

**The Keith Stump
to
Herman L Hoeh

Memoranda**

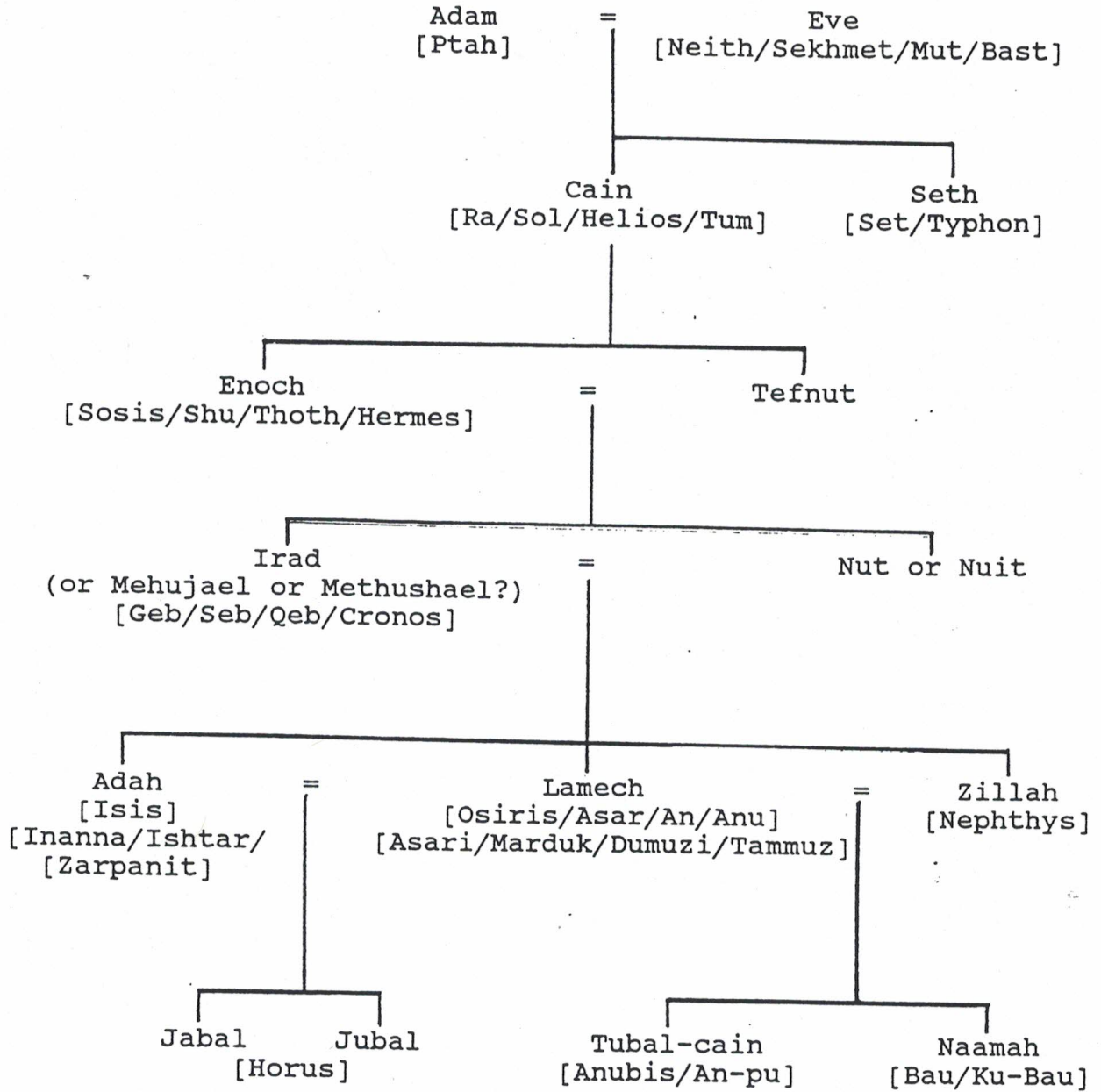
Compiled by Craig M White

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NB The package of memorandum was received February 2005. Of. I thought it would be beneficial to scan them and make them available to all and sundry. I hope that no one plagiarises them. particular interest was how the Tarshish memorandum confirmed my research (published in the book *In Search of ... the Origin of Nations* published in 2003) as did the Ku-Bau memorandum.

1987 9/11/87



--K. Stump, Nov. 1987

4/1/87

Dr. Hoeh,

I ran across some information yesterday that appears to point strongly to the goddess Neith as the ancient Egyptian equivalent of Eve:

1. Neith appears on the monuments at the side of Ptah, who almost certainly is Adam. (Ptah is "the beginning of being" and "the father of fathers.")

