

The Flood Tablet's Weeping Anunnaki: K.3375 and Gilgamesh XI 125

27 October 2026 (Europe/Istanbul) · BM K.3375 / W_K-3375 · CDLI P273210 · eBL manuscript 5 / George J₁ · Standard Babylonian Gilgamesh XI · edition-guided exact-object study

Reading classification: edition-guided; exact_line_art_or_squeeze_visible. Exact photograph for identity and preservation; exact numbered copy and current edition for the reading.

What this exact tablet actually says

In Gilgamesh Tablet XI, composition line 125, the exact Neo-Assyrian witness K.3375 preserves a complete, un-restored clause: DINGIR.DINGIR šu-ut {d}a-nun-na-ki ba-ku-u₂ it-ti-ša₂. The current Electronic Babylonian Library translation reads, “The gods, the Anunnaki, were weeping with her,”. A cautious working translation is: “The gods—those Anunnaki—were weeping with her.”

This is not a generic “Anunnaki tablet” label imposed on an unrelated object. CDLI identifies P273210 as K 03375 + Rm 0616, a British Museum clay-tablet witness to Gilgamesh XI from Nineveh. eBL identifies K.3375 as Andrew George’s manuscript J₁ and maps XI 125 to this artifact’s reverse column iii line 17.

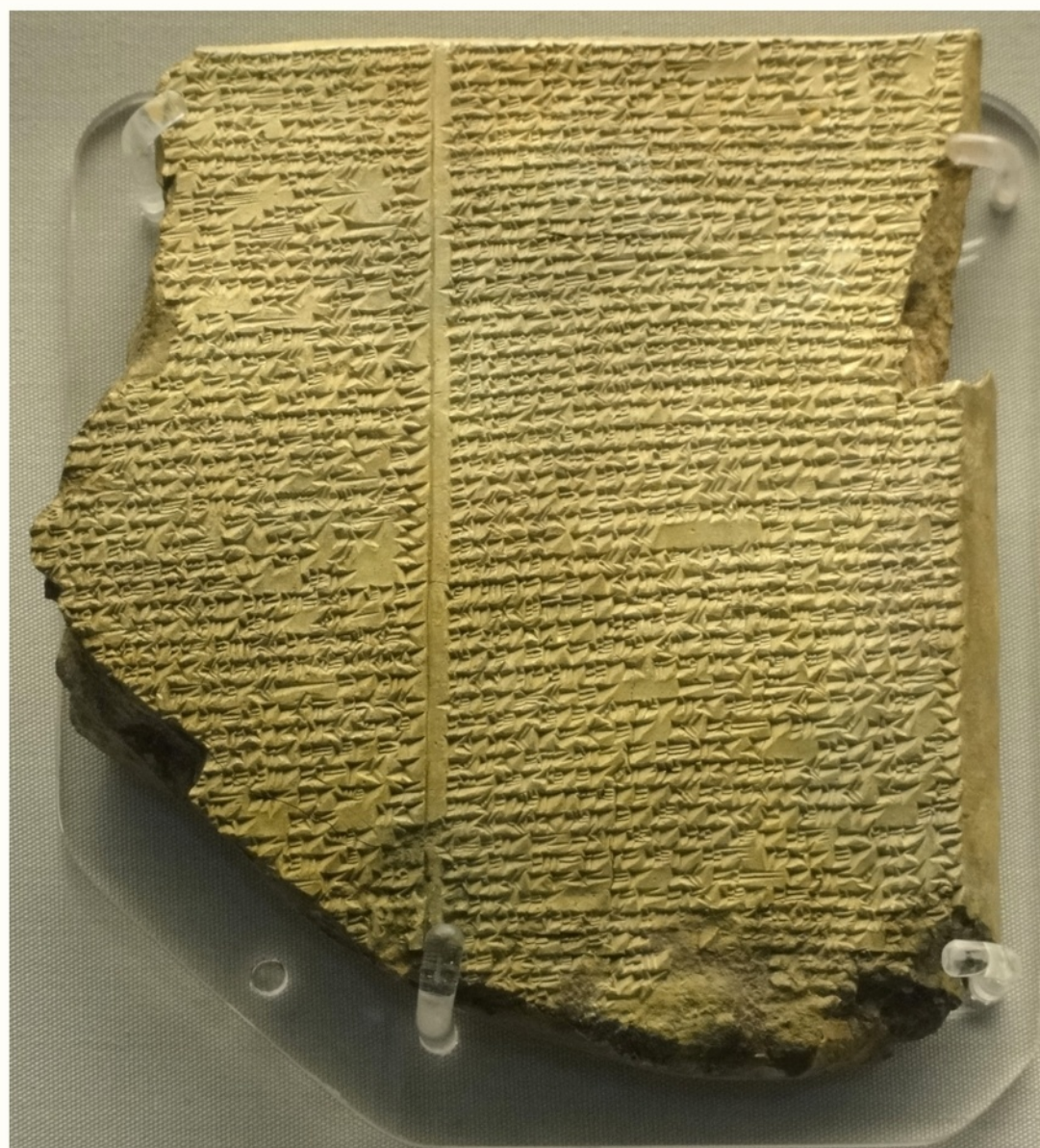
The result is edition-guided and exact-line-art visible. The exact photograph proves the physical object and its preserved writing; the exact K.3375 copy prints a continuous column-iii register and labels the selected row 125. The report does not claim an independent sign-by-sign reading from the photograph.

