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Elamite *ku-ut-ka₄-la-ir-rak_e-ki* and Related Forms

Abstract

This article studies the Elamite expression *ku-ut-ka₄-la-ir-rak_e-ki* and some related expressions. After presenting the forms to be analysed and offering a status quaestionis, an etymology of the word will be given. Next to the Elamite versions of the Achaemenid Royal Inscriptions, the Old Persian as well the Babylonian versions of these same inscriptions will be used in the study.

Keywords

Achaemenid Empire, Elamite lexicography, Achaemenid royal inscriptions, Bisitun Inscription Naqsh-e Rostam.

Empire achéménide, lexicographie élamite, inscriptions royales achéménides, inscription de Bisitun Naqsh-e Rostam.

The Elamite versions of the Bisitun Inscription² (DB_e) and of the lower tomb-inscription of Darius I at Naqsh-e Rostam (DNb_e) contain some expressions that are, despite the trilingualism of both inscriptions, still not fully explained. An example of such expressions are the forms *ku-ut-ka₄-la-ir-rak_e-ki*, *ku-ut-kàl-ir-ra-[x-x]* and *k[u-u]t-kal-rak_e-ka₄*. It is the ambition of this short study to shed some light on these expressions.

The first spelling, *ku-ut-ka₄-la-ir-rak_e-ki*, appears in DB_e I.47 and 52, the first time in a phrase *diš^sEŠŠANA-me ap-pa diš^sNUMUN^{meš} [diš^snu]-ka₄-mi-ik-[ki]-mar ku-ut-ka₄-la-ir-rak_e-ki hu-pè diš^sú tin-gi-ia* “The kingship that was stolen from our family, that (kingship) I brought back”. The second time it occurs in the following sentence: *hi zí-la sa-ap ap-pa*

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² The readings of the Elamite phrases are based on the *editio minor* by Grillot-Susini, Herrenschildt & Malbran-Labat (1993), except if otherwise indicated.



an-ka₄ ap-pu-ka₄-da^{dis}[ú] ap-pa ku-ut-ka₄-la-ir-rak_e-ki hu-pè tin-gi-ia “Thus, as (it had been) before as well, that which was stolen, that I brought back”.

The Old Persian and Babylonian versions of both phrases are straightforward and use the same word to render the two Elamite expressions:

- 1- DB_p I.62 and 67-68: *p-r-a-b-r-t-m*, i.e. *parābṛtam* (Schmitt 2014, p. 64), a perfect passive participle in the nominative-accusative neuter singular of the verb *parā-bar-* “to take away” (Av. *para-bar-* and OInd. *parā-bhar-* “to take away”; Kent 1953, p. 200; Schmitt 2014, p. 152; Brust 2018, p. 267). The participle functions here as conjugated form, leading to a translation “it was stolen” (Kent 1953, p. 88; Isebaert & Tavernier 2012, pp. 323-324).
- 2- DB_b 25: *iš-šu-ú*, a preterit form of *našû* “to take away, steal” (CAD N/2, p. 102; Malbran-Labat 1994, p. 150).

The second form, unfortunately incomplete, is attested in DB_e I.55, in the following sentence, traditionally read as follows: *a-ak^{dis}ú ba-li-ik-me za-u[m-ma za]-u-mi-in^du-ra-maz_e-da-na ap-pa^{dis}kam-ma-at-tá ak-[ka₄^{dis}ma-ku]-iš^{as}ul-hi^{meš}dis^{nu}-ka₄-mi in-ni ku-ut-kàl-ir-^rra¹[x x]* “And I exerted (my) power by the effort of Ahuramazda (so) that Gaumāta the *maguš* did not steal our House”³. Previous readings/restorations of the last word are: *ku-[ut-ka₄-tu]-ir-[x x]* (Norris 1855, Pl. 2), *ku-[ut-ka₄-tu]-ir-r[a-iš-ti]* (Weissbach 1890, p. 62 and Pl. 2), *ku-ut-ni-ir-r[a ...]* (King & Thompson 1907, p. 106),

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As *zaumin Uramazdana* can also be positioned after the verb to which it is syntactically connected, it is preferable to connect *zaumin Uramazdana* here with *zaumma*, which leads to the translation given above.

