-*

1) Or better: *aggu-tan nikhârre-tan talame-nê-tan* "in written explanatory documents".

nê-pi (R. 3); *talama* (R. 7); *talami-ta* (R. bis 4); *sinel(l)in iprinna talim-tena* "brotherhood, alliance, understanding" (R. bis 120).

The suffix *-an* or *-n* must denote the copulative conjunction. Thus we read in O. 91, 92: *Giliass-ân passîd-khipi-u-s tiva anti gulû-ssa . . . sênapis-an Nimmûrias* "Giliass-que nuntius-meus verbum sic dixit . . . frater-que Nimmurias"; and in R. 26, 27: *Giliass Mane-llân guli-âma iê-mânîn¹) Giliass Maness-ân gulêta sênip-ue-nê etiê* ✕ *Ûmini-pi-nê etiê* "Giliass said to Manes what(?) Giliass and Manes had said relating to my aforesaid brother of the aforesaid country of Egypt". I fancy that the suffix *mân* or *vân*, which is of common occurrence, is sometimes used with the same copulative sense.²)

Numerous passages make it clear that the suffix *-s* represents the nominative as in Vannic; and apparently, as in Vannic also, the accusative is expressed by *-ni* or *-n*.³) At all events the passages already quoted will have shown that the suffix *-nê* or *-nî* has the same adjectival force as the same suffix has in Vannic; e. g. *sênip-ue-nê* "belonging to my brother", *Ûmini-pi-ni* "Egyptian". They will also have shown that the suffix *-llan* signifies "to"; hence it is possible that the word *nisullan* (or rather *ûllan*), which I have translated "from" ("sent from Egypt") should rather be "to" ("sent to Egypt"). The nasal termination has here the same adverbial character as in *tissan* "exceedingly".

If *-llan* denotes the dative, the suffix *-ttan* or *-ta* ought to denote the ablative. At least this would seem to follow

1) The parallel passage (l. 21) has *icnâ-mânîn* in the plural.

2) It sometimes appears to be a sort of suffixed relative; cp. O. 90: *tipêna*]<<< *sû-alla-man etippi-sa* "the presents which (my) brother-in-law despatched". But it further represents the third person plural of the verb cf. O. 116: *sû-alla-man*]<<<.

3) Cf., for example, R. 55. *Mane-n senippi-u-s passi-âma* "my brother sent Menes as ambassador".

from *R.* 39 sq., where we have: *passu-sâu sênippi-û-llân pirêta: sênippi-û-llân passîdkhipi kusa us tipiaen* NA *sênippi-û-ttan silâklusu us tipiaen passîdkhipi-lan sênippi-u-s sûra* "This¹⁾ message to my brother I sent. And to my brother I (*us*) directed(?) a messenger with a present of a couch of gold; and from my brother I received(?) a present (which) to the messenger my brother (gave)". It will be observed that *us* is the nominative of the first personal pronoun; the dative may be *ua*; cf. *R.* 88: *sênippi-u-s* MAT *Ûminippi ua pirêta* "my brother the Egyptian sent to me". In *O.* 50, however, quoted above, *us* apparently takes the place of *ua*. *Ua* is written *uya* in *R.* 57 (*uya-mân*).

The nature of the verbal forms may be gathered from the examples already given. It is difficult to distinguish them from nouns; they have the same suffixes as the latter and often agree with them like adjectives.²⁾ As an illustration I will take the following passage (*R.* 35—38): *pazadu-mân atta-ippi-ue-n sâla êlippi mânemma-man dubbe-dubbi-mân nikhârî-pi mânemma-man dubbe amma[t]ippi-ue-n sâla atta-ippi-ue êla mânemma-man dubbe-dubbi-mân nikhârî-pi mânemma-man* "Now the embassy of my father which was sent to the king(?) and the written letters which were sent, the letter of my grandfather which was sent to my father the king(?), and the written letters which were sent".

1) Such seems to be the force of the word *sâu*; cp. *O.* 81: *sueni tipêna tânu-sâu-ssena* "he sent these many gifts". We find the plural in *R.* 61: *gipânu sâu-ssena* "these letters" and 68: *gipânu sâsse*, where the *u* has been lost; compare l. 59: *gipânu lîsta-ssena*, and l. 56: *ti-pena* *lânûsâssena* "numerous presents".