A real Neo-Assyrian Flood Tablet witness

The selected object is British Museum K.3375, British Museum collection ID W_K-3375, CDLI P273210. It is a Neo-Assyrian Akkadian tablet from Nineveh/Kuyunjik, not a Sumerian-language tablet and not the more famous K.2252 join used in an earlier corpus entry. Its physical dimensions are recorded by eBL as 15.24 × 13.33 × 3.17 cm.

The rights-cleared featured photograph is Fæ’s 2010 British Museum image, published under CC BY-SA 3.0. Its Commons source page explicitly names K.3375 and repeats the British Museum dimensions. A separate CDLI multi-view photograph includes front, back, edges, scale and a photographed K.3375 label. Both were opened at original resolution. The broad face shows two dense columns separated by a vertical gutter, with substantial lower and side losses but long continuous runs of writing.

These physical observations belong only to K.3375. They are not transferred from K.2252, Rm.616, or another Flood Tablet manuscript. Likewise the exact photo does not by itself establish the modern transliteration; the edition and exact copy perform that textual-control role.



Neo-Assyrian Flood Tablet witness, Nineveh. Exact photograph verifies object identity and preservation; it is not used as an independent sign-by-sign decipherment of XI 125.

Photograph: Fæ, 15 July 2010, Wikimedia Commons, CC BY-SA 3.0. Resized and labeled; this derivative remains CC BY-SA 3.0.

Exact selected artifact: British Museum K.3375 / W_K-3375 / CDLI P273210, the Neo-Assyrian Flood Tablet witness. Photograph by Fæ via Wikimedia Commons, CC BY-SA 3.0; resized and labeled. Exact photo verifies identity and preservation, not independent sign reading.