2. Plutarch says the name Neith means "I came from myself" -- i.e., without descent; self-originating. Eve, of course, was the only woman in history without an ancestral lineage.

3. Among Neith's titles were:

- Muth or Mut, meaning "the Mother"
- "the Giver of all Life forever"
- "the self-begotten virgin"
- "the Elder Goddess"
- "the Great Mother"

The correlation with Eve, "the mother of all living", is unmistakable. No other Egyptian goddess is accorded these supreme female titles.

Moreover, this identification of Neith with Eve further strengthens the case for identifying Ra with Cain. Neith's great shrine at Sais bears an inscription which concludes: "...the fruit I bore was Helios [Ra]." She is often called "the Cow that produced the Sun."

See Ptah = Neith
[Adam] | [Eve]
|
Ra
[Cain]

Further: other inscriptions label Neith as "the mother of Helios [Ra], her first-born" -- as Cain was Eve's firstborn. (Ra is also called Ptah's firstborn. In the Dynasties of the gods, Ra succeeds Ptah.)

Neith, by the way, is apparently one and the same with Sekhmet [Sekhet] and Bast [Pasht or Pecht]. (Champollion considered Bast a representation of Neith. Rawlinson identified lion-headed Sekhmet with lion-headed Bast.) These goddesses are all described as "the beloved of Ptah" and as "the Mother", and possess numerous other nearly identical attributes. Neith,

Sekhmet and Bast are simply different names for the same "Great Mother" -- Eve.

Also, Tum (or Nefertum) is called the son of Sekhmet. Tum is the setting sun -- a form of Ra or Helios. Tum wears a wig with lappets like Ra, carries the ankh and sceptre like Ra, has the long pendent cord ending in a tassel like Ra, his color is red like Ra (red like the Sun's disk). Tum is clearly another name for Ra, and is undoubtedly Cain, the first-born son of Neith or Sekhmet (the "Great Mother") and Ptah (the "Father of Fathers").

Keith

11/5/87

Dr. Hoeh,

While mulling over the matter of Queen Ku-Bau, it occurred to me that beyond the requirements of chronology there exists an additional piece of evidence suggesting that she was, in fact, Naamah -- the wife of Noah, by Jewish tradition.

The Sumerian goddess Bau was dog-headed. The dog was her emblem. According to Thorkild Jacobsen (Toward the Image of Tammuz and Other Essays, Harvard, 1970), "Bau seems originally to have been goddess of the dog and her name, Bau, to have constituted an imitation of the dog's bark, as English 'bowwow'."

Further, Bau was the daughter of An or Anu, the Sumerian god of heaven. (In Sumerian the word an means "heaven" or "sky".)

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An (Anu)
|
|
Bau
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An was pictured as a jackal. It comes as no surprise, then, that his daughter Bau was a dog-headed goddess. (Alexander Heidel says in The Babylonian Genesis [1965], "...the departed spirits of Enlil and Anu were pictured as the wild ass and the jackal respectively.")

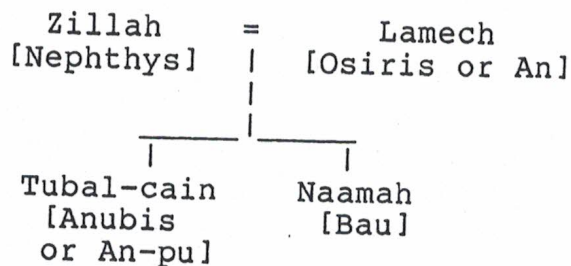
In Egypt, there also existed a god called An. His more common name was Osiris. According to Wallis Budge, Osiris is sometimes known as An. Budge notes that in a hymn to Osiris, he is called "the god An of millions of years...."

A legend preserved by Plutarch (De Iside et Osiride) makes Osiris' wife Nephthys the mother of An-pu or Anubis -- the dog god (jackal-headed). Blending the Sumerian and Egyptian information, we have:

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Nephthys = Osiris or An
|
├───┬───
|   |   |
|   |   |
Anubis   Bau
(An-pu)
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Both Anubis (An-pu) and his sister Bau are dog-headed. It fits together nicely.