Two other examples of the principal verb preceding *zaumin Uramazdana* are :

- 1- DB_e I.21-22: *hi ap-pa^{dis}ú hu-ud-da [za-u-mi-in^du-ra-maz_e]-da-na me-ni sa-ap ap-pa^{dis}EŠŠANA-me du-ma* “This is what I have done by the effort of Ahuramazda after I received kingship”. The Old Persian version does not include the equivalent phrase *vašnā Ahuramazdāha*. The Babylonian version uses the same word order: *a-ga-a-šá ana-ku e-pu-šú ina GIŠ.MI šá^dú-ri-mi-iz-da ár-ki šá a-na LUGAL a-tu-ru* (DB_b 11; reading by von Voigtlander 1978, p. 13).
- 2- DB_e III.47-48: *hi ap-pa^{dis}ú hu-ud-da^{as}be-ul ki-ma za-u-mi-in^du-ra-[maz_e]-da-[na] sa-[ap ap-pa^{dis}EŠŠANA]-me hu-ud-da* “This is what I have done within one year by the effort of Ahuramazda, since I exercised kingship” (reading of the Elamite text by Henkelman, pers. comm. 14/03/2023). The Old Persian version has *ima taya adam akunavam vašnā Au[ramazd]āha hamahyāyā θarda, pasāva yaθā x[šāyaθi]ya abavam* (DB_p IV.3-5; reading by Schmitt 1991, 40 and 68). The Babylonian version too has the same word order: *{a-ga-a-šá ana-ku} e-pu-šú ina GIŠ.MI¹ šá^dú-ra-ma-az-da [ina] 1-et¹MU.AN¹.NA ár-ki šá ana-ku¹LUGAL a-tu¹-ru* (DBb 89-90; reading by von Voigtlander 1978, p. 39).

It is noteworthy that in both cases a subordinate phrase is added to the principal one. Where this is not the case, the expression *zaumin Uramazdana* precedes the principal verb.



ku-ut-ni²-ir-ra-... (Weissbach 1911, p. 20), *ku-ut-kala-ir-^rra¹-[aš-ta]* (Bork 1912, p. 67), *ku-ut-kal-ir-^rra¹-[áš-da]* (Bork 1933, p. 11), *ku-ut-kal-ir-^rra¹-[x x]* (Cameron 1960, p. 64; Grillot-Susini, Herrenschildt & Malbran-Labat 1993, p. 24), *ku-ut-kal-ir-^rra¹-[iš²-ti²]* (Hallock 1969, pp. 704 and 719), *ku-ut-kàl ir-^rra¹-[áš-da(?)]* (Vallat 1977a, p. 91), *ku-ut-kàl ir ra-^ráš-tá¹* (Vallat 1977b, pp. 52-53), *ku-ut-kal-ir-ra-[áš-da]* (Hinz & Koch 1987, p. 69; Aliyari Babolghani 2015, p. 109), *ku-ut-kàl-ir-r[a-áš-tá]* (Bae 2001, p. 102) and *ku-^rut-kàl ir-ra¹-[iš²-da²]* (Parian 2017, p. 4).

Here the other versions may help in restoring the verbal form. The Babylonian version again uses a preterit form of *našû*: *iš-šu-u* (DB_b 28). The Old Persian version has *p-r-a-b-r* (*parābara*; DB_p I.71), an imperfect 3rd sg. of *parā-bar-* “to take away” (Kent 1953, p. 200; Schmitt 2014, pp. 64 and 103; Brust 2018, p. 267). As Babylonian preterit and Old Persian imperfect forms usually correspond with Elamite Conj. I forms in the Achaemenid Royal Inscriptions, in all likelihood the Elamite verb in this fragment too was a Conj. I form and not a participial one. This favours a restoration *ku-^rut-kàl-ir-ra¹-[áš-tá]*.

Nevertheless, however tempting and logical this restoration may be, it is unfortunately contradicted by the epigraphic reality. There is simply not enough space on the rock to support a reading *ku-^rut-kàl-ir-ra¹-[áš-tá]*. Henkelman (pers. comm., 10/11/2022) reads *ku-^rx-x¹-ir-ra* with *x x* possibly being *la-ka₄*. The gap where others restore *[áš-tá]* is more likely to be the usual space before the beginning of a new paragraph. As the Elamite version does not always blindly correspond to the Old Persian one, it is perfectly possible that another verb appears here, despite the fact that the Old Persian and Babylonian versions use here the same lexemes as they do to render Elamite *kutkalarrakki*. For this reason this attestation will no longer be included in this study.

