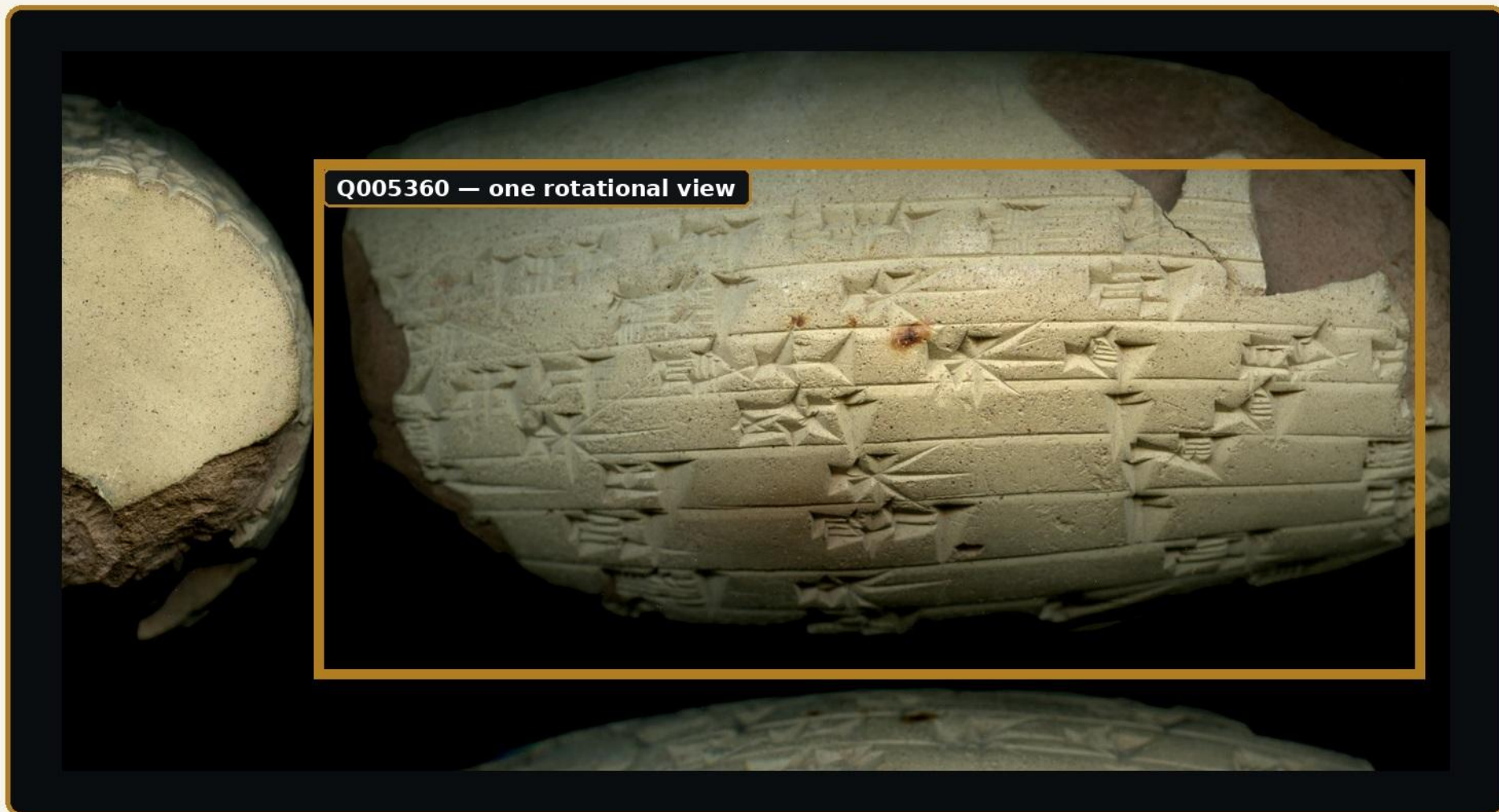


Image-to-text check: P283914

Decoded photographed parallel Q005360 — not selected Q005362

PARALLEL TEXT ONLY



Where the writing is

The displayed photograph is P283914 / Q005360, a shorter Imgur-Enlil inscription. Multiple rotations are required because each of its nineteen lines continues around the barrel cylinder.

