

LARGE NUMBERS IN ASIAN CHRONOLOGY

DECRYPTED

Emilio Spedicato

University of Bergamo, Italy
emilio@unibg.it

Dedicated to

Alexandra David Néel,
whose book on Nepal provided the final clue

Abstract

In ancient texts or traditions very large year numbers appear in the description of certain events or periods in human memory. Such numbers can hardly be taken at face value, hence usually they are considered as literary artefacts or having only a symbolic value. Here we consider large numbers of this type appearing in Asian traditions. We propose that such numbers were encrypted by an astronomically based factor, the same one for all of them. The decrypted values are acceptable and are coherent among themselves. We consider numbers from Babylonian, Japanese, Nepalese, Singalese traditions, and additionally the Indian Yugas, which seem to provide the most ancient reference to events in human memory.

1. Introduction

In several ancient sources we find dating of ancient events, including the lengths of periods called “ages” or “Suns”, that are expressed in years by numbers that lie typically between some hundred thousands and some millions. Such large numbers

are hardly believable at face value. They reach well before the Paleolithic, they may even reach before the advent of *homo sapiens*, presently estimated to be about 150.000-200.000 years ago, from the analysis of genetic material, of blood composition etc, developed essentially by the Stanford-Pavia school of Luigi Cavalli Sforza. Such numbers may extend even over a few Ice Ages, requiring therefore a memory power difficult to believe. Hence in dealing with them the following positions have been taken:

- they are just fantasy
- they are not really given in years but in some other units, certainly not the monthly unit used by many to reduce the 9000 years before Solon time given by Plato for the time of the Atlantis catastrophe, to some 800 years (thus ignoring the statement by the Egyptian priest that Atlantis event took place long before the Deucalion flood). We too here will reduce the considered large numbers by unveiling an encrypting factor that has been used consistently from Babylonia to Japan, India, Ceylon and Nepal.

We consider large numbers from the following sources

A – the Babylonian history of Berossus, a Babylonian priests at the time of Alexander the Great, whose fragments survived via Solinus (also called Alexander Polyhistor) and Syncellus; the relevant numbers were rediscovered in the Nippur library and first published in 1906. Also we consider a large Chaldaean number appearing in Ipparchos.

B - the Japanese treatise on the history of the emperors from their beginning circa 600 BC to circa 600 AD, called Nihonji

C - the Nepalese tradition on their origin, as recorded by Alexandra David Néel

D – the Singalese annals started circa 500 BC, after Ceylon was conquered by the Singalese people coming from NW India

E – the ancient Indian texts giving the length of four ages, called *Yugas*, appearing in two differently dated sets, but related to each other also by an astronomical factor.

The above list of large numbers is certainly not complete. We suspect that other large numbers exist e, g. in the giant Manas epic of 6 million verses, yet to be published and to be translated from Kirghisian, or in the full set of Puraṇas, some two million verses, most of which are still only transmitted orally. So unveiling other large numbers and interpreting them with the criterion given here will provide, if congruent results should appear, a validation test. In a companion paper we consider large numbers in Mesoamerican traditions, given however in days, whose transformation to

years is not a trivial achievement. In that paper we propose an explanation of why the Mayan long computation begins around year 3114 BC. We also analyze the Mayan dating of Venus birth and a statement that, coupled with one by Orosius and the biblical internal chronology for Exodus, provides a meaningful date for the Biblical Flood, say 3161 BC.

2. The Berossus list of ten antediluvian kings and the ten Biblical patriarchs

In Berossus, as in a fragment from Solinus, *Collectanea rerum memorabilium*, see Del Rio (1645) and in Syncellus *Chronological Excerpts*, it is stated that, before the Flood, ten kings lived for a total of 432.000 years. This number follows from the statement that 120 time units had passed, called *saros*, each one lasting 3600 years. The Flood referred to is certainly the Biblical Flood with Noah as a survivor; in Sumerian and Akkadian stories, see the one about Gilgamesh, the survivors are named Ziusudra in the Sumerian version, Utnapishtim in the Akkadian version; other survivors are named in Avesta and Indian sources. Notice that Talmudic scholars claimed that many arks were built, most were destroyed, some survived, see Velikovsky's *In the beginning*, in the Velikovsky website due to Jan Sammer. According to Genesis nine patriarchs lived in the period from "creation" of man to Flood. The total time of their duration can be calculated from data in the Bible version called *Septuaginta*, preferable to the *Masoretic* version for the reasons given below. The total is 2077 years till the arrival of the Flood, or 2427 years till the death of Noah, see the Appendix. Such a number is close to the interval given in *Atrahasis* from creation to the Flood, see Bottero and Kramer (1992), which is less than 2400 years, being the sum of two numbers both stated to be less than 1200. The first number relates to the fact that less than 1200 years had passed from "creation" to the time when the people in Kharsag, the Sumerian name for the Biblical Garden of Eden, see Spedicato (2003), were affected by an epidemics and a climate worsening; then again less than 1200 years passed before a devastating Flood occurred. Incidentally the recent discovery of the Burckle crater in the Indian ocean, a structure of about 30 km diameter, dated at circa 4400 BC, provides an event that correlates very well with the epidemics and climate worsening referred to in *Atrahasis*. The Berossus data on the nine kings can be obtained also from data in tablets found in the Nippur library and first published in 1906, see Jacobsen (1938) or Walton (1981).

