

ex. 01 · ORACC RIA0 Q004619. The distinctive five relief registers and surrounding cuneiform fields are visible.



WHAT THE PHOTO VERIFIES

Artifact identity, the opening inscription's survival above the first relief register, whole-row bands, surface condition, relief layout, and the physical setting of the selected passage.

WHAT REMAINS EDITION-GUIDED

Sign values, word division, grammar, deity identification, and English translation. Oblique perspective and distance do not support a fresh sign-by-sign collation.

DAILY ANUNNAKI TABLET REPORT

The Black Obelisk, the Anunnaku, and Divine Hierarchy

BM 118885 · CDLI P423554 · ORACC Q004619

Neo-Assyrian black limestone monument · exact photograph

CORE PASSAGES · OPENING LINES 2-3 AND 9-10

{d}a-nu LUGAL {d}i-gi-gi / u {d}a-nun-na-ki

‘Anu, king of the Igigu and Anunnaku gods’

{d}MAS qarrad / [{d}]NUN.GAL.MEŠ u {d}a-nun-na-ki

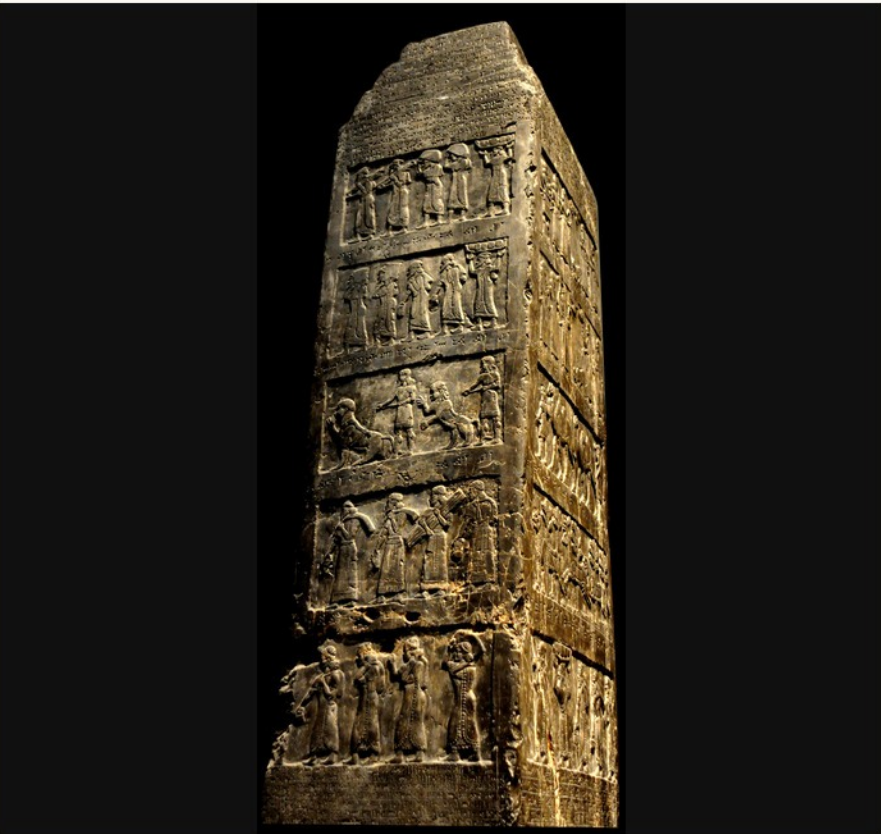
‘Ninurta, warrior of the Igigu and Anunnaku gods’

CONTROLLED RESULT

The two Anunnaku spellings are un-restored on the exact monument. Anu is their king and Ninurta their warrior inside a differentiated divine catalogue. Line 14 gives fate-decreeing and royal-legitimizing predicates to the broader ‘great gods,’ not to the Anunnaku alone. The reading is photograph-visible at whole-row level and edition-guided for signs.

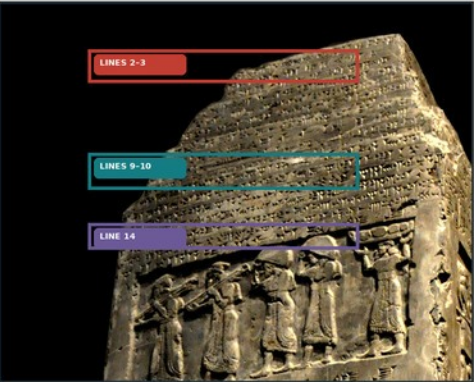
The monument, opening field, and row map

Object identity and image-to-text registration remain separate gates



P423554 · OPENING FIELD · LINES 1-14

Whole-row registration on the exact photograph; RIAo/RIMA controls reading and translation



LINES 2-3 · ANU

Anu, king of the Igigu and Anunnaku gods
Written form: d a-nun-na-ki
Preservation: the complete Anunnaku sequence is outside square brackets.

LINES 9-10 · NINURTA

Ninurta, warrior of the Igigu and Anunnaku gods
Preservation: Anunnaku and the warrior relation are un-restored; Marduk's opening and the Igigu determinative are partly restored.

LINE 14 · SCOPE LIMIT

The great gods decree destinies and magnify Shalmaneser's kingship.
This broader phrase closes the catalogue. It is not silently narrowed to 'the Anunnaku' alone.

IDENTITY CHAIN

Current CDLI metadata identifies P423554 as BM 118885 / accession 1848,1104.1, the Black Obelisk of Shalmaneser III, RIMA 3.0.102.014 exemplar 01, linked to ORACC Q004619.