The third and last spelling occurs in DN_b 43, in the last phrase of the inscription: *a-[ak] šá-rak₆ pu-ti-ka₄(?) k[u-u]t-kal-rak₆-ka₄* “And he will then be put to flight and taken away”⁴ (see Hinz 1969, p. 62 for the restoration). Unfortunately, this version does not correspond with the Babylonian version, which is partially broken, but where one can still read a sequence *la uš-šá-bi* “he will not live, he will not dwell” at the end of the text. This phrase probably expresses the idea that the perpetrator will not live in his own land (Borger, apud Hinz 1969, p. 59). The Old Persian version is completely gone⁵.

⁴ Hinz & Koch (1987, p. 569) prefer a translation “Und er soll dann vertrieben, verbannt sein”. A meaning “to exile” seems, however, too risky. The phrase may rather point to the fact that the person will be taken away, i.e. removed from the country. It might even be a kind of hendiadys to express the notion of exile.

⁵ Only traces of the two last signs are still visible: []-i-y. Based on his reading of the Babylonian version, Hinz (1965, p. 238; Id. 1969, p. 58) proposes to restore *u[tā : dahyauvā : mā : dāra]iya* “And he will not stay in the land”. Schmitt, however, is not convinced of this idea (Schmitt 2000, p. 38). The Babylonian version may



The two valid attestations, spelled *kutkalarakki* and *kutkalrakka*, clearly represent one form of the same verb: *kutkalarrak*, a Conj. II 3rd sg. form, with a meaning “it was stolen” or “he was taken away”. The only uncertainty regarding this form is the verbal root to which it belongs and the etymology of this root. In this context, various scholars have already formulated some ideas:

- 1- Bork believes in a root *kutkala-* “to take away” (Bork 1933, p. 11). This idea, however, does not explain the *-ra-* between the alleged root and the morphological ending *-k*.
- 2- Hallock pleads for a compound consisting of *kutkal(a)* “away” and *irra-* “to take” (Hallock 1969, pp. 704 and 719; also Vallat 1977b, pp. 39 and 52). Nonetheless, both lexemes would be hapax legomena.
- 3- In his unpublished doctoral thesis, Vallat (1977a, p. 237) expands further on Hallock’s idea, in accepting an element *kutkal-* “away”, but for the remaining *irra-* he has another idea, separating in this element the resumptive pronoun *ir* from a verbal root *ra-*, which he claims to have found in the expressions *me-šá-me-ra-ka*₄ (DNa_e 13-14; XPb_e 14-15; XPh_e 12-13) and *me-šá-me-ra-šá-e* (DSab_e 2). This last assumption should, however, be re-evaluated⁶. In DNa_e, the first form occurs in the sentence *mešameraka Paršip-ikkamar*⁷, having *apataram haca Pārsā*⁸ as Old Persian (DNa_p 18) and *e-lat^{kur}Par-su*⁹ as Babylonian equivalents (DNa_b 8-9). In XPb_e it occurs in *appa mešameraka ta huttara*¹⁰, with *tayamaiy apataram krtam*¹¹ as Old Persian equivalent (XPb_p 24-25)¹². In XPh_e, *mešameraka hazza Parša*¹³ is flanked by Old Persian *apataram hacā Pārsā*¹⁴ (XPh_p 16) and Babylonian *e-lat^mPa-ar-su*¹⁵ (XPh_b 11). Here the Elamite text is almost a literal rendering of the Old Persian text, with El. *ha-iz-za* for OP *hacā* (see Tavernier 2007, p. 36 no. 1.4.6.2) and El. ^{as}*Ba-ir-šá* for OP

accordingly be restored *i-[na^{kur}]a uš-šá-bi* “He will not live in the land” (Hinz 1965, p. 238), a restoration which in any case fits the copy of R. Borger (apud Hinz 1969, p. 55).

- 6 Quintana Cifuentes’ idea (Quintana Cifuentes 2010, p. 204) that the writings *me-šá-me-ra-ka*₄ and *me-šá-me-ra-šá-e* reflect a phoneme /x/ (pronunciation /mešameraxa/) is not very likely.
- 7 Reading by Weissbach (1911, pp. 86-88), updated by Hinz & Koch (1987, p. 916).
- 8 Reading by Schmitt (2000, p. 25).
- 9 Reading by Weissbach (1911, pp. 87-89).
- 10 Reading by Herzfeld (1938, p. 25) and Hinz & Koch (1987, p. 916).
- 11 Reading by Schmitt (2000, p. 71).
- 12 The Babylonian version is different: *ina šilli ša Aḫurumazda bīt agā anāku etepušša* “Under the protection of Ahuramazda I have built this house” (XPb_b 15-16; reading by Herzfeld 1938, p. 25).
- 13 Reading by Cameron (1954-1959, p. 472).
- 14 Reading by Schmitt (2000, p. 89).
- 15 Reading by Herzfeld (1938, p. 30).



