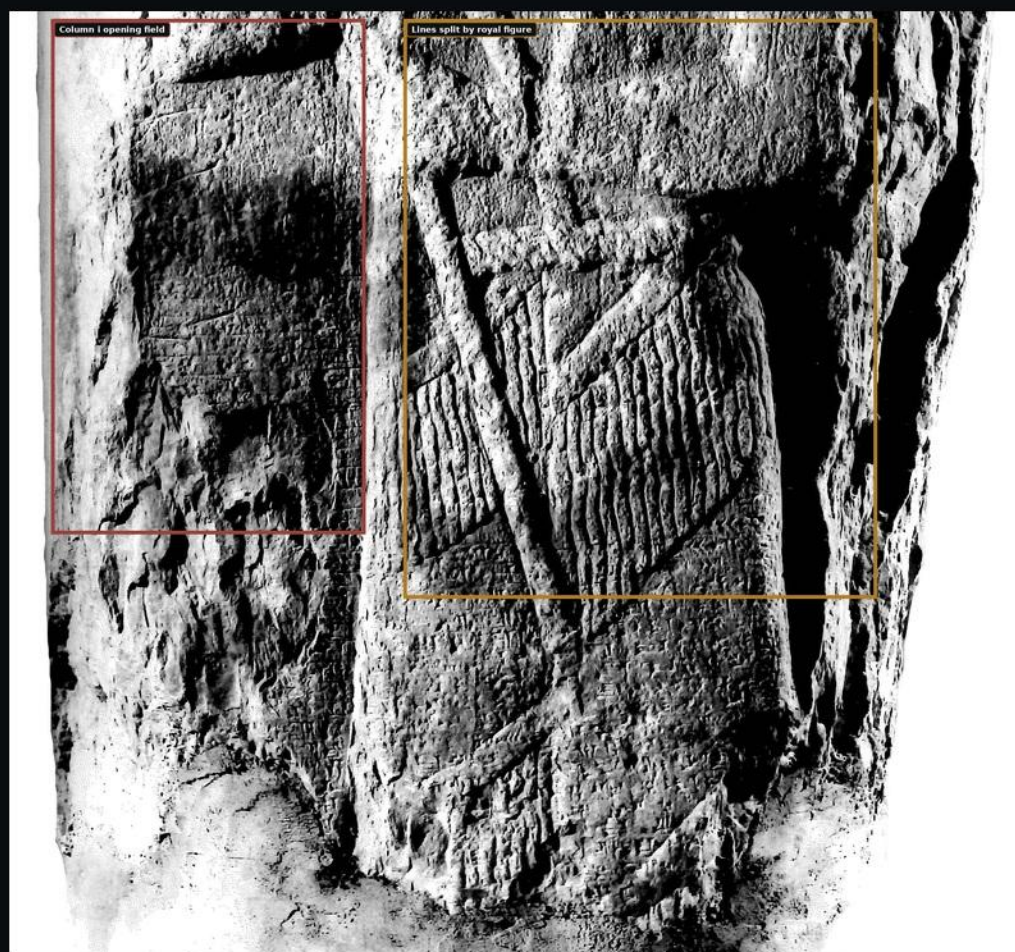


Image-to-text check: Sargon II 117

Exact stele photograph tested against RINAP column i

ANUNNAKŪ NOT VISIBLE — RESTORED



Where the writing is

RINAP states that column i begins on the lower front, with lines 1–18 split around the royal figure. The highlighted fields are heavily weathered; even the edition relies on squeezes, a published copy, and parallel inscriptions.

Edition-controlled decoding

RINAP i 1 preserves only traces including ... LUGAL KIŠ d[NUN.GAL? u?] ...; the following damaged material does not preserve a readable Anunnakū spelling. The published translation supplies '[Igīgū gods and] Anunnakū gods' from parallel royal formulae.

Image verdict

The photograph verifies the monument and damaged writing field, but it does not verify the word Anunnakū. This article must treat that name as restored comparative evidence, not as text decoded from the stele image or as direct image support.

Exact stele photograph: Sargon II 117

RINAP Q006596 / Najafabad Stele

EXACT SELECTED ARTIFACT



Identity check

RINAP 2 figure 29 identifies the object as National Museum of Tehran 5544/21110, text no. 117—the exact Najafabad stele edited as Q006596.