PHYSICAL INSPECTION

The exact 1828×4120 photograph shows the pointed black limestone monument, most of one principal face and an adjacent side, five horizontal relief registers, and cuneiform fields above, between, and below them.

ROW REGISTRATION

The opening lines 1-14 occupy the field above the first relief. Rows 2-3, 9-10, and 14 are marked only as conservative whole-row bands counted from the top. No word-level or sign-level box is claimed.

EVIDENCE CLASS

Photograph-visible at exact-object whole-row level; ORACC/RIMA controls sign values, line division, grammar, and translation. This is not a fresh unaided sign-by-sign photographic collation.

Visible, restored, and claimed

Every proposition keeps its own scope and preservation status

LINES 2-3 • ANU

Opening field, rows 2–3 from top. Anu is ‘king of the Igigu and Anunnaku gods.’ The Anunnaku sequence is outside restoration brackets.

core hierarchy un-restored

LINES 9-10 • NINURTA

Opening field, rows 9–10. Ninurta is ‘warrior of the Igigu and Anunnaku gods.’ The Anunnaku term and warrior relation are un-restored; the Igigu determinative is restored.

mixed line; core Anunnaku clause un-restored

LINE 14 • GREAT GODS

Bottom of the opening field. ‘The great gods’ decree destinies and magnify Shalmaneser’s kingship. The line is un-restored.

broader subject; not Anunnaku alone

PHOTOGRAPHIC CLAIM

The exact photograph establishes object identity, top-field location, line survival, and conservative row bands. Distance, light, and oblique perspective limit unaided sign recognition.

row-level photograph visibility

EDITION CONTROL

ORACC RIAo Q004619 and RIMA 3 control transliteration and translation. Working translations compress the published sense but do not replace it.

high textual confidence; edition-guided

The scope matrix blocks predicate transfer

Named office, grammatical scope, restoration, and non-transfer rule



Exact P423554 top field - no parallel substituted

ANU

King of the Igigu and Anunnaku

un-restored group sequence

EA

King of the Apsu; decreer of destinies

name partly restored; office edition-controlled

SHAMASH

SHAMASH
Judge of heaven and netherworld

separate named office

MARDUK

Sage of the gods; lord of omens

opening signs partly restored

NINURTA

Warrior of the Igigu and Anunnaku

Anunnaku un-restored; Igigu determinative restored

GREAT GODS

GREAT GODS
Decree destinies; magnify kingship

broader plural, not Anunnaku-only

NON-TRANSFER: later annals remain royal/human actions.

RIAo/RIMA identifies Anu as king of the Igigu and Anunnaku and Ninurta as their warrior. The report preserves those published roles and labels its compact restatements as cautious working translation.

The catalogue assigns Ea Apsu kingship and destiny-decreeing; Shamash judges heaven and the netherworld; Marduk is sage and lord of omens; Nergal is king of battle. The collective sits within structured divine government.

The closing subject is 'the great gods.' Its fate and kingship predicates may contextualize the catalogue but are not silently narrowed into 'the Anunnaku decree destinies.'

The later campaigns, tribute scenes, commands, transfers, and image-making belong to Shalmaneser and named human actors. The opening theology legitimates kingship without making the Anunnaku agents of those acts.

No extraterrestrial identity, Nibiru, spacecraft, genetic procedure, mining project, laboratory, autonomous machine, electrical mechanism, or recoverable advanced technology appears in the selected lines.

Divine hierarchy on a public royal monument

Strong constitutional evidence—with a strict historical ceiling

MAIN TAKEAWAY	The Black Obelisk preserves two un-restored Anunnaku references in its opening divine catalogue: Anu is their king and Ninurta their warrior.
CORPUS VALUE	This adds a monumental public witness connecting named Anunnaku roles with Apsu authority, judgment, omens, warfare, destiny language, and the legitimization of Shalmaneser’s kingship.
STRONGEST SUPPORT	The source supports an organized, differentiated divine hierarchy that frames royal authority. It is more specific than an isolated group-name mention because offices and collective relations are grammatically assigned.
LIMIT	Line 14’s fate-decreeing subject is the broader ‘great gods.’ The later tribute and campaign record is royal self-presentation, not Anunnaku action. The photograph supports whole rows, not a fresh sign collation.
SITCHIN TEST	The inscription is compatible with a remembered non-human/divine order structuring civilization ideology. It does not identify that order as extraterrestrial or supply the technological claims of a modern intervention thesis.

Reproducible evidence chain

Current artifact, edition, photograph, and bibliographic controls

- Selected artifact · CDLI P423554 — <https://cdli.earth/artifacts/423554>
- Exact P423554 photograph — https://cdli.earth/dl/photo/P423554_d.jpg
- Composition/composite · CDLI P463797 — <https://cdli.earth/artifacts/463797>
- Annotated edition · ORACC RIAo Q004619 — <https://oracc.museum.upenn.edu/riao/Q004619>
- Primary-edition bibliography · RIMA 3 — <https://cdli.earth/publications/66940>

DAILY CAPABILITY IMPROVEMENT

Adds a Divine-Office Scope Matrix. Future reports store the named deity, named collective, office or epithet, grammatical scope, restoration state, exact image zone, and nontransfer rule by clause. A broad phrase such as ‘great gods who decree destinies’ can no longer be rewritten silently as ‘the Anunnaku decree destinies,’ while direct statements that Anu is their king and Ninurta their warrior remain intact.

CLASS: photograph-visible whole rows · sign reading edition-guided