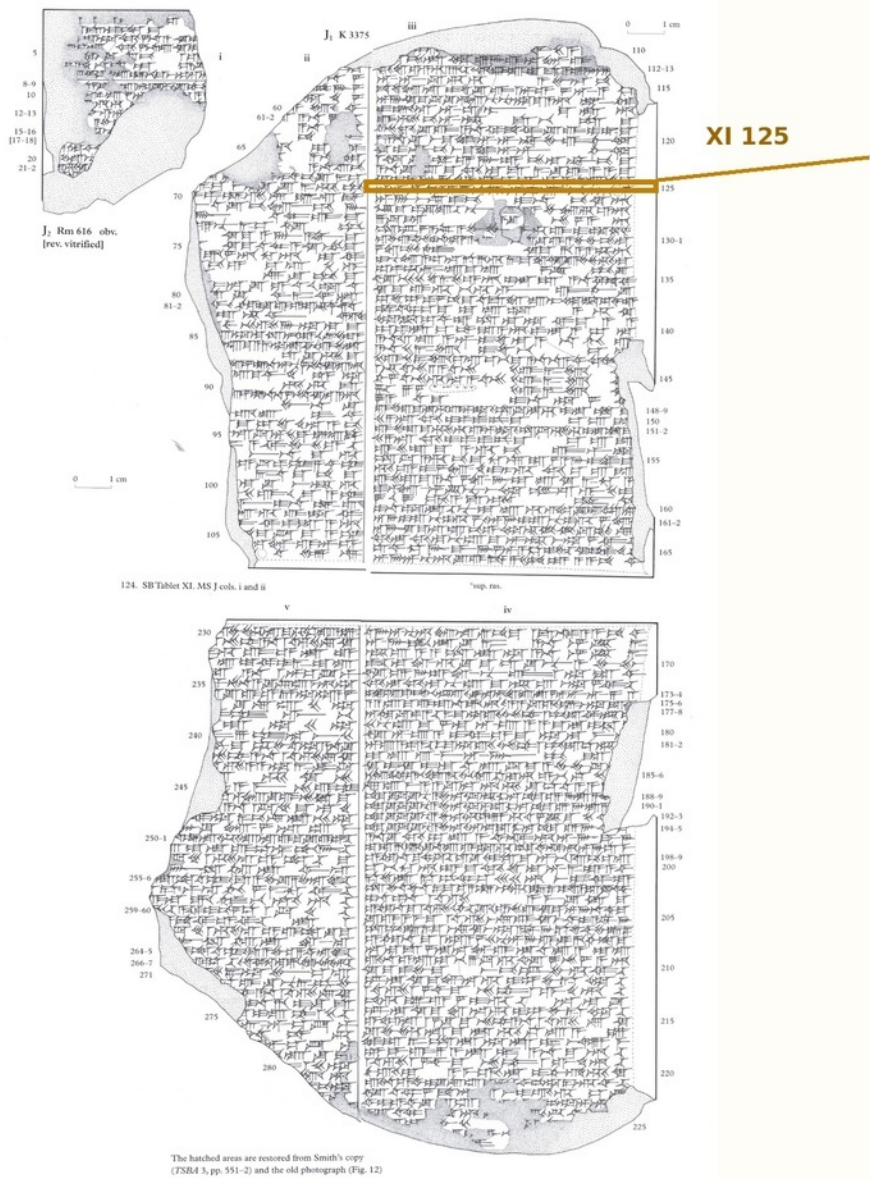
The image-to-text gate: reverse iii 17 equals XI 125

The key control is unusually strong. On the exact K.3375 copy, column iii has a continuous composition-line register: 110, 112-13, 115, 120, 125, 130-1, 135 and later values. The eBL score independently maps composition XI 125 to K.3375 manuscript 5, reverse column iii line 17. The row printed beside 125 is therefore a defensible whole-row locus for the selected clause.

The modern overlay boxes the complete row only. It does not isolate the Anunnaki word, invent a sign boundary, reconstruct a loss, or pretend that modern pixel coordinates are an ancient line number. The copy's row, the edition's witness number and the composition number are recorded separately.

K.3375's selected witness line contains no square-bracket restoration and no damage marker in the current eBL edition. That does not make the photograph independently legible. It means that the controlling witness transcription treats this complete row as preserved, while the visual claim remains edition-guided.