2) Thus we find the suffixes *-ni*, *-nac*, *-alla*, *-attu*, *-emma*, *-man*, *-ssa*, *-anna* &c. attached alike to nouns and verbs. The verb, in fact, in the true sense of the word, has not yet been developed. Hence it is that *pirêta* is both "he" and "I sent", and that *-man* represents indifferently singular and plural. *Teu-nae* is "he spoke", but *sênânnae* (*R.* 14) seems to be "brotherhood".

For the word *clâ* we may refer to *R.* 44—45: *êlartippi-ue-nâsê emma-man*¹⁾ *nikhâri-âse dubbias dubbukku* "the writings were those of my royal ancestors, letter for letter". *Êlartippi* is a compound of *êla* and *artippi* like *attartippi*. The difference between the perfect and pluperfect may be gathered from *R.* 100, 102: *duppu-lêpi atinîn mânn-inma-man* "these letters were sent", [*duppu-l*]*êpi*²⁾ *atinîn mann-alla-man* "when these letters had been sent". The suffix *-imma-man* is probably to be identified with what I have supposed to be the substantive verb *emma-man*.

A peculiarity of the language of Mitanni is its tendency to pile suffix upon suffix. Thus we have *Ûmini-ppi-ue-nê* (*R.* 19); *Mizirre-pi-ne-s* (*O.* 93); *Simiginê-pi-nê-mân* "belonging to the city of Simiginis" (*O.* 94); *sênippi-ue-nê-pi* (*O.* 105); *sênippi-û-llân tisâanna ûriâ-ssena ti-pêna* [*« sù-alla-man*] [*« tâni-llê-tâ-llân atinîn mânn-lla-man*] "and to my brother exceedingly valuable(?) presents were despatched and after these had been multiplied they were sent" (*O.* 115—117). It will be noticed from the last example, that, as in Vannic, the verbal form does not distinguish between singular and plural.

Another peculiarity of the language is the incorporation of the possessive pronoun, and, I believe also, of the demonstrative, between the noun and its suffix. Of this *sênippi-u-ss-ân* "and my brother" (*frater-me-us-que*) (*R.* 13) and *gipânu-sâu-lla-man pirê-tâ-llân* "when this letter had been sent" (*R.* 18) are examples".

What adds to the difficulty of deciphering the letter of Dusratta is the fact that the individual words occurring

1) For *emma-man* see *O.* 102: *atinîn* *Simiginê-pi-nê emma-man* "these were the property of the god of the city Simiginis".

2) I am inclined to think that *lêpi* is the Assyrian *lavu* "a tablet", though it may be only a combination of the suffixes *û* and *pi*. We find it attached to *khillu* (*khillu-lêpi* *R.* 24), which probably means "read" or something similar.

in it are frequently not etymologically separated, but the final syllable of one is made to coalesce with the initial syllable of another as it would in conversation. Nor is the graphic representation of a word invariable, vowels being elided or changed as they would be in pronunciation. Thus we have *tânû-sâ-ssena* (R. 56) by the side of *tânû-sân-ssena* "numerous", *ai-mânûn* (R. 59) by the side of *ie-mânûn* "what" (?) (R. 27), *tevannae* "he speaks" (O. 65) by the side of *teunae* (O. 74). We even find *pîtratartippi* (O. 27), which seems to be a compound of *attartippi* "an ancestor", as well as *pîratartippi* (O. 18). *Man* is written *mayan* in R. 5, and *an van* in R. 117¹). Several deities are mentioned in the letter of Dusratta, among them being, as has already been noticed, the Egyptian Amon (*Amânu*) and the Assyrian Bel (*Belan*) and "Eâ the king". It is probable, moreover, that in R. 97, 98 allusion is made to "[Istar of] Nineveh" (𐎶𐎵𐎶 *Ninuû-si*). Along with the latter is named "the god Saus[be]" who is described as 𐎶𐎶 *ênippi-ua* "my god". Another deity referred to by Dusratta is "the god of the city of Simiginis" (O. 85, 95, 109, 113; cfr. 94). The native divinities invoked by Dusratta are Sausbe, Tessupas or Tessubbe and Zannukhu whose name seems once to be written Zanni (O. 76). The chief passage in which the divinities are mentioned is O. 84—86: *belân* [𐎶𐎶] *Têssupas* 𐎶𐎶 *Sausbe* 𐎶𐎶 *Amânû-ti-lan* 𐎶𐎶 *Simiginê-ti-lan* 𐎶𐎶 *Eâ-sarri-nê-ti-lan manti belân* [𐎶𐎶] [𐎶𐎶] *ênna* . . . *us tisia-san tissan tissan* "the lords Tessupas (and) Sausbe were very eager towards Amon, Simiginis (and) Ea-sarru my lord gods".²) Zannukhu is frequently men-

1) So, too, we have *sênippi-ssa-n* [for *sênippi-u-ssa-n* in R. 57 as is shown by the previous line, and in R. 58 the *tânki-mân* of line 60 is written *tâki-mân*.