Pārsā (see Tavernier 2007, pp. 28-29 no. 1.3.29). Only OP *apataram* is denoted by El. *me-šá-me-ra-ka*, but that is to be expected.

The trilingual inscription on the Darius statue from Susa contains the second form: *akka mešamerašae [ziyamanra]*¹⁶ (DSab_e 2), which corresponds with Old Persian *hayašim aparam vainataiy*¹⁷ (DSab_p 2) and Babylonian *šá a-na ár-ka-a-tum UD-mu im-ma-ru*¹⁸ (DSab_e 2)¹⁹.

It has become clear that the Old Persian equivalent of *mešamerak(a)* is *apataram*²⁰, an adverb meaning “farther off, elsewhere” in XPb or “apart from” when combined with *hacā*, as in DNa and XPh (Schmitt 2014, p. 133). The Babylonian equivalent is *elat* “beyond” (DNa, XPh). In DSab, *mešamerašae* appears as *aparam* “later” in Old Persian (Schmitt 2014, p. 132) and *ana arkātum ūmu* “in the future” in Babylonian.

Another interesting equivalence is that of OP *abiy-aparam* “later” (A²Sa; Schmitt 2014, p. 124) with El. *meša-kapakapaka*, clearly meaning “later – fully” (Steve 1975, pp. 14-15²¹; Hinz & Koch 1987, p. 917). Finally, in Achaemenid Elamite the intercalary months²² are identified by adding *mešan(a)* (and variants), e.g. *karpašiya mešana* “Karpašiya the later (month)” in PT 10 rev. 3 or ITU *appa mikinna mešanama* “In the month which is Mikinna the later (month)” in PF 297:9.

All these data permit us to isolate an Elamite lexeme *meša* meaning “later, second, additional, intercalary” (Poebel 1938, pp. 137-138; Hallock 1969, p. 730; Hinz & Koch 1987, pp. 916-917; Basello 2000, p. 127; Stolper 2018, p. 298), which then leads one to the logical assumption to divide *mešamerak(a)* and *mešamerašae* in *meša-* on the one hand and *merak(a)* and *merašae* on the other hand. In addition, both second parts (*merak* and *meraš*) could possibly be linked to the verbal root *mera-* “to follow, to be later than”²³, as attested in the Old Elamite personal names *Kuri-merah* “I followed the adornment(?)”, *Merah-Idadu* “I followed Idadu” and

16 Reading by Vallat (1974, p. 159).

17 Reading by Vallat (1974, p. 159).

18 Reading by Vallat (1974, p. 160).

19 See Stolper (2018, p. 298) on the various attestations and non-Iranian versions.

20 Already noticed by Winkler (1896, p. 27). See also Bork (1933, p. 5).

21 According to Steve, *kapakapaka* is a form of the reduplicated equivalent of *kap-* “assemble, enclose, hide”. See also *kappaka* “completely, entirely” (Hinz & Koch 1987, p. 435).

22 See Stolper (2018). On the Old Persian month names themselves, see Schmitt (2003) and Tavernier (2007, pp. 38-39, 81-89 and pp. 452-454).

23 Already Hallock (1969, p. 730) proposed such a division, but he gave it another meaning: *meša* + *mera-* “to be ...ed (in) addition”. The root *mera-* is evidently an extension of *me-* “to follow”, on which see Tavernier (2016).



Mera-murti “Following (to) the (divine) residence(?)²⁴” (Hinz & Koch 1987, pp. 523 and 915); see also *merir* “someone who comes after, later” (DB_e III.32)²⁵.

- 4- In isolating the elements *kutkala* “away” and *irra-* “to take”, Bae seems to accept Hallock’s idea (Bae 2001, pp. 307 and 310). Yet, elsewhere he divides the form *kutkalirrašta* in *kutka-* and *lirra-* (Bae 2001, p. 102).