Edition-controlled decoding

Q005360 lines 1–4 identify Nabopolassar, king of Babylon, protégé of Nabû and Marduk. Lines 5–17 say Imgur-Enlil had weakened, was rebuilt on its old foundation, and again enclosed Babylon; lines 18–19 ask the wall to speak favorably to Marduk.

Image verdict

Those words can be aligned to this exact photographed parallel. It does not contain or visually prove Q005362's Anunnakû, Ea-plan, hoe, basket, or archival passages. Those remain edition-based readings of inaccessible A Babylon 11.

Photographed parallel: P283914

Short Imgur-Enlil recension Q005360—not Q005362

REAL ARTIFACT — PARALLEL ONLY



Identity check

CDLI P283914 / Michael C. Carlos Museum X.3.134 is a real barrel cylinder and a witness to the shorter Imgur-Enlil recension Q005360. The selected long text Q005362 is preserved on A Babylon 11, whose exact photograph is not publicly reusable.

What the image shows

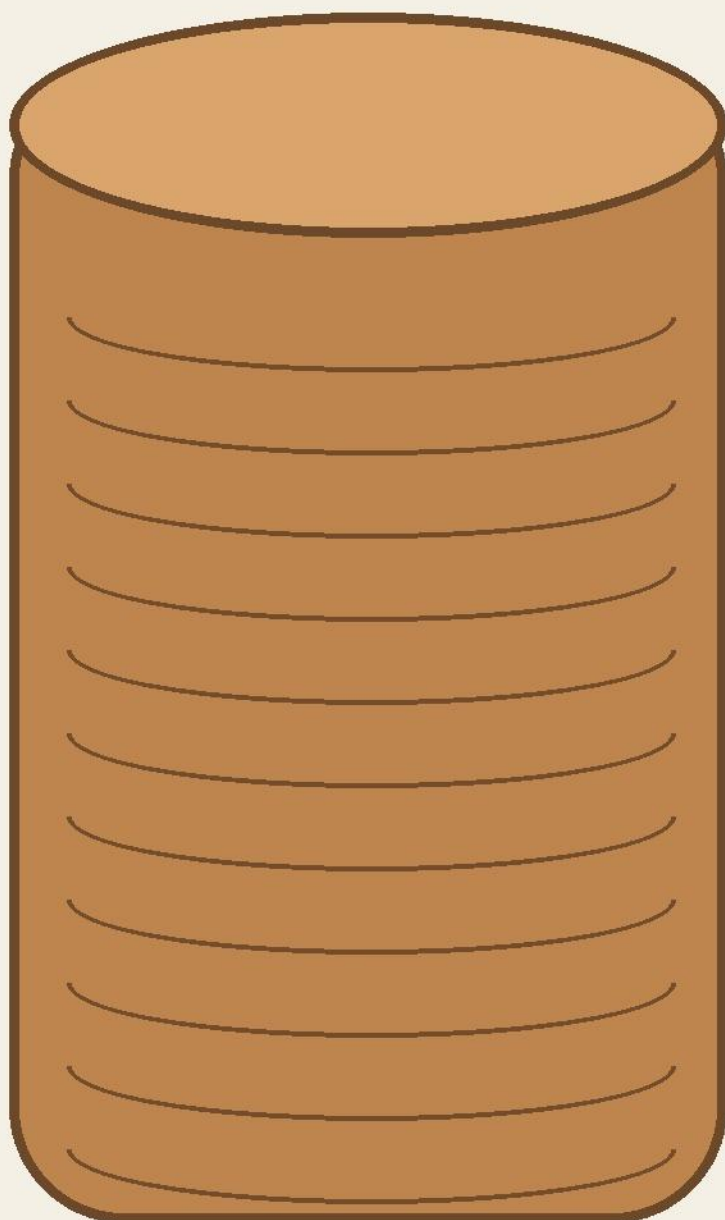
The multi-view photograph confirms the Neo-Babylonian barrel-cylinder form, rounded ends, dense horizontal inscription bands, and substantial surface preservation of the shorter wall-building witness.

Evidence limit

This photograph cannot be used to claim that lines unique to Q005362 are visibly present. It is supplemental visual context only; the selected Anunnakū, Ea, labor, and foundation readings remain tied to the edition of A Babylon 11.