EXACT K.3375 COPY | COLUMN III, COMPOSITION ROW 125



Gold rectangle: complete exact-object row only. The copy itself prints 125 in the continuous column-iii register; eBL maps this to K.3375 reverse iii 17.
No word-sized or sign-sized box is claimed. Exact scholarly copy: CDLI P273210 / Andrew R. George, J₁ plates; credited analytical quotation.

Exact K.3375/J₁ scholarly copy, CDLI P273210 / Andrew R. George, credited analytical quotation. Modern gold whole-row rectangle marks the copy’s printed composition row 125, mapped by eBL to reverse iii 17. No word/sign box or parallel substitution.

Published translation, working translation, and restoration status

Published translation and cautious working translation are kept separate below. Transliteration preserves determinatives and the witness spelling. DINGIR.DINGIR is a plural divine logogram; šūt introduces or specifies the Anunnaki group; bakû is the weeping verb; ittiša means “with her.” The clause describes a collective emotional response, not an act of construction, creation, or technical operation.

The pronoun “her” is controlled by the preceding lament context. The surrounding passage names the goddess/Ishtar and Bēlet-ilī as the lamenting female divine figure. The report therefore describes the Anunnaki as weeping with her, while avoiding a stronger claim that every manuscript resolves the preceding divine naming in exactly the same way.

The conventional English word Anunnaki represents the Akkadian form in this witness. Sumerian Anuna/Anunna and Akkadian Anunnaki/Anunnakū belong to a historical Mesopotamian tradition, but this one Akkadian line is not a bilingual lexical equation and does not define the group’s membership for every period.

Image-to-text record 1

Exact image location: Exact K.3375 reverse, column iii, witness line 17; Standard Babylonian Gilgamesh XI composition line 125; exact-copy row printed beside 125.

Edition transliteration / control: DINGIR.DINGIR šu-ut {d}a-nun-na-ki ba-ku-u₂ it-ti-ša₂

Published translation: eBL: “The gods, the Anunnaki, were weeping with her,”

Cautious working translation: The gods—those Anunnaki—were weeping with her.

Photograph-visible signs: The exact photograph verifies K.3375, its reverse writing surface, dense ruled rows and preservation. No individual sign value is claimed as independently read from the photograph.

Exact-copy-visible / unbracketed sequence: The exact K.3375/J₁ copy visibly preserves and labels the complete composition row 125. The current eBL witness transcription prints the entire line without square brackets or damage marks.

Damaged signs: None marked in K.3375 iii 17 by the current eBL edition.

Restored, composite, or parallel-supplied signs: None in the selected K.3375 line. K.2252 iii 15 is broken and is excluded; no parallel supplies any selected sign.

Confidence: High for artifact identity, whole-row registration, witness mapping and edition-controlled translation; not an autonomous sign-by-sign photo collation.

Limit of visual claim: A whole-row rectangle is defensible on the exact copy. No word-sized or sign-sized box is drawn; the modern edition controls sign division and reading.

Textual evidence class: exact_line_art_or_squeeze_visible

Image-to-text record 2

Exact image location: K.3375 reverse column iii, the registered XI 116–124 band immediately above row 125; used as literary context, not as an additional fresh sign-decoding claim.

Edition transliteration / control: Context controlled by the current eBL score: divine fear, the goddess/Ishtar’s childbirth-like cry, and Bēlet-ilī’s lament precede XI 125.

Published translation: eBL XI 116 begins: “The gods curled up like dogs, lying out in the open.” The following lines develop the goddess’s lament over the destructive decision.

Cautious working translation: The divine group is shown in fear while the lamenting goddess grieves the catastrophe and the decision voiced in the assembly.

Photograph-visible signs: The exact photograph shows the relevant reverse column surface, but no contextual line is independently deciphered from pixels here.

Exact-copy-visible / unbracketed sequence: The exact copy’s continuous 115 and 120 controls orient the context band above row 125. Exact readings remain edition-controlled.

Damaged signs: Damage differs by line and witness; no contextual phrase is upgraded beyond the eBL witness record.