The most recent etymological proposal for the verbal root discussed here comes from Henkelman (pers. comm., 07/10/2022), who argues for a base *kutkalarra-*, which in his view is a compound of the elements *kutka* and *larra-*. The former element is the short form of *kutika*, the Conj. II 3rd sg. of *kuti-* “to carry” (see Hinz & Koch 1987, p. 570, s.v. *ku-ut-ka*₄²⁶). The latter element could be connected to the Neo-Elamite spelling *la-al-la-ri-ib-be*, attested two times in contexts suggesting a meaning “enemies, wrong-doers, bandits, robbers” (Malbran-Labat 1995, p. 140; Henkelman 2008, p. 9; Tuplin 2017, p. 34 n. 10; see also Hinz & Koch 1987, p. 801)²⁷.

Lallara/i- would in that case be the reduplicated form of *larra-* “to steal”, in the same way as *tatallu-* is the reduplicated form of *tallu-* “to write” or *sissikka-* from *sikka-* “set up” (see Labat 1951, pp. 29-30; Paper 1955, pp. 38-41²⁸; D’jakonov 1967, p. 96; Reiner 1969, pp. 78-79; D’jakonov 1979, p. 42; Grillot-Susini 1987, p. 32; Grillot-Susini 1994, pp. 9-13; Khačikjan 1998, p. 13; Stolper 2004, p. 78; Krebernik 2005, pp. 174-175; Grillot-Susini 2008, pp. 16-17; Quintana Cifuentes 2010, pp. 95-97; Tavernier 2011, pp. 328-329; Id. 2018, pp. 435-436; Id. 2020, p. 177; Krebernik 2021, pp. 207-208; Tavernier, forth.; see also Zadok 1995, pp. 245-251).

An objection to this hypothesis might be that the spellings seemingly do not really render a stem *kutkalarra-*. While the spelling *ku-ut-ka₄-la-ir-rak_e-ki* does not pose any threat to the etymology proposed by Henkelman, one other spelling, i.e. *k[u-u]t-kal-rak_e-ka₄*, is more problematic. Yet, earlier studies have already shown that Elamite

24 See Henkelman (2008, p. 357 n. 833) for *murti* “residence”.

25 The precise analysis of this expression is disputed. According to Grillot (1983, p. 210 n. 16) it is a sandhi writing for *mer ir* “after him”, whereas Hinz & Koch (1987, p. 915) plead for *meri-r*, “someone who comes after”.

26 Predominantly spelled *ku-ut-ka₄*. Once the form appears as *ku-ut-ki* (PF 1621:7). The “long form” is spelled *ku-ut-ik* (PF 20:3, 21:4), *ku-ut-ik-ka₄* (PF 56:4) and *ku-ut-tuk* (Fort. 2136-103:11, 2340-104:12).

27 As a consequence, *lallarip* is not a proper name (already Scheil 1904, p. 83), as commonly believed (Scheil 1901, p. 97; Hüsing 1916, p. 25; Cameron 1936, p. 188; König 1965, p. 170 n. 16 and p. 200; Labat 1975, p. 493; Röellig 1980-1983, p. 438; Stolper 1984, p. 39; Vallat 1993, p. 155; Potts 1999, p. 299; Waters 2000, p. 48; Fuchs 2003, p. 132; Grillot-Susini 2008, p. 78; Potts 2016, p. 293; Gorris 2018, p. 322; Wicks 2019, p. 14; Gorris 2020, p. 87 and 129). Malbran-Labat (1995, p. 140) remains rather vague on this topic. König considers the *Lallarip* as nomadic mountain dwellers.

28 Paper reconstructs verbs of the types C, VC, CVC and CVCC, but that typology is a bit outdated now.



possessed more phonemes than the cuneiform writing system could render, e.g. the palato-alveolar affricate /č/ (Hüsing 1905, p. 255; Labat 1951, p. 28; Paper 1955, p. 36; Hamp 1957, p. 102; D'jakonov 1967, pp. 94-95²⁹; Reiner 1969, p. 72; Khačikjan 1998, p. 8; Stolper 2004, p. 71; Tavernier 2011, p. 320; Id. 2018, p. 425; Id. 2020, p. 170). In such cases, the Elamite scribes had to be creative and find solutions, which has led to variant spellings for one word. Here the situation is similar: the two spellings discussed in this study probably are attempts to write a vowel /ə/, which is also postulated for Elamite (D'jakonov 1967, p. 95; Id. 1979, p. 42; Khačikjan 1998, p. 5, with doubts; Tavernier 2011, p. 320; Id. 2018, p. 425; Id. 2020, p. 169)³⁰.