Artifact and witness map

A long royal inscription, one named exemplar, and a photographed parallel



schematic cylinder

Primary text layer

ORACC/RIBo Q005362, 'Nabopolassar 03,' the long Imgur-Enlil Inscription (C32). The RIBo catalogue names A Babylon 011, a clay cylinder from Babylon, as its exemplar. The exact selected reading follows the open scholarly edition.

Photographed parallel

CDLI P283914 / Michael C. Carlos Museum X.3.134 is a real Neo-Babylonian barrel cylinder from Babylon and a witness to the shorter Imgur-Enlil Inscription C11/A (ORACC Q005360). It confirms the wall-rebuilding dossier and cylinder format, but it does not carry every line selected from C32.

Witness-discipline rule

Do not let the accessible photograph stand in for the long text. Babylon 011 anchors Q005362 as the named long-version exemplar; P283914 supplies a photographed parallel witness to the same Imgur-Enlil rebuilding tradition. Because the CDLI photograph is credited © Michael C. Carlos Museum, this report links to it rather than republishing it. The drawing above is only a schematic and reproduces no signs.

Published translation vs working reading

ORACC wording is distinguished from our cautious synthesis

Published translation: selected short excerpts

Q005362 ii 13–25 describes Imgur-Enlil as the wide courtyard of the Igīgū, the broad forecourt of the Anunnakū, and a place of Ea’s sophisticated designs. It then says the Igīgū and Anunnakū established its foundations, executed the work skillfully according to plan, and raised its superstructure. Q005362 iii 7–10 calls Nabopolassar the one who grasps the Igīgū’s hoe and bears the Anunnakū’s work-basket while building the wall for Marduk.

Cautious working translation

The wall is presented as a divinely authorized, cosmically framed work: its plan belongs to Ea’s sphere, its foundations are credited to the two divine collectives, and its tools reappear in the king’s restoration persona. This is a rhetorical chain from divine precedent to human rebuilding—not a neutral engineering log and not a statement that non-human beings physically laid the surviving bricks.

Translation controls

Anunnakū is the Akkadian collective rendered popularly as Anunnaki. GIŠ.ḪUR can denote a plan/design; nakliš marks skillful or ingenious execution. tupšikku is a work-basket and can evoke imposed labor/corvée. These terms justify discussion of planning, craft, and labor symbolism. They do not justify importing spacecraft, genetics, mining machines, or a modern technical blueprint.

Line notes I: divine plan and foundation

Q005362 ii 13-25; transliteration follows ORACC/RIBo

ii 13-14

TÙR šum-du-lu ša dIgīgī / ki-sal-lu pal-ka-a ša dA-nun-na-ki

Literal/working sense: wide courtyard of the Igīgū / broad forecourt of the Anunnakū

Confidence: high. Caution: the long edition is textually controlled, but this run did not perform a fresh sign collation on Babylon 011.

ii 21

a-šar GIŠ.ĤUR.MEŠ nak-la-a-ti ša dEa EN Eridu

Literal/working sense: place of Ea's sophisticated/ingenious designs

Confidence: high. Caution: the long edition is textually controlled, but this run did not perform a fresh sign collation on Babylon 011.

ii 23-24

ša dIgīgī u dA-nun-na-ki / ina nūḫ libbišunu ukinnu temenšu

Literal/working sense: the Igīgū and Anunnakū, in gladness, established its foundation

Confidence: high. Caution: the long edition is textually controlled, but this run did not perform a fresh sign collation on Babylon 011.

ii 25

nakliš uštašbi'ū ullû rēššu

Literal/working sense: they skillfully executed/arranged it and raised its top

Confidence: medium-high. Caution: the long edition is textually controlled, but this run did not perform a fresh sign collation on Babylon 011.

Line notes II: hoe, basket, and human work

Q005362 ii 31-41 and iii 1-10

Human rebuilding sequence (ii 31-41)

The edited translation says Nabopolassar mustered workmen, made them carry hoes and baskets, cleared accumulated earth, examined the old foundation, laid brickwork in its original place, secured the foundation, and reinforced the riverbank. This is practical labor vocabulary attached to named locations and masonry actions.

