

Patinnu = TÚG.MURUB₄.ÍB.LÁ — In BM 91002, a document concerning the garments to be delivered for the *lubuštu*-ceremony of Šamaš, in line 7, 1^{en} TÚG.MURUB₄.ÍB.LÁ *ta-bar-ra* for the month of Nisanu (and subsequently for the months of Aiaru and Arahsamnu) and 1 TÚG.MURUB₄.ÍB.LÁ for the month of Ululu (and subsequently also for the months of Tašritu and Addaru) are mentioned. The Akkadian equivalent of the ideogram is not yet known. Taking into account the second element MURUB₄ = *qablu*, E. Matsushima has suggested the translation “one *qablu* on the hip” (in : E. Matsushima (ed), *Official Cult and Popular Religion in the Ancient Near East : Papers of the First Colloquium on the Ancient Near East — The City and its Life held at the Middle Eastern Culture Center in Japan* (Mitaka, Tokyo), Heidelberg 1993, p. 213¹⁵) or “*nēbehu* on the loins” (in *Acta Sumerologica* 16 (1994) 185 ff.). The reading ¹⁵*qabli* (MURÚ) *nēbehi* (ÍB.LÁ) “fascia *nēbehu* per i fianchi” is presented by G. Giovinazzo, La « cerimonia della vestizione » (*lubuštu*) nei testi achemenidi datati al regno di Ciro, *AION* 41 (1981) 544 and 555. Labat’s and Borger’s syllabaries omit that ideogram, because they contain only those whose Akkadian reading is established or highly probable.

A chance to establish the appropriate Akkadian reading of the ideogram is made possible by the analysis of the *miššu tenû* lists of garments from the Ebabbar archives of Sippar. It is clear from these texts that apart from Šamaš, TÚG.MURUB₄.ÍB.LÁ belonged also to the garments sets of Bunene and Adad altogether three male gods worshipped at Sippar. While the list of garments of Šamaš is quite long and differs to some degree depending on the month of the *lubuštu* ceremony, the list of garments of Bunene and Adad are in fact always the same. The garments of Bunene include the *salhu*, *hulanu*, *guhalšu*, *nēbehu* and *patinnu* or the *salhu*, *hulanu*, *guhalšu*, *nēbehu* and TÚG.MURUB₄.ÍB.LÁ. The garments of Adad include the *salhu*, *guhalšu*, *nēbehu* and *patinnu* or the *salhu*, *guhalšu*, *nēbehu* and TÚG.MURUB₄.ÍB.LÁ. It is clear that if there is a *patinnu* there is no TÚG.MURUB₄.ÍB.LÁ and vice versa. It should be noted that the texts mention always only one *patinnu* or one TÚG.MURUB₄.ÍB.LÁ and the position of *patinnu* in the lists is the same as of TÚG.MURUB₄.ÍB.LÁ. The conclusion is inescapable : the *patinnu* is the Akkadian equivalent of TÚG.MURUB₄.ÍB.LÁ. For details and documentation see my *Garments of the Gods in the Light of the Neo-Babylonian Texts from the Ebabbar Archives of Sippar* (in preparation).

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