Restored, composite, or parallel-supplied signs: Composite and variant readings are not used to create a false K.3375 visual transcription.

Confidence: High for sequence and edition context; deliberately lower for any sign-level claim not separately tabulated.

Limit of visual claim: Context establishes narrative sequence only. The sole thesis-critical annotated row is XI 125.

Textual evidence class: edition_restored_or_composite for general context; exact_line_art_or_squeeze_visible only where K.3375 rows are explicitly mapped

Image-to-text record 3

Exact image location: K.3375 reverse column iii, rows following XI 125 through the numbered 130–1 control.

Edition transliteration / control: The current eBL score continues with divine tears and the end of the six-day, seven-night storm sequence.

Published translation: eBL continues the lament and reaches XI 130: “When the seventh day arrived,”

Cautious working translation: The gods remain in grief before the storm subsides at the seventh-day transition.

Photograph-visible signs: The exact photograph confirms that the lower continuation survives in the same column; sign values are not independently claimed.

Exact-copy-visible / unbracketed sequence: The exact copy prints the 130–1 marker beneath the selected 125 row, fixing sequence and spacing.

Damaged signs: Line-by-line damage is controlled by eBL; this contextual summary does not erase variant or damaged signs.

Restored, composite, or parallel-supplied signs: No later line is used to supply the un-restored wording of XI 125.

Confidence: High for physical sequence and general narrative transition; edition-guided for wording.

Limit of visual claim: The copy verifies relative row order. It does not convert the flood narrative into a technical or meteorological document.

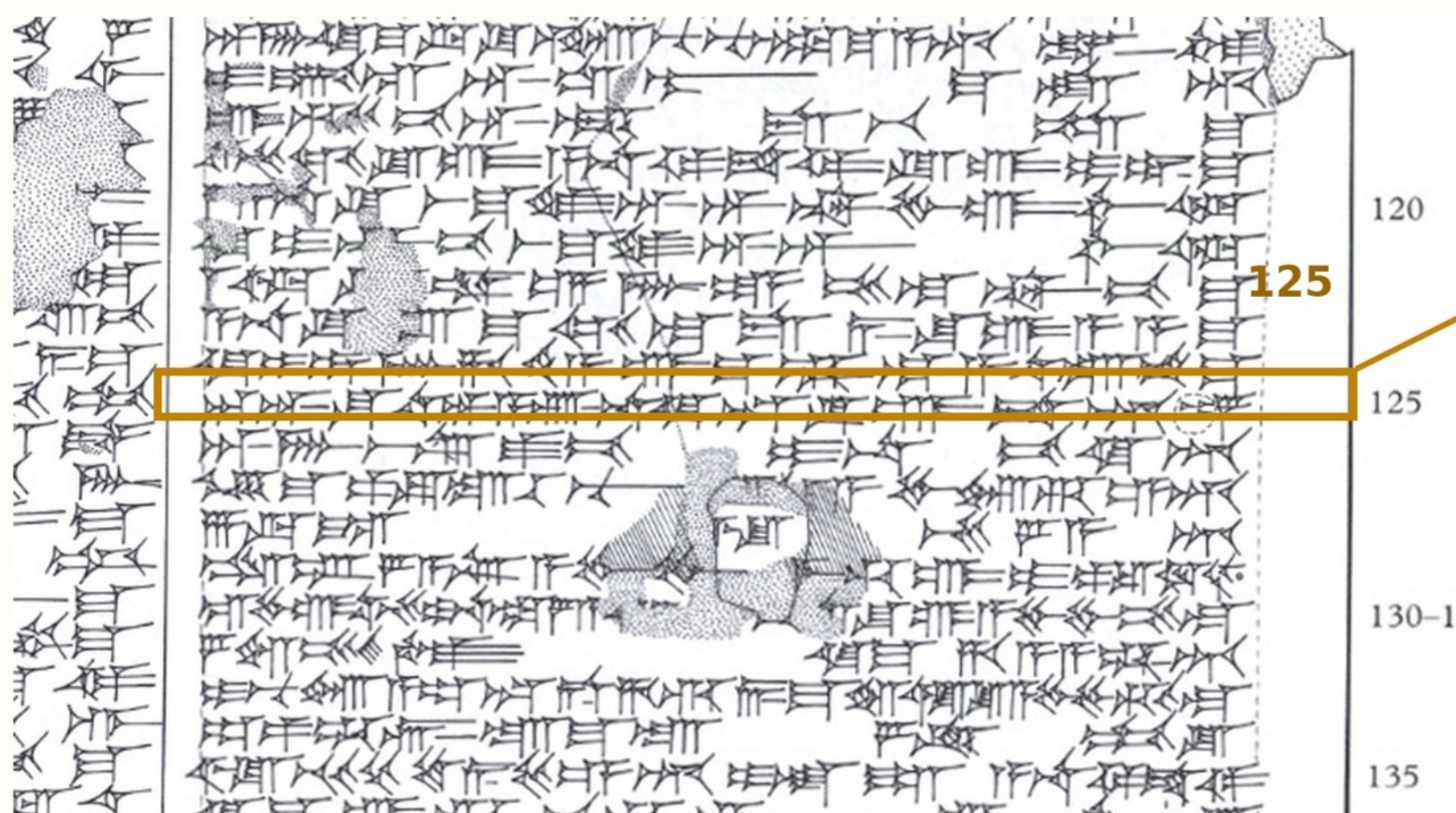
Textual evidence class: edition-guided contextual alignment