In a note to you earlier this year, I presented reasons for believing that Osiris was none other than Lamech, who usurped the attributes of Ra (Cain) and succeeded him. I also pointed up linguistic evidence suggesting that Osiris' wives Isis and Nephthys were none other than Adah and Zillah, respectively. Superimposing that information on the above, we arrive at the following composite:



Thus it appears that Naamah herself may well have been the pre-Flood "goddess" Bau, called "Ku-Bau" (of uncertain meaning) after the Flood. Bau was also called Gula (Great, Mighty), a name applied to goddesses of the "great mother" class. As the eldest woman of post-Flood times, Ku-Bau would certainly have qualified as a "great mother." And the fact that Ku-Bau "subdued the land" would also have qualified her for the title "Mighty." (Some Jewish doctors say of Naamah that "the whole world wandered after her.")

(Note: An-pu or Anubis "guarded the river of fire" -- possibly a veiled reference to the forge of Tubal-cain, the smith.)

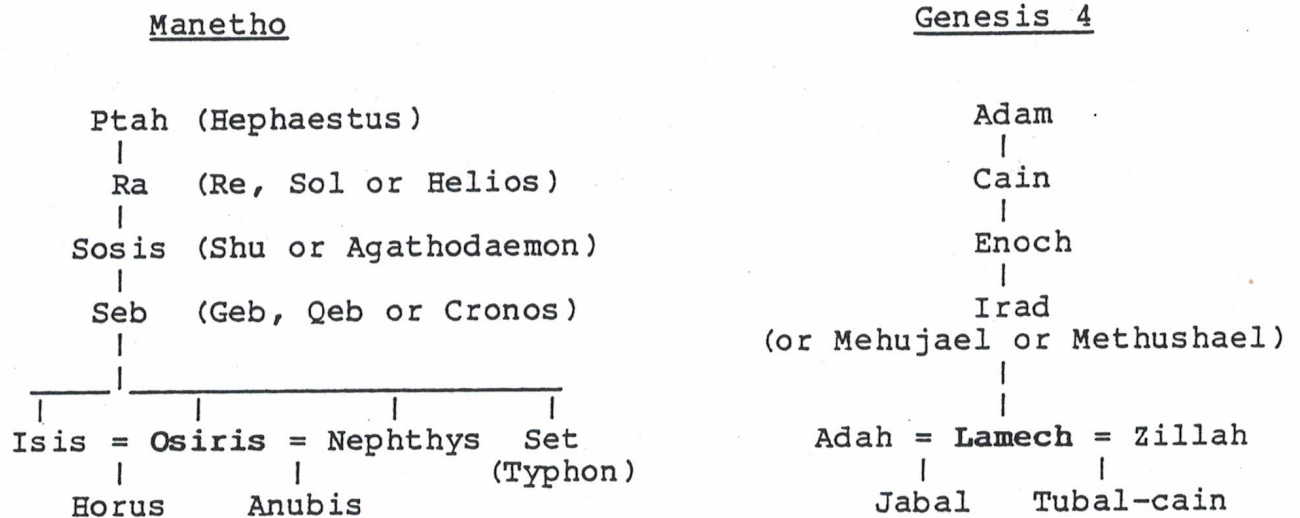
Finally, Bau was married to Ninurta or Pabilsag, the god of thunder and rainstorms of the spring. His earliest form was that of a black thundercloud. Could we have Noah here? Ninurta was also the power in floods. Ninurta's earliest name was Imdugud, which means Rain Cloud.

Here is the material you
asked for. - Keith

March 5, 1987

Dr. Hoeh,

Last evening I spent some time going through Wallis Budge's translation of the Papyrus of Ani ("Book of the Dead"), with an eye towards spotting similarities between the stories of the Egyptian gods and the account of Genesis 4. I began by placing the names from Manetho's list of Pre-dynastic "gods" side-by-side with the genealogy of Genesis 4, supposing, for the sake of argument, that parallel names are synonymous, thus:



As it turns out, there are, indeed, numerous interesting "coincidences" of personal histories, character traits, meanings of names, etc., between the parallels suggested above. Here are a few of them:

1. Ptah [Adam?] is described as "the beginning of being" and "the father of fathers" -- apt descriptions of Adam. Ptah's wife Sekhmet may be Eve. (According to Herodotus, Ptah's temple in Memphis was founded by Menes.)

[Note: The gods Thoth and Khnemu could be interpretations of God the Father and the Logos, respectively. Thoth (not the later Thoth, who is identified with Shu or Sosis) is described as "the divine intelligence," "the god of right and truth," and the one who "ordered" the work of Creation. By contrast, Khnemu is described as the one who "carried out" the work of Creation. He is called "the builder of men," "the maker of things which are," and "the creator of what shall be." The name Khnemu means "to mould" or "to model." Interestingly, on a bas-relief at Philae we find Khnemu seated at a potter's table upon which stands a human being whom he has just fashioned!!