2) This is probably the general sense of the passage, the suffix *ti* being another form of *ta*; but *-tilan* may have the special meaning of "along with", and *anammi* which precedes *belân* seems to signify "before" (cf. R. 51 *anam-*

tioned, like Tessupas whose name occurs in one of the Assyrian letters of Dusratta (WINCKLER and ABEL 24. *R.* 80), the name of the Assyrian Rimmon replacing it elsewhere. Now Teispas was the representative of Rimmon in Vannic, while a tablet published by Dr. BEZOLD (PSBA. March 1889) informs us that Tessub was the name of Rimmon among the Šu. As *ene* is further stated to be the Šu word for "god", while the letter of Dusratta shows that the same idea was expressed by *en-ippi* or *en(c)* in the language of Mitanni, it follows that the language of Mitanni is the language of the Šu. For other Šu words see ZA IV, p. 384.

Sekhrus is the name of another deity who is mentioned in *R.* 113, 119 by the side of the Assyrian *Ā* (*Āi*) the Sun-god and Sin the Moon-god: [AN] *Āi belân Sinê belavan* [AN]-MEŠ-êna *sus nakkiten* AN *Têssupas Amânû belân iprippi sus attaippi sus Sekhrus belân atînûn mâna belavan* "Ā the lord, Sin the lord also, are my (?) foreign (?) gods, Tessupas, Amon the lord, are my (?) allies, my (?) fathers, Sekhrus the lord, these (are) my (?) lords".

Egypt in the letter of Dusratta is called not only *Mizir* (*O.* 93, *R.* 105) and *Masria* (*R.* 97 *Mâ(sriâ)nnā*, 105 (*M*)*âsriânnā*, 117 *Mâsriânni*, 128), but also which should probably be read Ūmi or Ūvi (see *R.* 24). Several passages make it clear that the territory of the Egyptian monarch is intended under the latter name; thus in *R.* 18, 19 we have *etippi-ue* *Ūmî-nippi-ue-nê* "my brother-in-law the Egyptian"; and *O.* 79, 81: *Masria-nnê-pi* [*Ū*]-*mî-nnê-pi*.¹⁾ What the precise meaning of Ūmi may be I

mâ-n AN *Zânnûkhu sâu gulli* "and before the god Zannukhu this was said"). In *R.* 61, 62 we have *gipânu-sau-ssena sênippi ua anammî-tta-man* "these letters of a brother were presented to me(?)".

1) Against these passages we cannot set *R.* 7: MAT *Mâsriâ-nni* MAT *Ūmîni sênippi-ue-gis(?)* which might be interpreted "Egypt and Ūmi are brothers". But the suffix *ue* of *sênippi-ue* excludes such a translation. Moreover in *O.* 81, 82 we have *Masri-Ūmi* on the one side (*Mâsriâ-nnê-pi* [*Ū*]-*mî-nnê-pi*) contrasted with *Kharvaukhe* or Mitanni (*Kharvaukhe-nê-pi*) on the other.

Dusratta is called king of Mittānni in *R.* 104, but elsewhere the name given to his kingdom is Murrūkhe or Kharrukhe (*R.* 127, *O.* 14, 82) also written Murvaukhen (*O.* 11, 19). We may compare the Maurrekhna (No. 177) of the list of North Syrian places given by Thothismes III at Karnak, as well as the Urrakhinaš of the cylinder of Tiglath-Pileser I (col. II, line 36).

Historically the contents of the letter must be interesting. Reference is made in it to Tadukhepa, the daughter of Dusratta who was married to Amenôphis III. as well as to Artatamas the grandfather of Dusratta. But the most important notice it contains is one relating to 𐎶 *Suttarnâ*, unfortunately in a mutilated passage. Suttarnâ is evidently the Satarna of Egyptologists, who according to a scarab of Amenôphis III sent his daughter Kirgipa with 317 maidservants to the Egyptian king. The word preceding the name of Suttarnâ ends in *-pi-ue* and appears to begin with *at*; in this case we should have to read *at[ta-ip]pi-ue* 𐎶 *Suttarnâ-pi* . . *sâla* "my father Suttarnâ for . . ." In the next line we have *animatippi-uenitan* "from what belongs to my grandfather", and five lines further the name of 𐎶 Assutemi-(pi). In the copy of the Assyrian letter of Dusratta given by WINCKLER and ABEL (24, 18) the first character of the name of the father of the king of Mitanni is given as 𐎶𐎵𐎶𐎶 *Sut*, and I would therefore restore the whole name as Suttarna. In this case Kirgipa would have been "the darling sister" (*akhati*

addu-ya) of Dusratta, who was given by his father in marriage to the Egyptian monarch.¹⁾