Flood context: fear, lament, and shared grief

The immediate sequence matters. XI 116 depicts the gods curled up like dogs outside. XI 117–124 develops the goddess’s childbirth-like cry and Bēlet-ilī’s lament over the disastrous decision voiced in the divine assembly. XI 125 then states that the gods—the Anunnaki—were weeping with her. The following lines keep the gods seated in tears before the storm finally subsides after six days and seven nights.

K.3375 therefore adds an ethical and emotional dimension to the corpus. The divine collective is not portrayed here as impassive. The Anunnaki participate in grief inside a catastrophe that the wider epic links to divine deliberation. That supports an organized divine-participant model, but it is not the same proposition as saying that the Anunnaki are the grammatical agents who launch or engineer the flood.

The text also resists a simplistic division between all-powerful planners and unaffected humans. Divine fear and grief coexist with mortal destruction. Literary theology can preserve a critique of divine decision-making without becoming a technical report of meteorology or machinery.

K.3375 REVERSE iii 17 | GILGAMESH XI 125**eBL K.3375 iii 17: DINGIR.DINGIR šu-ut {d}a-nun-na-ki ba-ku-u₂ it-ti-ša₂**

Complete and un-restored in this witness. Working translation: "The gods—those Anunnaki—were weeping with her."
Edition-guided; no independent photo collation.

Exact-copy close-up of K.3375 reverse iii 17 / Gilgamesh XI 125. Gold overlay marks only the complete row. The un-restored Anunnaki clause and translation remain controlled by the current eBL edition; no autonomous photograph collation is claimed.

The witness firewall: why K.3375 replaces, rather than repairs, K.2252

K.2252 is a genuine Gilgamesh XI witness, but its XI 125 line is broken in the current score and its exact-copy mapping was not adequate for this run's hard gate. It is also already the physical artifact used in the 2026-09-18 ledger entry for the distinct XI 104 torches passage. Reusing it would create both a duplicate-object problem and pressure to fill a broken line from another manuscript.

K.3375 solves those problems without synthetic merging. Its own iii 17 supplies the complete wording, and its own exact copy identifies composition row 125. K.2252 is not used to make any sign visible on K.3375. The two witnesses remain separate records whose variants can be compared but not visually substituted for one another.

