Two Notes on Expressions with *ina pī ...* ; "in the mouth of ..." in "Prayer to Marduk 1"[1] **—** In the course of the research for my Ph.D. thesis "The Prayers and Hymns to Marduk", the present writer found two similar expressions with *ina pī ; ina pī šērti* in lines 13 and 15, and *ina pī karašê* in line 153 of Prayer to Marduk 1. These two expressions are examined below :

1. *ina pī šērti ;* "In the 'Face' of Punishment. "

Three different understandings of *ina pī šērti* have been proposed. In *AfO* 19*,* Lambert translated line 13 as follows :

> You know how to pardon in the face [of guilt].[2]

His understanding was followed by a recent volume of *CAD, CAD* Š/2 where this line is translated :

> You know how to pardon in the face of(?) sin.[3]

From the English translation, we see that both freely translate the words *ina pī* as "in the face of" although the basic meaning of the word *pû* is "mouth".[4] Thus, their translation is puzzling. When Seux translated this prayer in 1976, he presented a totally different understanding *of ina pī šērti.* Here he took *pī šērti* as a unit and he suggested that it is an idiom to express the severity of the punishment or the crime.[5] Hence, he translated "Tu sais être indulgent au plus fort de la culpabilité".[6] His understanding was followed by Foster ; "You know how to pardon the flagrant crime".[7] Note also that Hecker translates this line differently from the others ; "Du verstehst im Worte der Strafe noch Nachsicht zu üben".[8]

> For reference, the present writer offers his transliteration and translation :[9]

13.   *ti-di ina pi-i šèr-ti pa-na ba-ba-la*

14.   *pa-ṭa-ra en-net-ta ina šap-šá-qí*

15.   ^dAMAR.UTU *ti-di ina pi-i š[èr]-ti pa-na ba-ba-la*

16.   *pa-ṭa-ra en-net-ta* [*i*]*na šap-šá-qí*

17.   *re-mé-nu lib-bu-uk ṭ*[*a(?)-bi k*]*a-raš-ka*

18.   *ina ar-ni gíl-la-ti n*[*a-ás-ḫur-ka*] *ba-ab-la-ta*

19.   ^dAMAR.UTU *re-mé-nu lib-*[*bu-uk ṭa-bi*] *ka-raš-ka*

20.   *ina ar-ni gíl-la-ti* [*na-ás-ḫur-k*]*a ba-ab-la-ta*

13.   You know (how) to forgive in the "mouth" of punishment[10] (and)

14.   To absolve sin in hardship.

15.   Marduk, you know (how) to forgive in the "mouth" of puni[sh]ment (and)

16.   To absolve sin [i]n hardship.

17.   Your heart is merciful, [pleasant] is your [m]ind,

18.   Even in the most sinful crimes, you bring [your benevolent attenti]on.

19.   Marduk, [yo]ur hea[rt] is merciful, [pleasant] is your [mind],

20.   Even in the most sinful crimes, you bring your [benevolent attention].

An analysis of these lines shows that ina *pī šērti* line 13 and *ina šapšāqi* in line 14 are parallel as are *pāna babāla* line 13 and *paṭāra ennetta* line 14. Judging from this parallelism, the word *pû* here appears to be used in a prepositional or adverbial sense as is common with other words indicating parts of body, *libbu* "heart",[11] *idu* "arm, hand"[12] and *ṣēru* "back".[13] In other words, Lambert's understanding, taking *ina pī* as a prepositional sense, seems to be the most appropriate.[14] This understanding finds its support in the variants ; *ina pī/ ina pān* in the bilingual lamentation, *SBH* 56, 16-17 :[15]

16.   ka.mè.ka   [di.da.mu.dè]

17.   *ina pe-e ta-ḫa-zi* : *ina pa-an ta-ḫa-zi* [*ina a-la-ki-ia*]

18.   máš.sag.kur.kur.ra me.e ši.in.ga.[mèn.na]

19.   *a-šá-re-et-ti ma-ta-a-ti* [*ana-ku-ma ana-ku*]

16-17. [When I go] in the "mouth" of battle : in front of battle,

18-19. [I, but only I, am] the commander of all lands.

Here, the idiom *ina pī* is used as a variant of *ina pān* "in front of", so the meaning of *ina pī* must have a similar sense.

