

# Exact selected artifact

IM 67594 • CDLI P363581 • CTN 4, 167 • Neo-Assyrian Ea prayer



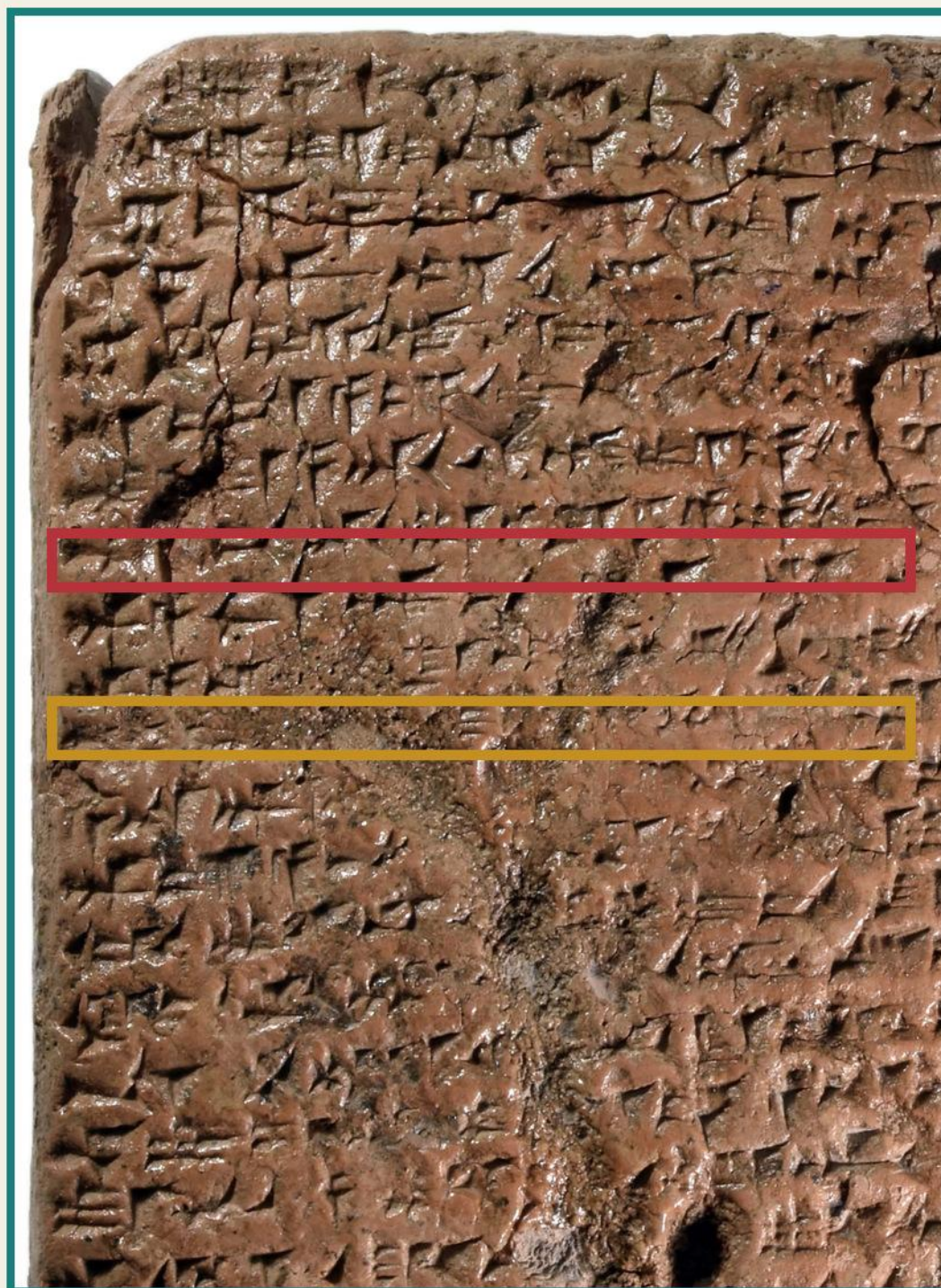
Exact multi-view photograph of Iraq Museum IM 67594. CDLI identifies the same object as P363581 / CTN 4, 167; eBL's JSON repeats IM 67594 and P363581.

**Visual class:** exact\_selected\_artifact • **Reading:** edition-guided



# Exact-photo line alignment

Complete obverse • conservative whole-row loci at lines 10 and 13



## Obv. 10 {d}A.'NUN'.[NA].'KE' ... i-kar-ra-bu-ka

Published: "The Anunnaku greet you from their shrines." A and the divine marker are un-restored; NUN and KE are damaged-readable; NA is restored. The plural action verb is un-restored.