Before concluding I must draw attention to the mode in which a long vowel is represented in the letter of Dusratta, when no consonant precedes. It is expressed by doubling the character which denotes *a*, *i*, *e* or *u*. The rule is only rarely departed from; usually only in the case of *u-paza* where the initial vowel, I believe, represents the Assyrian conjunction (*pazadu û paza*) and is therefore expressed by 𐎶. We find, however, *u-u-pa-za* in O. 125. In accordance with this rule the name of the Assyrian god Eâ is written *E-a-a*. The fact confirms Prof. HAUPT's contention that the Assyrian 𐎶 𐎶 represents *â* and not *ai*. The language of the letter further throws light on the phonology of the Assyrian letters from Mitanni in which *d* is often substituted for *t*, and *p* and *b* occasionally interchanged. Words like *sênabbe* or *Tessubbe* by the side of *sênippi* and *Tessupas* show that Mitannian pronunciation was characterised by a want of distinction between the *mediae* and *tenues*. It is noticeable that this is also a characteristic of the Kypriote syllabary.

Some of the suffixes which I have referred to in the preceding pages appear also as independent words, and it is possible that most of them were originally of this character. At all events, the language of the letter seems to possess one peculiarity which may be looked for in vain among the other languages of Western Asia. It seems to possess the power of taking the final part of a word, whether verb or noun, and attaching it to another word with which it is in agreement. At any rate I can explain in no other way some of the forms which we meet with in the text. Thus, for example, we have

1) I learn from Dr. WINCKLER's article in the *Zeitschrift für Aegyptische Sprache* XXVII, 1 that a letter from *Su-tar-na* (No. 191) exists in the Berlin Museum.

pazanukhkha (R. 86) formed after the model of *khiyarukhkha*, and *sura* "he gave" is attached to *tata-u-ssenâ-sura* in U. 79. The phaenomenon may be partly explained by the facility with which the language forms compounds and the tendency the first syllable of a word shows to coalesce with the last syllable of the word which immediately precedes it.

Postscriptum. — At the risk of being audacious or worthy of a place among philological charlatans, I venture to add a tentative translation of a paragraph of considerable length in the letter of Dusratta. I do this partly to show that the fragments of interpretation I have given above can be made to harmonize together in a paragraph of some length, partly in the hope that the translation may serve as a basis of decipherment for others. The paragraph I have selected is Obverse 91—117:

91. D.P. Giliâss-ân passîdkhipi-u-s tiva anti gulû-sa
Giliâs-que nuntius-meus verbum ita dixit,
92. mánâ-n khilli sênâpis-an D.P. Nimmûriâs
missum-que perlectum-est(?): "frater-etiam Nimmurias
93. D.P. Mizirrê-pi-ne-s ipri-s tase abli tâ-nû-sa
Ægyptius amicus servos [et] filios(?) multiplicavit;
94. D.P. Idhibeni D.P. Simîginê-pi-nê-mân unû-sa
urbem Idibem quae-est-deo-Simiginê occupavit(?);
95. D.P. Simîginê-pi-mân ênîpi attâi-si akû-sa
deus Simiginê-autem deus paternus fuit . . . ;
96. attârtîpi-nâ-mân sû-alla-man tasêna D.A.
â-proavis-autem missi-erant servi
97. tissan-tissan gilû-su-azarra-mân sênâbbe
saepissime (ut facerent) fratres
98. D.P. Êmîni si-û-si atînîn tase-n idd-ûs-ta
Ægyptios . . . ; horum servorum-missionem confirmavi,
99. sênâp-an etiê imma-man tasênêpi pirî-ta
fraternitatis-que illius gratiâ servum misi
100. siya irkâmu-sa-man tiss-an. D.P. Gilîas tasênêpi
ille(?) vehementer. G. servus-ille