The same conclusion regarding the meaning of *ina pī* may be drawn from subsequent positions of the speaker relative to battle in the following lines, *SBH* 59, lines 20-36 :

20-21. i.bí.mè.ka = *ina pān tāḫāzi* "in front of the battle"

25-26. murú.mè.ka = *ina qabal tāḫāzi* "in the midst of the battle"

29-30. ḫas₄.mè.ka = *ina arkat tāḫāzi* "after the battle"

33-34. eger.mè.ka = *ina arki tāḫāzi* "after the battle"

Here, the sequence shows clearly that *ina pī* occurs before *ina pān* and that the two are not always equivalent as in the case of the variant *ina pī/ina pān* in SBH 59, 17. Thus, we follow the translation of W. G. Lambert for Prayer to Marduk 1 13, 15 "in the face of" for *ina pī* (literally "in the mouth of"). Although his translation provides probably the best idiomatic English sense, it is nonetheless slightly misleading.

2. *ina pī karašê* ; "In the 'Mouth' of Annihilation" ; a Metaphor for Open Grave.

In "Prayer to Marduk 1" line 153, *ina pī karašê,* occurs.

The following is a transliteration and translation of lines 153-156 :

153.   *ina pi-i ka-ra-še-e na-di* ÌR-*ka*

154.   *šu-ut-bi-ma šèr-tuk-ka ina na-ri-ṭi eṭ-ra-áš-šú*

155.   [*ḫi-pi*] ⌈*qu-un-nab*⌉-*r*[*a-šu i*]*l-lu-ur-ta-šú pu-ṭur ma-ak-si-šú*

156.   *nu-*⌈*um*⌉-*m*[*ir-šu-ma šal-meš p*]*i-qid-su i-liš ba-ni-šú*

153.   Your slave is cast in the "mouth" of annihilation,

154.   Remove your punishment, from morass, save him.

155.   [Break his f]etters (and) his manacle, untie his band,

156.   Brighten hi[m up, and, peacefully, e]ntrust him to the god who crea-
         ted him.

         This *ina pī karašê* is reminiscent of *ina pī šērti* in lines 13 and 15. However, judging from the context, in particular with *nadû* "to cast", it seems that this expression has nothing to do with *ina pī* with the prepositional sense "in front of, in the face of". Rather, as parallels show, *pī karašê* appears to be a unit indicating a place of hardship.

         For example, in Šurpu IV 43-44, the expression is used as a parallel of *ḫaštu* "pit, grave pit" ;

43.   *ina ḫa-áš-ti šu-lu-*[*ú*]   To lift from
                                                the grave pit

44.   *ina* KA *ka-ra-še-e e-ṭe-ru*   To take out from
                                                the "mouth"
                                                of annihilation

Note also Commentary B, Reiner, *Šurpu,* p. 50, 20-21 ;

20.	*ha-áš-ti*	=	*šu-ut-ta-tú*	"pit grave"
21.	[*ka-ra-še-e*]	=	*qu-bu-ri*	"grave"[16]

Although the word *karašê* is translated "catastrophe, annihilaton, slaughter" by *CAD* K,[17] the word *karašû* in the examples above appears to "a place of annihilation" rather than "the act that caused annihilation, i.e. mass murder". This understanding finds its support in 4R 22 no. 2, 20-21 :

20.   ka.KI.KAL×BAD.a.ta e.[d]a.šub

21.   *ina pi-i ka-ra-ši* [*na-di-m*la

20-21.   "He is cast into the "mouth" of the annihilation".

KI.KAL×BAD, to be read *karaš/ garáš*,[18] is a Sumerogram for *karašû*,[19] in which the element KI implies that *karašû* was a place rather than an action.[20]

This assumption may find a support in the idiom *ana karāšim šakānu* "to annihilate" ; lit. "to put into (the place of) annihilation", *CAD* K, p. 214, *karašû* a). For example, *RIME* 2*, 46, 31-36 (*Rīmuš*)* ;

in URU.KI-*šu-ni* 5,985 GURUŠ *u-śu-șí-am-ma a-na kà-ra-śi-i*[*m*] *íś-kùn*

From their city, I expelled 5,985 men, and put into (the place of) annihilation.[21]

This understanding, taking *karašû* as a killing field or mass grave, may explain the reason why *karašû* is used as a parallel of *qabru* "grave" in *Ludlul bēl nēmeqi* ;

Ludlul bēl nēmeqi I*, 13-14 :*[22]

13.   *šá i-na lib-ba-ti-šú up-ta-at-ta-a qab-ra-a-tum*

14.   *e-nu-uš-šú ina ka-ra-še-e ú-šat-bi ma-aq-tam*

13.   In his anger, the graves are opened,

14.   Even such time, he made the fallen man arise from the (place of) annihilation.

Ludlul bēl nēmeqi IV*(?), 35-36 :*[23]

35.	ᵈAMAR.UTU *ina qab-ri bul-lu-ṭa i-li-’i*

36 .	ᵈ*zar-pa-ni-tum ina ka-ra-še-e e-ṭe-ra am-rat*

35.	Marduk can give life in the grave.

36.	Zarpanītu is well versed how to save in (the place of) annihilation.

From these examples, it seems quite certain that the word *karašû* indicates a place of annihilation, probably a huge pitfall, which was used as a mass grave. Thus, we can conclude that *pī karašû* "mouth of annihilation" is a metaphor for "open grave".