## Obv. 13 {d}e<sub>2</sub>-a ina 'te-ka ša TI la' i-mat!(MAN) {lu<sub>2</sub>}UŠ<sub>2</sub>

Published: "Ea, because of your incantation of life, a dead man does not die!" The clause is un-restored but partly damaged-readable. No literal resurrection or medical procedure is claimed.

# Image-to-text evidence table

Object identity, row location, restoration status, confidence, and visual limit

|               |                                                             |
|---------------|-------------------------------------------------------------|
| Exact object  | IM 67594 / P363581 / CTN 4, 167                             |
| Genre         | Akkadian shu-ila prayer to Ea; Neo-Assyrian                 |
| Exact photo   | eBL multi-view photograph, 4672 x 7017                      |
| Core locus    | Obverse line 10, tenth ruled row                            |
| Group status  | A + divine marker un-restored; NUN/KE damaged; NA restored  |
| Action status | Plural ikarrabūka, 'they bless/greet you,' un-restored      |
| Ea locus      | Obverse line 13, three rows below                           |
| Ea status     | Life/death clause un-restored; some signs damaged-readable  |
| Text class    | photograph_visible at whole-row level; edition-guided       |
| Confidence    | High identity/locus; medium-high grammatical proposition    |
| Visual limit  | No word/sign box and no independent pixel-level collation   |
| Claim limit   | Anunnakū greet Ea; they are not named as healers or authors |



# Line notes and translation control

Published ORACC rendering separated from a cautious working translation

## Obv. 9-10 • divine response

Anu and Enlil rejoice over Ea. The Anunnakū then bless or greet him from their sanctuaries. The text presents a coordinated plural group, but one sign in the divine name and one in 'sanctuaries' are restored.

## Obv. 10 • working translation

“The Anunnakū, from their sanctuaries, pronounce blessings/greetings over you.” This keeps ikarrabūka as a plural finite action without inflating it into command, travel, construction, or healing.

## Obv. 11-12 • people and counsel

The people praise Ea's honored name; Ea gives counsel to the great gods. These lines strengthen the authority/knowledge setting, though part of each line is restored.

## Obv. 13 • incantation of life

Published: “Ea, because of your incantation of life, a dead man does not die!” Working: “Ea, through your life-giving incantation, the dead person does not die.” Ritual efficacy language is not a clinical report.

## Obv. 14-17 • petition

The speaker asks Ea to raise the head, name the name, make utterances heard, show favor, and grant enduring life. This is prayer language directed toward restoration and protection.

## Agency firewall

Ea is the possessor/source of the life incantation. The Anunnakū greet him. Grammar does not make the group physicians, healers, incantation authors, or technical operators.

# Authority, ritual speech, and agency

Separate subject, action, beneficiary, petition, and modern inference

## 1 • Addressed authority

Ea is praised as wise ruler of the Apsû and source of abundance, counsel, and a life incantation.



## 2 • Divine collective

The Anunnakû are the plural subject of 'bless/greet' and act from their sanctuaries.



## 3 • Human petitioner

A human speaker asks for raised head, recognized name, heard words, favor, and enduring life.



## 4 • Ritual setting

The tablet is a shu-ila prayer from Ezida at Kalhu, not a medical or engineering record.



## 5 • Evidence limit

No extraterrestrial origin, genetic intervention, healing device, or recoverable technology is named.

# Corpus result: Ea authority with strict limits

What P363581 supports—and what it does not

## Supported

- ✓ Anunnakū as a plural acting collective
- ✓ Sanctuary-based blessing/greeting of Ea
- ✓ Ea as counselor of the great gods
- ✓ Ea-linked life-incantation and protection language
- ✓ A real Neo-Assyrian ritual tablet from Ezida
- ✓ Exact-photo whole-row survival for both core clauses

## Not established

- ✗ Anunnakū as the healers or incantation authors
- ✗ Literal resurrection or clinical medicine
- ✗ Extraterrestrial identity or planet of origin
- ✗ Genetic engineering or biological intervention
- ✗ A healing device or recoverable technology
- ✗ Fresh sign-by-sign photographic collation

**Corpus relevance: a compact bridge from organized Anunnakū ritual action to Ea's counsel and life-preserving authority, without transferring Ea's verb or knowledge to the group.**