2. Ra [Cain?] is called the son of Ptah. Ra was regarded as the visible emblem of the god of this earth. Is this a reference to the "way of Cain" reflecting Satan's way on earth? Or, might the occasional references to Ra himself as the god of this earth (as well as the sun god) stem from the fact that Cain wandered extensively over the earth? Also -- might the legend which tells how Ra was nearly killed by the bite of a snake be a symbolic allusion to the fact that Cain was "infected" (spiritually) by the "venom" of the great serpent, Satan?

3. Shu or Sosis [Enoch?] was the firstborn son of Ra (as Enoch was the firstborn of Cain). Wallis Budge notes that there were two gods called Thoth: the earlier Thoth -- the previously mentioned "divine intelligence" -- and a later Thoth who was a form of Shu. This Thoth -- Shu -- is sometimes pictured in the monuments and papyri holding an ink jar, or writing-reeds. He is thus identified with Hermes, the Greek god of learning and inventor of writing. The Arab traveller and chronicler Ibn Batuta identified the biblical Enoch with Hermes Trismegistos, reputed author of powerful magical books. This lends support to the identification of Shu or Thoth with Enoch. Thoth was held to be the representative of Ra on earth (Enoch representing and perpetuating the way of his father Cain?). The name "Enoch" signifies dedicated or initiated [in sacred things].

4. Seb [Irak, Mehujael or Methushael?] was the son (or possibly the grandson or great-grandson?) of Shu [Enoch], and the father of Osiris by Nut.

5. Osiris [Lamech?] was the son of Seb. Osiris was the husband of his sister Isis [Adah?]. He also had a son (Anubis) by his sister Nephthys [Zillah?]. Could this be the story of Lamech and his two wives? Osiris [Lamech] usurped the attributes of Ra [Cain] and succeeded him as king on earth. (A Jewish tradition says Lamech killed Cain.) Josephus says Lamech was "skillful in matters of divine revelation," as was Osiris. It might be useful to analyze Lamech's brief speech to his wives (Gen. 4:23-24) for possible connections with the story of Osiris. Might it have something to do with the adversarial relationship between the family of Osiris [Lamech] and that of Set [Seth]? See below under "Set."

6. Isis [Adah?] was the sister-wife of Osiris [Lamech]. One meaning of "Adah" is ornament or beauty. Isis is called "mistress of charms or enchantments." An alternate meaning of Adah is said to be "dawn." Egyptian inscriptions call Isis the deity of the dawn.

7. Nephthys [Zillah?] had (according to Plutarch) a son named Anubis by Osiris [Lamech]. "Zillah" means shadow. As a nature goddess, Nephthys represents the day before sunrise or after sunset, but no portion of the night. This may be a tie-in with her name "shadow." Nephthys [Zillah] is described as the close companion of Isis [Adah] in all her troubles.

8. Horus (Osiris' weakly son by Isis) and Anubis (Osiris' son by Nephthys) might be found among the sons of Lamech by Adah and Zillah: Jabal, Jubal, Tubal-cain and their brothers. (Josephus says that Lamech had 77 children by his two wives.) If Isis was Adah, as suggested above, then Horus would be her son Jabal or Jubal. Tubal-cain, on the other hand, was the son of Zillah [Nephthys]. This would make sense in view of the fact that Tubal-cain, the smith, was anything but "weakly" (as Horus is described). Josephus says Tubal-cain "exceeded all men in strength, and was very expert and famous in martial performances." The musician Jubal, with his lyre and pipes, would better fit the role of Horus. Lyres were known in Egypt from the earliest times.

[Note: Supposing that Horus overcame his weakness, one might yet identify him with Tubal-cain, in view of the apparent etymological connection between the names "Tubal-cain" and "Vulcan" or "Vulcain" [omit the Tu and turn the b to v, a change frequently made among the Hebrews, Greeks and Romans]. Also, the smith Vulcan or Vulcain was lame, as was Horus. (In identifying Horus with Tubal-cain, we would have to overlook the possibly garbled transmission of the details of his maternity, as he was the son of Zillah, not Adah.)]

9. Set (often called Seth or Typhon) could be Adam's son Seth, in view of Set's adversary relationship with the family of Osiris [Lamech]. Seth is called the murderer of Osiris [Lamech]. Though Set or Seth was later represented as the "Evil One," Wallis Budge notes that in the earliest records, Set was a kind and benevolent god. Though Set is called the brother of Isis and Osiris, such familial relationships were often merely later inventions of the priests. It might be significant that, in Genesis 4, Seth is introduced at the very end of the chapter (verse 25), immediately after the account of Lamech [Osiris] and his wives.