What the image shows

The photograph shows a tall rounded-top limestone stele with a royal relief above dense cuneiform fields. Large areas are worn or broken, the king's face is damaged, and the inscription is unevenly preserved. This visibly explains the edition's many uncertain and restored passages.

Evidence limit

The photograph confirms the monument, relief, inscription field, and damage pattern. It does not independently prove restored signs in the partly broken Anunnakū line; those remain edition-controlled.

Sargon II 117: Anunnakū, Broken Oaths, and a Stele Curse

Daily report

ORACC/RINAP 2 Q006596 • Sargon II 117 • Neo-Assyrian Akkadian royal stele inscription

Main finding

The opening places Aššur over the [Igīgū and] Anunnakū gods. Later passages frame revolt and tribute refusal as oath violation, then protect the written stele with reading, anointing, sacrifice, and curse procedures.

Evidence caution

The Anunnakū sequence is damaged/restored. The operative oath and curse passages say “great gods,” not Anunnakū. No artifact image is simulated because the public edition does not expose a reusable photograph or museum number.

Q006596 / SARGON II 117

Source and evidence map

Real source

ORACC/RINAP 2 publishes the line-by-line Akkadian transliteration and English translation under stable text ID Q006596. The edited object calls itself a stele at ii 70–75.

Selected chain

i 1: Aššur is king of the [Igīgū and] Anunnakū. ii 4–7: troops are assembled and the oath of the great gods is transgressed. ii 22: tribute is withheld and a mighty oath/sworn agreement is forgotten.

Enforcement layer

ii 70–75: the king says a stele was made and inscribed. A future ruler is told to read, anoint, sacrifice, and preserve it. Whoever moves, hides, burns, mutilates, or destroys it is cursed by the great gods of heaven and netherworld; name and descendants are threatened with erasure.

Line control: what the edition actually says

i 1 • Published RINAP translation

"The god Aššur, great lord, king of all the [Igīgū] gods [and] Anunnakū gods ..." The square brackets are important: part of the divine-group wording is restored/damaged.

ii 4-7 • Published RINAP translation

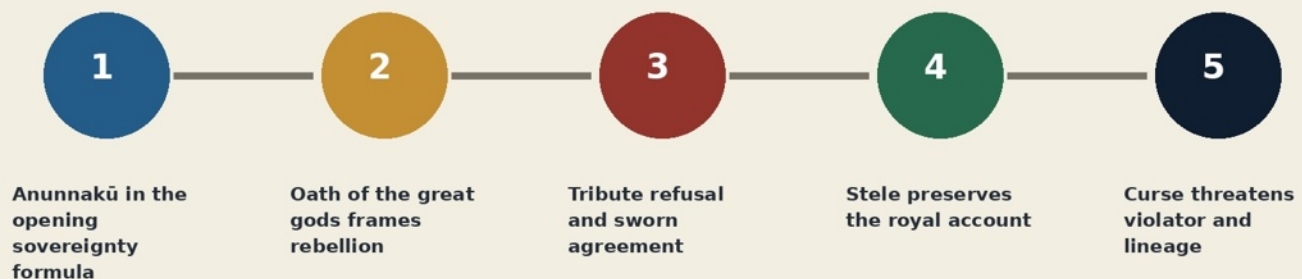
laū-bi'dī assembles troops and "[transgressed against] the oath (sworn) by the great gods." Working sense: rebellion is described as breach of a divinely sanctioned political oath; the verb/action is partly restored in the edition.

ii 73-75 • Published RINAP translation

The stele-damager is cursed by "the great gods who dwell in heaven (and) netherworld." Working sense: the monument turns royal memory into a durable, ritually maintained enforcement object. These curse lines do not repeat the word Anunnakū.

EVIDENCE CHAIN

From divine hierarchy to public enforcement



Inference, not a quotation: the inscription places a named divine collective in its cosmic hierarchy and uses the great gods as oath and curse guarantors. It does not say that the Anunnakū personally drafted the treaty, nor that they are extraterrestrials.

CORPUS RELEVANCE

Support, limits, and contradiction control

Supported

- Organized divine hierarchy • Divine sanction of a political oath • Tribute and loyalty as enforceable duties • Written monument, ritual care, and curse as institutional memory • Heaven/netherworld reach of the enforcing gods

Not supported

- No Nibiru or extraterrestrial identity • No spacecraft or advanced machines • No genetic engineering or mining program • No neutral court transcript • The direct Anunnakû phrase is damaged/restored; later oath/curse passages say "great gods"

Why this advances the corpus

Earlier entries established divine councils, judgment, kingship, fate, and oath. Q006596 adds a public monument's preservation procedure: read, anoint, sacrifice, preserve—and a curse for destruction. It strengthens institutional enforcement, while also contradicting any claim that every divine-sanction passage explicitly names the Anunnakû.