For further examples of this expression, *pī karašê* ; Lambert, "Prayer to Ištar", *AfO 19, p.* 53*, 163, pa-iš ka-ra-ši pi-di-šú a-a* [...] "Spare him from the "mouth" of annihilation, least [...]" ; Craig, *ABRT* 2, 21, obv. 9, [*ina pi*]-⌈*i*⌉ *ka-ra-še-e te-ep-pir na-ḫa-a-šú* "You provide abundantly in the "mouth" of annihilation".

Cf. similar expression *ina pī mūti*, probably also indicating "open grave", *MRS* ⅩⅥ*,* Ugaritica 5, p. 268, 40'-4l' :

40'.	*ul-tu pi-i mu-ti i-ki-ma-an-ni*

41'.	*ul-tu er-ṣe-ti ú-še-la-an-ni*

40'.	He took me from the "mouth" of death.

41'.	He lifted me up from Netherworld.

Notes

1. The last edition of the text, Lambert, W. G.*, AfO* 19 (1959-60), pp. 55-60.

2. Lambert *AfO* 19, p. 56,13.

3. *CAD* Š/2, p. 324, *šērtu* B, 1, a).

4. *AHw, p.* 872ff. *pû* 1.

5. Seux, *M.-J., Hymnes et prières aux dieux de Babylonie et d'Assyrie,* Paris, 1976, p. 174, footnote 17.

6. Seux, *Hymnes,* p. 174.

7. Foster, B., *Before the Muses,* Maryland, 1993, p. 520.

8. Hecker, K., *TUAT* Ⅱ/ 5, p. 754.

9. The transliteration is based on the following manuscripts ; *AfO* 19, Tf.. ⅩⅡ, 13-20 ; *CT* 44, 21, i 6'-13' *; LTBA* 1, 68,2-4.

10. The word *šērtu* may indicate "guilt', "sin" and "punishment", see *CAD* Š/2*,* p. 324*, šērtu* B.

11. *CAD* L, pp. 172-175, *libbu* 4-5.

12. *CAD* I/J, pp. 13-15, *idu* A, 2.b)

13. *CAD* Ṣ, pp. 140-141*, ṣēru* A, 2.

14. Lambert, *AfO* 19, p. 56, 13, 15.

15. For the reconstruction, see Cohen, M., *The Canonical Lamentations of Ancient Mesopotamia,* Potomac, pp. 580-581.

16. *haštu, CAD* H, p. 143 *haštu* (2) ; *qubūru, CAD* Q, p. 293 ; *šuttatu, CAD* Š/3, pp. 404-405.

17. *CAD* K, p. 214, *karašû.* Cf. also *AHw*, p. 448b, *karāšu* II*, karašû* "Katastrophe". Note that Lambert translated this word "destruction", Lambert, *AfO* 19, p. 59,153.

18. This is usually understood as a Sumerian word or a Sumerogram for *karāšu,* both "camp, encampment of an army", *CAD* K, p. 210, *karašu* A lex. section.

19. See also *CAD* K, p. 214, *karašû* lex. section.

20. This writing is attested also in lexical texts, Kagal D Fragm. 3, 8 ; Erimhuš III 11, see *CAD* K, p. 214, *karašû* lex. section. Note that there are different writings attested for this word in Sumerian/Sumerogram ; [k]a-pa-ra : L[Ú.LÚ].LÚ.LÚ Diri VI E 33f. ; [pa-ag-ra] LÚx4, Ea VII 146f., cf. pa-ag-ra LÚx4, Ea Excerpt 5', see op. cit.

21. In this inscription, Rīmuš claims separately that he struck ; i.e. killed (*u-ša-am-qí-it*, line 10) 8,040 men and took (ŠU.DU₈.A, line 13) 5,460 men captive in battle. In other words, these 5,985 men were not killed in the course of the battle, but they were executed after the conquest of Lagash and Ur. For the other examples, see *RIME* 2, 48, 35-37 ; 69-70.

22. Transliteration was made from the manuscripts, *CTN* 4, no. 201 and a tablet from Sippar Library, George and AI-Rawi, *Iraq* 60, p. 192.

23. Lambert *BWL*, p. 58.

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