10. The traditional connection of Lamech's [Osiris'] daughter Naamah with the family of Noah could explain the survival and post-Flood perpetuation of early Egyptian language and culture.

The above are just a few quick observations based on an hour's reading. They are certainly not meant to be taken as conclusions stemming from in-depth research. If you would like me to look more deeply into any of these points, just let me know.

Keith

1987 Jim Surr

Dr. Hoeh,

The following information is probably familiar to you, but there may be a few points of interest...

While scanning the shelves of TV's research library, I came across The Gods of the Egyptians by E.A. Wallis Budge. While paging through it, my eyes fell on this hieroglyph: It had not previously occurred to me to inquire of the original Egyptian name of the deity the Greeks called Osiris.



Asar

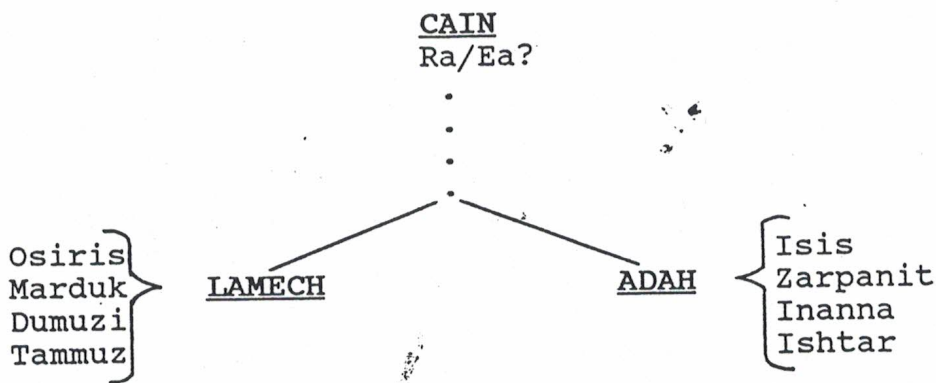
Osiris

The Egyptian Asar recalls the Sumerian Asari, the earliest known name of Marduk (the biblical Merodach). I had long ago seen the name Asari mentioned as an appellation of Marduk in Norton's Handbook of Assyriology, but I didn't realize the significance at the time.

This presents the possibility that Osiris (Asar) and Marduk (Asari) were one and the same person.

Asari or Marduk is called the son of Ea (Enki) of Eridu. The consort of Marduk was Zarpanit. Marduk is further identified with Dumuzi (Tammuz) the Shepherd (not to be confused with the later Tammuz of Uruk I). Dumuzi was the brother and husband of Inanna (Ishtar), a daughter of Ea.

If (as I proposed in a memo to you last year) Osiris is Lamech and Isis is Adah, then Tammuz and Ishtar may also be Lamech and Adah. And since Eridu (the biblical Enoch of Genesis 4:17) was founded by Cain (whom I have suggested is the Egyptian Ra), possibly Cain should also be identified with Ea. (I haven't focused on Sumerian mythology sufficiently to make a judgment on that point. Ea may have been a descendant of Cain, possibly Enoch or Methushael?)



Interestingly, Zarpanit was called "the silver-gleaming

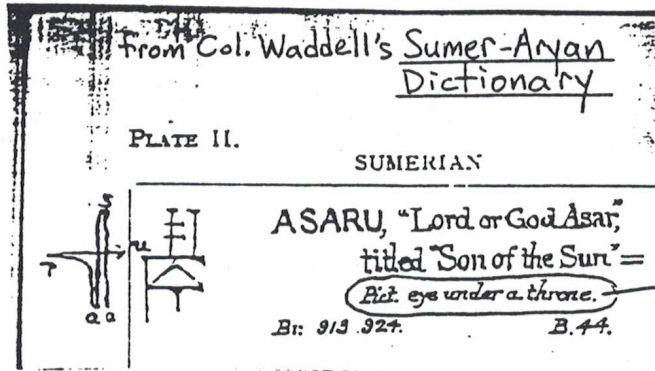


one." Isis was symbolized by the [silvery] moon. This resemblance may add support to the above.

The striking similarity between the Egyptian Asar and the Sumerian Asari may be a tangible illustration of the enormous influence wielded by members of Cain's family in widely separated parts of the pre-Flood world.

Keith

P.S.



Very similar to the Egyptian hieroglyph!