Artifact, edition, and terminology

Primary edition

RINAP stable text ID Q006596, "Sargon II 117," controls the transliteration and published English translation. The text identifies the monument as a stele at ii 70–75. Source:
<https://oracc.museum.upenn.edu/rinap/rinap2/Q006596/html>

Artifact control

The public page does not expose a museum-number record or reusable object photograph. The report therefore uses annotated evidence panels and treats Q006596 as the composition/inscription identifier; it does not claim a fresh photo collation.

Terminology

Anunnakū is the Akkadian form in this edition; Anunnaki is the familiar modern spelling. Divine-group membership and geography vary by period and composition. ORACC AMGG terminology control:
<https://oracc.museum.upenn.edu/amgg/listofdeities/anunna/>

Annotated line notes I: divine hierarchy and oath

Column i line 1 — published translation

“The god Aššur, great lord, king of all the [Igīgū] gods [and] Anunnakū gods ...” The brackets are part of the edition and mark damaged/restored wording.

Working translation

“Aššur, the great lord, king over the [Igīgū and] Anunnakū gods.” Confidence: medium. Interpretive caution: this is a sovereignty formula, not a transcript of a divine council.

Column ii lines 4-7 — edition sense

laū-bi’dī assembles troops and “[transgressed against] the oath (sworn) by the great gods.” The operative action is partly restored, while the great-gods/oath cluster survives.

Working translation

“He assembled his forces and violated the great gods’ oath.” Confidence: medium-low for the restored action. This is Assyrian royal narration of rebellion, not neutral adjudication.

Annotated line notes II: tribute, stele, and curse

Column ii line 22 and context

The published translation says the rebel withheld tribute, cast off Aššur's yoke, transgressed, did not respect his mighty oath, and forgot his sworn agreement. Working sense: tribute and loyalty are cast as covenant duties. Confidence: medium because the paragraph is damaged.

Column ii lines 70-73

Sargon says he had a stele made, engraved divine images and his victories, and erected it for the future. A later ruler should read and anoint it, sacrifice, praise Aššur, and teach future generations reverence.

Column ii lines 73-75

Moving, hiding, throwing into water, burying, burning, or mutilating the stele triggers a curse from the great gods of heaven and netherworld; the violator's name and descendants are threatened with disappearance.

Working translation and caution

The stele is a durable institutional mechanism joining text, image, authorized reading, ritual care, and divine sanction. "Mechanism" is analytical language, not a claim of advanced machinery. These lines say "great gods," not Anunnakū.

Corpus relevance and historical limits

What it adds

Q006596 advances the oath/law and public-institution proof gap. The useful chain is: named divine hierarchy → divinely sanctioned oath → tribute/loyalty breach → inscribed monument → preservation ritual and curse enforcement.

Support

Organized divine sovereignty; divine sanction of political loyalty; oath, tribute, public writing, ritual maintenance, and curse as mutually reinforcing institutions.

Limits and contradictions

The direct Anunnakū phrase is restored/damaged. Later operative clauses invoke broader “great gods.” The source is royal ideology describing exemplary violence and cannot serve as a neutral court record.

What it does not prove

No extraterrestrial identity, Nibiru, spacecraft, genetic engineering, literal mining program, metal machines, or recoverable advanced technology.

Method, sources, and capability improvement

Method

Current ORACC source pages were fetched on 19 July 2026 UTC. The displayed Akkadian transliteration and published translation were checked together. Restorations, damage, inference, and working translation are labeled separately.

Primary source

<https://oracc.museum.upenn.edu/rinap/rinap2/Q006596/html>

Lexical/context source

<https://oracc.museum.upenn.edu/amgg/listofdeities/anunna/>

Daily decoding capability improvement

Added a divine-name continuity gate for oath texts: separately score the exact collective named in the opening, the label in the operative oath, and the label in the enforcement curse. Never propagate “Anunnakū” into clauses that only say “great gods.”

Next selection

Prefer a direct court, boundary, tax, or treaty object where Anunnakū wording and the operative procedure survive together in the same body text and a photographed object can be controlled.