This is important methodologically. A composite edition can reconstruct a composition, while an image-decoding report must still answer a narrower question: which exact object preserves which exact words, at which exact place, with what damage? Here the daily core is K.3375 alone.

What this contributes to the Anunnaki hypothesis—and what it does not

Support: one exact ancient witness explicitly names the Anunnaki as a collective divine group and gives that group a shared emotional predicate during the flood crisis. Together with earlier corpus entries on oath, decision, command, labor and survival, it strengthens the picture of an organized cast of divine participants rather than an empty decorative label.

Limit and contradiction: the selected verb is “weep,” not “build,” “descend,” “mine,” “engineer,” or “create.” The line does not identify extraterrestrials, Nibiru, spacecraft, genetic engineering, mining operations, laboratories, weather machines, or recoverable advanced technology. It does not make the Anunnaki the grammatical subject of the flood’s physical production. Any such claim would require other evidence.

The strongest responsible conclusion is narrower and more interesting: Mesopotamian flood tradition could remember the Anunnaki as morally and emotionally implicated in catastrophe. That is useful evidence for divine-group identity and role, but it is literary-theological evidence rather than direct material proof of Sitchin’s literal ancient-astronaut scenario.

Daily decoding improvement: the Parallel-Supersession Register

This run adds a Parallel-Supersession Register. When one exact witness is broken or poorly mapped but another exact witness preserves the complete un-restored clause, the workflow must not merge their words into a synthetic “visible” line. It records each manuscript’s wording, damage and row map separately, rejects the inadequate main witness, and selects the complete witness only after its own exact-object image-to-text gate passes.

Applied here, the register records K.2252 iii 15 as broken and excluded from the selected reading; K.3375 iii 17 as complete and un-restored; composition XI 125 as the shared edition locus; and the exact K.3375 row 125 as the only annotated visual claim. This prevents both duplicate-object reuse and parallel-to-object leakage.

The companion publishing improvement is to feature the separately licensed exact photograph while identifying the scholarly copy as a credited analytical quotation. Provenance, rights, line registration and sign reading remain independent fields instead of being collapsed into a single “source image” claim.

Sources, attribution, and reproducibility

Current source controls were checked on 27 October 2026 Türkiye time. CDLI and eBL returned the expected K.3375/P273210 identity and manuscript data. The British Museum webpage returned HTTP 403 and was not retried; this optional catalog miss did not weaken the independent eBL, CDLI and Commons identifier chain. No bundled JavaScript was downloaded or searched, and the proven eBL API routes were used directly.

The featured photograph is credited to Fæ and licensed CC BY-SA 3.0; the annotated derivative keeps that license and states the modification. CDLI’s exact copy is credited to P273210 and Andrew R. George’s published K.3375/J₁ plates and is used as a bounded scholarly quotation for line registration. The current eBL chapter controls witness mapping, transliteration, translation and damage status.

The public article and PDF share the same source-locked content, image-to-text register and three annotated exact-object panels. Hashes, public URLs, WordPress metadata, PDF embedded images and central corpus records are verified after publication rather than assumed from local

generation.

CDLI P273210 exact artifact entry and Gilgamesh XI witness record — <https://cdli.earth/artifacts/273210>

eBL K.3375 exact fragment metadata, IDs, dimensions, image paths and bibliography — <https://www.ebl.lmu.de/api/fragments/K.3375>

eBL Standard Babylonian Gilgamesh XI chapter and current witness score — <https://www.ebl.lmu.de/api/texts/L/1/4/chapters/SB/XI>

Exact K.3375 Flood Tablet photograph, Fæ, CC BY-SA 3.0 — https://commons.wikimedia.org/wiki/File:Library_of_Ashurbanipal_The_Flood_Tablet.jpg

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CDLI exact K.3375 multi-view photograph — <https://cdli.earth/dl/photo/P273210.jpg>

CDLI exact K.3375 scholarly copy — https://cdli.earth/dl/lineart/P273210_l.jpg