To: Dr. Hoeh

Editorial

June 19, 1987

From: Keith Stump

Subject: Ethiopian Chronology

A few observations regarding the implications of the Ethiopian material you gave me yesterday:

Obviously Makeda (reigned 1013-982) -- whose death occurred 14 years before Solomon's reign even began -- plays no part in the story of Solomon and the Queen of Sheba. And just as clearly, Menelik I -- whose reign began in 982, 14 years before Solomon's -- could not have been Solomon's son as Ethiopian tradition claims. Menelik died in 957 -- the year of the dedication of Solomon's Temple. The Queen of Sheba's visit to Jerusalem occurred, of course, after the Temple's dedication.

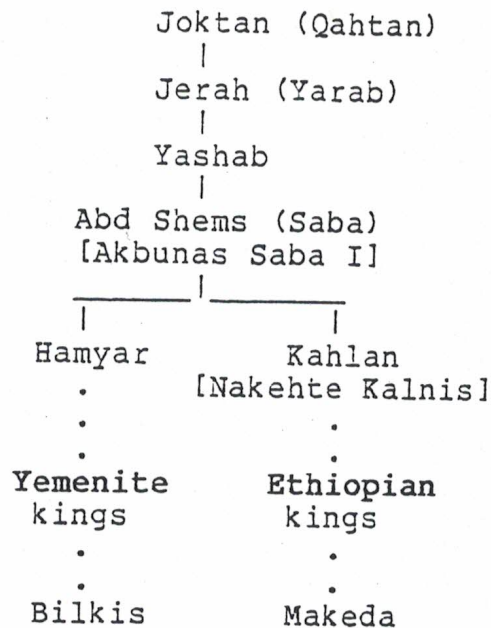
These chronological realities cast considerable doubt on any Solomonic blood in the Ethiopian royal line, and lend strong support to the Arab/Muslim tradition that Solomon did not father a son by the Queen of Sheba. The Biblical account, of course, says nothing about a son having resulted from their meeting. Nor does the Koran, which presents a version of the story (Sura 27).

The Arabs locate the kingdom of Sheba (Saba) not in Ethiopia but in the Yemen, with its capital at Marib (Sura 34). To them, the queen is Bilkis (Belkis, Balkis), of the House of Qahtan (Joktan). They strongly reject the identification of the Queen of Sheba with the Ethiopian Queen Makeda.

In Arabic, yameen (or yaman) means "south" [or "right hand", when facing eastward]. Muslim scholars point to Jesus' statement regarding the "queen of the south" (Mat. 12:42) as corroboration of their view that Sheba is Yemen.

The Muslim tradition places Bilkis in the dynastic lists of southern Arabia (see Zamakhshari, et al.). Muslims consider her a descendant of Hamyar, a son of Joktan's great-grandson Abd Shems (surnamed Saba). Hamyar was the ancestor of the Yemenite kings; Hamyar's brother Kahlan (or Cahlan) sat on the Ethiopian throne as Nakehte Kalnis.

Thus, Bilkis is probably to be found in the family of the 10th century B.C. Yemenite king Dhu'l Manar Abrahah, son of king Assaab (see the list of Yemenite kings preserved by Hamza Ibn-al-Hasan of Isfahan). [Interestingly, one old Ethiopian tradition holds that the Queen of Sheba was called Azeb, a name which could have some connection with the Yemenite king Assaab -- in which case this Ethiopian tradition is quite damaging to their case for Makeda!! In diagram form:



The Ethiopians, on the other hand, believe that Sheba was located on their side of the Red Sea, within the boundaries of old Axum. Their chronicle Kebra Negast ("Glory of Kings") identifies the Queen of Sheba with their Queen Makeda, and claims she was the mother of Menelik I by Solomon. This Solomonic genealogy, however, was not generally accepted as valid until A.D. 1270. The standard edition of the Kebra Negast dates from the 14th century. (In Ethiopia, the Kebra Negast is held to be a translation of a document found before A.D. 325 in Constantinople -- still a relatively late date. Wallis Budge believed the earliest written form of the work dated from about the 6th century A.D.)

In short, the Ethiopian legend does not have antiquity on its side, and your Ethiopian chronology now appears to put the last nail in the coffin. Arab historians would hail the chronology as corroboration of what they've been saying all along!

Here is an interesting account in this regard. In 1842, the French author Gerard de Nerval (1808-1855) travelled to Egypt, Syria, Lebanon and Turkey, the result being one of his best works, a travelogue called Voyage en Orient ("Journey to the East"). The work examines ancient folk mythology and religion of the East.

While in Istanbul during Ramadan, De Nerval heard a renowned professional storyteller, a Shiite, narrate (over the better part of two weeks) the story of Soliman ibn Daoud and the Queen of Sheba. In accordance with the general Muslim belief, the storyteller denied any carnal liaison between the two sovereigns,

and said that the queen had come from Yemen and was a direct descendant of Saba, Qahtan and Abir (Eber). In fact -- possibly to cast further insult on the Ethiopian tradition -- the storyteller attributed the queen's pregnancy to a Gentile workman, one of Solomon artisans who had been given to him by the king of Tyre!

