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30) GIŠ.GIŠ.ĦI, a Ghost Word for GIŠ.AM instead of GIŠ.ĀM — In mathematical astronomy, the logogram GIŠ (GIŠ-ú, GIŠ-*ma* or GIŠ.A) stands for Akkadian *našû* in the special meaning of "to compute" (AHw 763b sub 7 "math. multiplizieren"; CAD N 8a sub 1 "to multiply (math. term)", 86b–87a sub. 1h; Ossendrijver 2012: 597 "to compute"). In accordance with the Akkadian grammar this verb always stands at the end of a sentence with all numbers preceding, such as in ½-šú-*nu* GIŠ-*ma* "compute their half, and ..." (see, e.g., NEUGEBAUER 1955: 205 no. 200 rev. 8 {= OSSENDRIJVER 2012: 358–378 no. 53 rev. ii 10}; ibid. 225 no. 200i {= OSSENDRIJVER 2012: 392–394 no. 60} rev. 5, 7, 10) or without the suffixed connective as in ½-šú-*nu* GIŠ.A (e.g., NEUGEBAUER 1955: 198 no. 200 {= OSSENDRIJVER 2012: 358–378 no. 53} section 10 obv. ii 17, 18).

Instead of writing the logogram GIŠ for *tanašši*, "you compute", in the instruction, a few texts from Uruk chose a writing that Neugebauer transliterated GIŠ-AM, adding GIŠ-GIŠ-ĦI as another possible reading (1955: 243 comment on no. 202 ll. 12, 13), since the Late Babylonian sign form of AM is often similar to the sequence GIŠ-ĦI, if the sign is written somewhat spread out. That this writing means "to compute" is obvious from a parallel to one of these attestations writing GIŠ instead (see OSSENDRIJVER 2012: 600). Ossendrijver (2012: 62, 314 comment on no. 42 l. 8, 493 comment on no. 42 obv. 12', 600) understood these signs as a logogram with the same meaning as *našû* (GIŠ), "to compute", the Akkadian reading of which remains unknown (p. 600) and transliterated this GIŠ.GIŠ.ĦI. This sequence of signs is attested in the following texts from Uruk:

A 3413 = ACT 202 (OSSENDRIJVER 2012: 492–494 no. 93) obv. 12' (GIŠ.GIŠ.ĦI), 13' (GIŠ.GIŠ.ĦI).

AO 6477 (OSSENDRIJVER 2012: 312–315 no. 42) obv. 8 (GIŠ.GIŠ.HI-*ma*).

The same sequence of signs appears in a Seleucid compendium of geometrical and metrological problems from Uruk, probably from the Rēš temple, in the same meaning:

VAT 7848 (NEUGEBAUER–SACHS 1945: 141–145 text Y; OSSENDRIJVER 2019: 201–211, esp. 205 comment on l. 1) obv. 1 (GIŠ.GIŠ.ĦI).

There is increasing evidence that the Late Babylonian scholars in their discussions often did not translate logograms into Akkadian but rather viewed them as words in their own right. This is evident from hearing mistakes (*Hörfehler*), which occur when the scribes wrongly identified what they had heard and used a different cuneiform sign with the same reading. See, e.g. the writing of the sign AB instead of the logogram ĀB for Akkadian *arĥu*, "month", in a Late Babylonian Almanac from Babylon dating to 7/6 BC (see SACHS–WALKER 1984 esp. p. 50 comment on A obv. 1; HUNGER–SACHS 2014: 424–431 no. 211); the writing of GU.ZI instead of GU.ZÍ for Akkadian *kāsu*, "cup" (BM 40737 obv. 7'), and ZI instead of SI, Akkadian *qarnu*, "horn" (rev. 2), in a Late Babylonian medical text that does not seem to be a school tablet (see FINCKE 2009: 93–97); the writing of BĀD instead of DUR when DUR is misinterpreted in an astronomical diary (SACHS–HUNGER 1989: 40–41 no. -251 rev. 6') as a syllabic writing for *dūr(u)*, "wall" (see FINCKE in press chapter 1.2.1.).

The same phenomenon can be found at other times, when scribes who are native speakers of another language wrote the tablets in Akkadian, or the script itself was simplified to allow more people to write. In the Old Assyrian text corpus one finds the peculiarity that logograms are replaced by signs with the same phonetic value, such as IR for ĩR, "slave", or KÙ.KI for KU.SIG₁₇, "gold" (see DERCKSEN 2021: 210–211).

Given the increasing evidence that logograms were understood as words in their own right in the Late Babylonian period, an interpretation of this sequence of signs (GIŠ.GIŠ.ĦI or GIŠ-AM) as GIŠ.AM for GIŠ.ĀM is very likely. In several Late Babylonian astronomical and astrological texts one finds ĀM

appended to logograms, such as IGI.DU₈.AM (AO 6449 {= TCL VI 19} obv. 7, see HUNGER 1976: 247) or SÈ.AM (BM 34757 side Y 8', see OSSENDRIJVER 2018: 185).

To date, the alternative writing GIŠ.AM is only documented in astronomical and mathematical texts from Uruk. Future evidence will show whether this writing is a peculiarity of the scholars from Uruk, perhaps only of those of the Rēš temple, or whether this writing is just another sign for the increasing neglect of the Akkadian language among the astronomers (and other scholars) of the Late Babylonian period. In any case, GIŠ.AM can be added to the list of Late Babylonian writings that were occasionally used instead of GIŠ.AM.

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31) A Short Note Concerning the Article ‘Two Previously Unedited Early Dynastic Incantations from CUSAS 32 1, Presumably against Scorpions’ (2023, *AuOr* 41/2, pp. 269–277) — In the article ‘Two Previously Unedited Early Dynastic Incantations from CUSAS 32 1, Presumably against Scorpions’, published in *Aula Orientalis* 41/2 (2023, pp. 269–277), I have provided full translation and detailed philological commentary of the incantations CUSAS 32 1 d (iv: 7–v: 3) and CUSAS 32 1 i (x: 5–11). I have termed both texts as “unedited” given the fact that I was not aware that CUSAS 32 1 d had already been considerably philologically studied by Nadezda Rudik in ‘Herumtreibende Kinder, bewaffnete Kälber und Götter in Aufruhr: Die frühdynastischen Beschwörungen aus CUSAS 32’ (2021, in A. Bramanti, N. L. Kraus & P. Notizia (eds.), *Current Research in Early Mesopotamian Studies*, dubsar 21, pp. 99–157, see esp. pp. 131–137 for the discussion of CUSAS 32 1 d). Thereby I want to correct my misinformation