Royal tool formula (iii 7-10)

šābit GIŠ.AL ša dIgīgī – ‘the one who grasps the hoe of the Igīgū’; zābil tupšikki ša dA-nun-na-ki – ‘the one who bears the work-basket of the Anunnakū’; ēpiš Imgur-Enlil ana Marduk bēliya – ‘the one who built Imgur-Enlil for Marduk, my lord.’

What the juxtaposition supports

The text deliberately maps divine tools onto the king’s human construction program: divine precedent → royal imitation → organized labor → old-foundation inspection → brick rebuilding. It strongly supports an Anunnaki-adjacent memory of ordered labor, planning, and monumental construction. It also contradicts a simplistic ‘advanced machinery’ reading: the explicit instruments are hoes, baskets, brickwork, and human workmen.

Evidence chain

From divine precedent to archival preservation

1

Cosmic/institutional frame

Imgur-Enlil is a courtyard/forecourt of the Igīgū and Anunnakū.

2

Plan and foundation

Ea's designs and the divine collectives' foundation work establish precedent.

3

Human restoration

Nabopolassar mobilizes workmen, hoes, baskets, earth removal, and brickwork.

4

Material continuity

He examines the old foundation and preserves an earlier royal statue.

5

Textual continuity

He binds his claims by oath and tells a future restorer to preserve inscriptions.

Oath and inscription protocol

Q005362 iii 11-36 turns rebuilding into a preservation procedure

Reliability oath (iii 11-15)

The king swears by Marduk and Šamaš that his statements are not false but reliable. This is ancient self-authentication, not modern independent verification; nevertheless, it shows that truth-claims and textual authority mattered inside the inscription's own logic.

Earlier object preserved (iii 16-20)

Nabopolassar reports finding a statue of an earlier wall-builder and placing it securely with his own statue in the foundation. The claim portrays restoration as custodianship of older royal material rather than erasure of predecessor evidence.

Future-restorer instruction (iii 30-36)

A later king is told to find Nabopolassar's inscription, leave its location unchanged, and place it with the later king's own inscribed objects. This is a recoverable archival protocol: inspect old fabric, locate prior records, preserve context, add a new record. The run therefore adds 'inscription continuity' as a separate corpus feature from divine authority and construction technique.

Corpus relevance and limits

Testing the Anunnaki thesis without forcing the source

Supported

- Anunnakū are a named divine collective.
- The wall's foundation and skillful execution are credited to Igīgū and Anunnakū.
- Ea is associated with sophisticated plans/designs.
- Hoe and work-basket imagery links the collectives to labor.
- Human workmen, old foundations, brickwork, and archival objects form a concrete institutional chain.

Not supported

- No extraterrestrial origin statement.
- No Nibiru, spacecraft, genetic engineering, mining program, or metal machine.
- No recoverable technical blueprint.
- No neutral eyewitness report of gods physically constructing the wall.
- No basis for treating Anunnakū as modern engineers rather than a theological collective.

Net assessment

High value for the craft/measurement, civilization-order, labor, city-infrastructure, and written-memory gaps. The inscription is unusually useful because divine plan/foundation language and human construction procedure occur in one long royal text. Its strongest contribution is not 'proof of aliens'; it is evidence that Neo-Babylonian royal ideology remembered monumental planning and labor as participation in an older divine order involving the Anunnakū.

Method and daily improvement

A reusable gate for construction and restoration texts

New construction-layer rubric

Score five layers separately: (1) named divine collective, (2) plan/design vocabulary, (3) foundation or superstructure claim, (4) human tools/workforce/material procedure, and (5) inscription-preservation protocol. A high score requires explicit links, not thematic proximity alone.

Parallel-witness firewall

A photographed parallel can establish artifact form, period, findspot, and dossier continuity, but it cannot silently authenticate lines unique to another recension. Public captions, PDF notes, WordPress metadata, and the ledger must name which claims come from Q005362/Babylon 011 and which come from P283914/Q005360.

Why this improves tomorrow's decoding

The rubric prevents a common error in popular tablet reporting: collapsing theology, physical construction, photographed objects, and composite editions into one undifferentiated claim. Future wall, temple, canal, boat, and craft candidates can now be compared on the same evidence layers, with clearer support, contradiction, and witness confidence.