The audience that night included an Abyssinian merchant, who took violent exception to this denial of his king's Solomonic bloodline. De Nerval describes what ensued:

During the pause which followed, there were heated arguments among the audience. Some denied the truth of the tradition elaborated by the storyteller; they claimed that the queen of Saba did in fact beget a son from Soliman and nobody else. Owing to his religious convictions, the Abyssinian, above all, was highly offended at the assumption that his sovereigns were nothing but the descendants of a workman.

'You lied!' he shouted to the storyteller. 'The first of our Abyssinian kings was called Menilek, and he was definitely the son of Soliman and Belkiss-Makeda. One of his descendants still reigns over us at Gondar.'

'Brother,' a Persian said to him, 'let us listen quietly until the end, otherwise you'll get thrown out again as you were the other night. From our point of view, this legend is orthodox, and if your little Father John of Abyssinia claims to be an offspring of Soliman, well, we shall concede that it is thanks to some black Ethiopian girl, and not to queen Balkis, whose colour was the same as ours.'

The Abyssinian spluttered with fury, but the proprietor managed to restrain him from further assertions.

Johannes III
(1841-42)

I thought you might find this of interest in view of the implications of your chronology.

Keith

P.S. On another subject: Given the fact of a 33-year reign for Protawos (Number XXI on the Agdazyan Dynasty list), there can be no doubt but that he was the father of the princess Tharbis, who married Moses (Josephus, Antiquities II,x,2). Protawos reigned 1514-1481, and was thus a contemporary of Hatshepsut (reigned 1503-1483). (Protawos' predecessor, Mandes, died in 1514, when Moses was but 9 years old, a bit too young to lead an Egyptian army!)

Interoffice

AC 10483

To:

Dr. Hoeh

DEPT

Editorial

Jan. 5, 1988

From:

Keith Stump

DEPT

Subject:

Japan & Tarshish

In following up on our brief conversation last week regarding Japanese origins, I came across the information summarized below. You have probably already encountered this material, but it was new to me. In any case, here it is:

The Nihongi speaks of a three-legged crow called the Yata-garasu (equivalent to the Chinese Yang-wu or Sun Crow). This supernatural bird reputedly led Jimmu Tenno, first emperor of Japan, in his migrations. Here it is, as represented in W.G. Aston's 1896 translation of the Nihongi:



In searching for similar symbols outside of China and Japan, I found only one area where corresponding images were anciently employed -- the region of Lycia and Pamphylia in southern Asia Minor. Though not in precisely the same form as the Japanese representation, the images are clearly that of a bird with three legs. To illustrate, here are two coins of Aspendus, an ancient city of Pamphylia. They are reproduced from page 181 of The Migration of Symbols (1894) by Count Goblet D'Alviella:



The design called the triskelion (Greek, "three legs") -- consisting of three curved branches or three bent legs or arms radiating from a center on a solar face -- is found throughout the ancient Greek world (Javan). It is clearly a symbol associated with Javan. It is seen here, for example, on a Greek shield:



But the only place where the three legs are associated with a bird is in Lycia and Pamphylia. As you know, Lycia and Pamphylia are coastal regions in the south of Asia Minor, just west of Cilicia. Cilician immigrants settled in Pamphylia and Lycia. Herodotus says that Lycia, Pamphylia and Cilicia were military allies. As Josephus mentions, the Cilicians were descendants of Javan's son Tarshish. ("Tharsus [Tarshish] gave name to the Tharsians; for so was Cilicia of old called.")

The fact that the 3 legged symbol is associated with a bird only in this region inhabited by Tarshish lends strong support to the Spanish tradition that Japan is the "Tarshish of the Orient."

(Also, scholars unanimously agree that the triskelion is a sun symbol. The Nihongi states that the Yata-garasu lives in the sun. The bird standing by the triskelion [sun] in the above-pictured coin of Aspendus conveys that very idea.)

Now some speculation: Jimmu Tenno -- of the line of Tarshish? -- may have had the triskelion/bird image on his banner as a "coat of arms" of the house of Tarshish. As was often done during royal travels, such a banner might have been carried before his train -- "leading the way," as the Yata-garasu was said to have done.

It is quite conceivable that a banner depicting a bird standing next to three legs (as seen on the coins of Aspendus) might have been remembered in later tradition as a bird with three legs.