According to Hinz & Koch (1987, p. 801), *lalla-rippe* is a compound of *lalla-* “peace” and *rippe*, which they translate as “breakers”. This is impossible, as the second element *rippe* is morphologically a plural form of a root *ri-*, unattested in Elamite (Tavernier forth., p. 9)³¹. The root “to break, destroy”, implied by Hinz & Koch, is not *ri-*, but *rip-*, which is effectively attested in Elamite, as demonstrated by the form *ri-ip-pi-iš-ni* “may he destroy” (DB₆ III.89), equivalent of OP *nikantu* (from the root *ni-kan-* “to destroy”). Other forms belonging to this root are *ri-ip-pá-man-ra* “one who is destroying” (PBP rev. 26; cf. Hinz & Koch 1987, p. 1037), *ri-pi-iš* “he destroyed”³² and the onomastic element *rip*, in Old Elamite full names such as *Ri-ip-hu-ti*, *Ri-ip-In-zu*, *Ri-ip-Na-ar-te*³³, *Ri-ip-Si/Ši-mu-ut* and *Sa-ap-ri-ip*, the name of a tribe (Hinz & Koch 1987, pp. 1037-1038 and 1055). An Old Elamite hypocoristic formation is *Ri-ip-pí-ip-pí*. Possibly the name *Ri-pu-uš-ni*, attested in a seal inscription from the end of the 3rd Millennium BCE (MDP 43 1696), also belongs here.

Also a root *ra-*, in support of Hinz's & Koch's idea and postulated by Vallat (1977a, p. 237), would be problematic. In fact, in EKI 45 V 1 (an inscription of Šilhak-Inšušinak I) a sequence *nu un ra at ni*, which has been read or explained differently by the various scholars, occurs. The first editor of the text erroneously read *pa-un-ra-at-ni* “que tu gardes” (Scheil 1904, p. 41). Later, König (1965, p. 206) preferred a

29 Admittedly, according to D'jakonov, this phoneme could also be an alveolar affricate /c/.

30 Stolper (2004, p. 72) mentions the possibility of reduced vowels, but does not explicitly mention /ə/.

31 One could argue that *rippe* does stand for *rip-* + *-pe*, with an elision of a stem-vowel as presumed in *kut(i)ka-*. Nonetheless, in this case this is rather unlikely, since there could be confusion between *rippe* and *rippippe*. Note also that the hypocoristic anthroponym *Rippi-pi* is clearly written *Ri-ip-pí-ip-pí* and not **Ri-ip-pé*.

32 On a small fragment of greyish limestone from Susa, dating to the late Achaemenid period (Steve 1975, p. 18), rather than to the Neo-Elamite period (Hinz & Koch 1987, p. 1039).

33 According to Zadok (1984, p. 32), *Narte* may be a rendering of the divine name *Narunde*. He refers thereby to *Si-il-ha-ak-na-ar-du*. Furthermore, the same author hesitatingly remarks that *rip* may be a variant of *Rap*, based on the names *Rap-huti* and *Rip-huti* (Zadok 1984, p. 60). This identification is, however, unlikely, as *Rap* (^d*Ra-ap-pa*) was a deity identified to the Mesopotamian sun god (Tallqvist 1938, p. 438).



reading *nu-un-ra-at-ni* “may you *nunra*” and considered *nunra* a reduplicated form of a further non-attested **nura-*. Finally, Hinz & Koch (1987, p. 1021) separated *nu un* from *ra at ni*, leading to a phrase *nu un ra-at-ni* “may you feed me”. Although this reading is preferable to the others, the meaning of *ra-* remains doubtful, as *ratni* is the only attested form of *ra-*. Its occurrence in a difficult context³⁴ does not make the lexicological work easier, although it is quite certain that the root must have a positive connotation: “May you *ra* me”.

In sum, the most plausible way to explain this verbal root is to consider it as a compound *kutka-larra-* “taken – steal”, hence “to take away”, although *kutka-larra-* cannot be completely excluded.

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³⁴ EKI 45 starts with an invocation to Inšušinak (i 1-9) and the introduction of the king himself (i 10-ii 2). This is followed by a narrative on the replacement of the wooden beams by bronze ones and dedicating them to Inšušinak (ii 2-iii 16). After that there is a prayer to Inšušinak (iii 17-v 5). It is in this prayer that the phrase discussed here can be found.



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