101. idd-ummi mâna-n khilli nubenina-n khârre-n
confirmatus-est, missum-que perlexit(?): et
102. nasû-sa atînîn D.P. Simîginê-pi-nê imma-man
ille....; has res pertinentes-ad-S. propter
103. ammû-sa sabû khâtân tissan atînîn
ille....; vehementer; haec
104. tânkîn kadû-sa iallânîn
..... ille.....
105. sênip[pi]-ue-nê-pi DP. Ūmînî-pi eru-s kînna
quae-pertinent-ad-fratrem-meum Ægyptium apportavit(?)
106. eti[ê] tâna-sse-na iallênîn
illa multa"
107. sênippi tasênêpi etîta tipê-na D.A.
O frater, servus praedictus dona
108. erû-s[sa] tânû-sâ-sse-na belân
apportavit(?) haec-multa domino
109. [D.P.] Simî[ginê-la] D.P. Amânu-ll-an D.P. Eâ-sarri-nê-ll-an
Simiginê Ammoni-que et-Ea-sarri
110. sênippi-[u]a D.P. Ūmînî-pi-allân etîta khutanna
fratri-meo — Ægyptio — quoque praedicto;
111. benten[na] .. irsâllâ-n sekinnâllâ-n
.....-que que
112. iallânîn sênippi-u-s tasênêpi etîta
..... frater-meus. Servum-illum praedictum
113. tipê-na [D.A.] tânû-sâ-sse-na D.P. Simîginê-pê-ni-pi
[et] dona haec-multa gratiâ-Simiginis-illius
114. attaî-pi etîta D.P. Belan D.P. Simîgi-iz(?) arê-ta
paterni praedicti [et] Beli — Simiginis(?) ego...
115. sênippi ua sênippi-u-llâ-n tisâna
O frater mei! fratri-meo-que valde
116. ûriâ-s[se]-na tipê-na sû-alla-man D.A.
pretiosa(?) dona missa-sunt,
117. tâni-llê-tâ-llâ-n atînîn mâna-lla-man
et-postquam-erant-multiplicata haec missa-sunt.

Anmerkung der Redaction.

Da es manchem Leser vielleicht auffällig erscheinen wird, im Vorstehenden drei Artikel desselben Vorwurfs abgedruckt zu finden, die schon dem äussern Anschein nach unabhängig von einander entstanden sind, glaubt sich der Unterzeichnete verpflichtet, zur weiteren Bekräftigung dieser Tatsache und zugleich zur Wahrung der Priorität der Herren Bearbeiter hier die folgenden Bemerkungen anzuschliessen.

Herr Dr. BRÜNNOW benachrichtigte mich am 17. Nov. 1889 davon, dass er sich an der Entzifferung der Mitanni-Sprache versucht habe, und gab sodann in Mitteilungen vom 25. Nov. und vom 9. Jan. 1890 einige weitere Aufschlüsse über seine Fortschritte in der Entzifferungsarbeit. Als daher Herr Dr. JENSEN am 29. März d. J. die Einsendung eines Aufsatzes „über das Land Mitanni und seine Sprache“ in Aussicht stellte, mit deren Entzifferung er damals beschäftigt und „auf gutem Wege“ war, hielt ich es für meine Pflicht, Herrn Professor BRÜNNOW (am 6. April) zu ersuchen, das, was er von der Entzifferung fertig gebracht habe, unserer *Zeitschrift* in irgend welcher Form zur Verfügung zu stellen. Gleichzeitig erklärte ich mich Herrn Dr. JENSEN gegenüber zur Aufnahme seines Artikels bereit. Beiden Herren aber wurde — ohne Nennung eines Namens — mitgeteilt, dass *auch von anderer Seite* die Entzifferungsarbeit in Angriff genommen sei und voraussichtlich in den Blättern der *Zeitschrift* zur Veröffentlichung gelangen werde. Prof. BRÜNNOW's MS traf am 18. April und Dr. JENSEN's MS in der ersten Hälfte Mai ein.

Ausserdem erhielt ich aber unverhofft auch von Herrn Prof. SAYCE einen das gleiche Thema behandelnden Aufsatz (am 30. April) mit der Begleitschrift: „I have been studying the letter of Dusratta in the Mitanni language this winter, and have made a “wee bit” of it out. I enclose the result.“

Vom Herrn Verleger, der Druckerei wie auch der Redaction wurde tunlichst Sorge getragen, dass keiner der genannten Gelehrten von den bezüglichen Ausführungen der andern beiden Kenntnis erhielt. Herr Prof. SAYCE hat, so weit mir bekannt, überhaupt nicht um die Existenz der Arbeiten der Herren Prof. BRÜNNOW und Dr. JENSEN gewusst.

London, am 9. August 1890.

C. B.