On a related matter: The Nihongi says that Jimmu Tenno was a descendant of a man named Ninigi. This Ninigi is commonly referred to in Japanese mythology as "the Celestial Grandson" or "Heavenly Grandchild," as he was the grandson of the revered Amaterasu, the Sun Goddess.

Since Javan was a grandson of Noah, this Ninigi could have been Javan -- and his grandmother Amaterasu the wife of Noah (Naamah). Moreover, the Nihongi says that Ninigi had four sons -- just as Javan had four sons. From one of those four sons (Tarshish?) ultimately sprang Jimmu Tenno.

Further, the Nihongi says that Amaterasu (Naamah?) was the daughter of the god Izanagi. Izanagi and his sister-wife Izanami were "the seventh generation of brother and sister gods to appear after heaven and earth separated out of chaos." If we take this statement at face value, a possible biblical tie-in immediately presents itself.

In the Bible, the seventh generation following Creation was that of Lamech and his wife Zillah, the parents of Naamah. This suggests that the triad Izanagi-Izanami-Amaterasu may be the Japanese version of Lamech-Zillah-Naamah of Genesis 4.

(continued)

Aside from this "coincidence" of the 7th generation, a chronological consideration adds further support:

The Nihongi states that over 1,792,470 years transpired from the time of Ninigi (Javan?) to the time of Jimmu Tenno (c. 667 B.C.). ("From the date when our Heavenly Ancestor [Ninigi] descended until now is over 1,792,470 years," Jimmu declares to his people in 667 B.C., according to the chronology of Book III of the Nihongi.) Such a figure is, of course, preposterous if actual years are intended. The insertion of such a figure, as Dr. Aston suggests, was undoubtedly in imitation of the great number of years ascribed to the reigns of the early Chinese monarchs.

But how might such a precise figure have been arrived at? Japanese calendar-makers recognized a 1,260-year cycle. (The Japanese find significance, for example, in the fact that there were 1,260 years from the foundation of the Japanese Empire by Jimmu Tenno in 660 B.C. to the height of the reign of the great Empress Suiko Tenno in A.D. 601.)

It occurred to me that the chroniclers of the Nihongi might have chosen 1,260 as the multiplier by which to inflate the true number of years. Were this the case, the actual number of years would have been 1,423 [1,792,470 years divided by 1,260]. Adding 1,423 years to 667 B.C., we arrive at 2090 B.C. -- a date certainly falling within the lifetime of Javan (Ninigi).

The above considerations would seem to point to a definite role for Tarshish in the makeup of the Japanese nation. A close look at the complicated genealogies presented in the Nihongi and the Kojiki might reveal further tie-ins with early post-Flood biblical history. Your comments would be appreciated.

Keith

Interoffice

AC 1048-3

May 13, 1987

To: Dr. Hoeh
Keith Stump

DEPT.

DATE

From: Oesterreichische Chronik:

DEPT.

Subject: Is "Count Sattan" the Sakkanak of Ashur?

Re: the Austrian Chronicle -- I have wondered who "the Assyrian Count Sattan of Aligemorum" might have been. Here are some thoughts:

Abraham was born in 1972 B.C., during the reign of Shulgi (original reading = Dungi) of Ur III. During the latter part of Shulgi's reign, the Assyrians were brought completely under the domination of Ur. (The subservience of the Assyrians to Ur is dated from the 43rd year of Shulgi.) Thereafter, Assyria was tributary to Ur until that city's fall to the Elamites in 1900.

During the latter years of Shulgi's reign and during the reign of Shulgi's son Pur-Sin [Bur Sin], a viceroy named Zariqu [Zariku] governed in the city of Ashur. (All authorities agree that the city governors of Ashur were first compelled to submit the rule of Ur in the time of Shulgi.) Zariqu, a Semite, had previously held the governorship of Susa.

In an inscription found on the temple of Belti-ekallim in Ashur, Zariqu is called the sakkanaku [governor] of the city of A-usar [Ashur]. (See Early History of Assyria to 1000 B.C. by Sidney Smith, 1928; page 131.) The title is also seen with the spellings sakkanaku, shakkanaku and Sakkanak.

Possibly "Sattan" is an approximation of "sakkan", in which case "Count Sattan" may have been Zariqu -- Sakkanak -- himself, or a successor to his title of sakkanaku in Ashur.

The Cambridge Ancient History describes Zariku as "king of Assyria, tributary to Sumer", and lists him as a contemporary of Naplanum of Larsa and Ishbi-Erra of Isin, which fits the Abrahamic time frame nicely.

Also -- a wild guess! -- could "Aligemorum" be a corruption of "Imgur-Enlil", an Assyrian city between Nineveh and Ashur?

Keith