The nine patriarchs and the ten kings are not expected to be the same persons, hence we have an independent estimate of the time from "creation" to the Biblical flood. The large number 432.000 is obtained, as said above, in terms of a large time unit, called *saros*, claimed to have the value of 3600 years. The number 432.000 follows by multiplying the *saros* by 120, which implies a possible error up to 1800 years, half the *saros* value. In a paper discussing small and large *saros*, Spedicato (2004), I suggested that the large unit was used to masquerade the real value, much smaller, to

be known only to initiates, and given to the populace in order to magnify the duration of the ancient history of the Babylonians. I was led at that time to suspect that the real value should be associated to the much smaller *lunar saros*, defining the period between two successive lunar eclipses as seen in a given meridian. Such a number is presently about 18.6 years, but it might have been different in the past, especially in view of recent evidence from Val Camonica petroglyphs that the orbit of the Moon was closer to our planet in the 4th millennium BC, providing a year with 13 months. I supposed for simplicity and number rounding that the real unit had the value 20. In such a case the real chronological number should be obtained by dividing the Berossus large number by 180, the ratio of 3600 to 20. This would give 2400, a number very close to the Biblical and Sumerian duration from “creation” to the Flood. In fact a higher number is even expected, since the Biblical or Atrahasis counting refer to the starting of the Flood, while the Berossus number may include the period of life that the tenth king lived after the Flood, assuming that he survived. i

From the above consideration we **propose 180 as the secret factor to decrypt the Babylonian large number**. Here we may also add that 180 is the number of days between equinoxes or solstices if the year consisted of 360 days; and there are arguments that this was the case before the Noachian Flood.

Recently I found a stronger reason why 20 should be the basic number, also providing a nice explanation why in many languages, even now in more than 300 languages, 20 is the basis for counting integers, instead of the more common 10. I am indebted for this to the extraordinary book *God Star* by polymath Dwardu Cardona, a monograph of superb scholarship. There the author provides evidence that Earth was once a satellite of Saturn, then a brown dwarf not tied gravitationally to Sun. From that book I learned that almost exactly every 20 years, more precisely every 19 years and 314 days, see De Cesaris (2003), Saturn and Jupiter have a conjunction, one particularly exact every 60 years. Notice that if the year consisted of 360 days each one of the same length as now, the conjunction would take place every 20 years and 48 days. Kepler gave much importance to this fact, that he studied via some diagrams called *trigons*. But the event was certainly known before, to Arabian astrologists, see Kennedy (1983), and even earlier. Since Jupiter and Saturn were planets with god features at the highest level in the ancient pantheon, this phenomenon was remarkable and had to be taken into special consideration.

My other statement that *Septuaginta* has to be preferred to the *Masoretic* or *Hebrew* text (an opinion accepted *inter alia* by St Augustin; St Paul too usually refers to *Septuaginta*) is based on the following facts:

- *Septuaginta* is a Greek translation made in the third century BC in Alexandria on order of the great king and scholar Ptolomey Philadelphus, who invited for this job 72 Hebrew scholars, 6 from each of the twelve tribes, see Josephus' *Antiquities*. This shows first that scholars were available and easily accessible

from the ten “lost” tribes, despite the Bible does not speak of them after their deportation (to Habor in Halah, that we identify with Kabul in Havilah, Kabulistan...); secondly that the scholars from the ten tribes, being in majority, could easily let their version win if in contrast to the one of the Judaic tribe; thirdly that the ten tribes had not been affected, as far as we know, from the tragedy that hit the other two, when king Manasses, about half a century before deportation to Mesopotamia, gave up monotheism and killed all great priests. Now only the great priests had the full knowledge of Torah, hence their destruction introduced a discontinuity in biblical transmission. Thus we can suppose that Esdra did not have the full biblical text or its correct interpretation in all passages. This may explain why the Masoretic text gives about 1650 years from “creation” to Flood, against the Septuaginta data that is coherent with Atrahasis and Berossus.

Another large number from Mesopotamia came to my attention after the first version of this paper had been written. When decrypted with the given criterion it gives a number that is quite acceptable in view of current knowledge about the civilization development in Mesopotamia. Such a number was quoted by Tinazzi (2003) with reference to the Italian astronomer Bianchini, active in the 18th century. According to a source of Bianchini the Chaldaean claimed that their history was very ancient, starting 470.000 years before Hipparchos. Hipparchos lived between 190 and 110 BC, hence if we decrypt the number 470.000 by dividing it by 180, we obtain about 2610 years; thus from Hipparchos time of living we estimate a beginning for the Chaldaean history between 2800 and 2720 BC, which is in agreement with present estimates. Thus we can consider this result as an independent confirmation of our theory.

3. The Nihonji large number

Kokiji and *Nihonji* are the two most important Japanese texts dealing with the origin of their civilization, especially with the origin of their imperial dynasty and the events up to circa 700 AD. *Kokiji* is older by a few dozen years and contains much of the material found in the other text.

For long time I was unable to find such books either on Amazon – translations into English and French having been made over a century ago – or in libraries. In the Spring of 2009 I was in Rome, walking to meet the great soprano Antonietta Stella, for an interview related to my book in production that will have 100 interviews with people in the opera world who loved Puccini. Stella lives in the fashionable Parioli area of Rome, full of parks and trees. I noticed on my left the Japanese Cultural Institute, a beautiful building with a nice and friendly library. There I found *Nihonji* and was able to read almost half of its 700 pages. It was a reprint of an English translation of the end of the 19th century. Later I bought via Amazon a

recent and cheap edition. Then a visit to ISIAO in Milano, the Institute for Studies of African and Oriental civilizations, founded originally as ISMEO by the great Tibetologist Giuseppe Tucci, showed that a copy of *Kokiji* was available. Here we quote from the book in Rome Japanese Cultural Institute, published by Allen&Unwin, 1956, a reprint of the first 1896 translation. There, at page 110, we read:

From the descent of our celestial ancestors to now 1.792.440 years have passed

The above number is considered fabulous in the book notes. But, when divided by our decrypting factor 180, it becomes **exactly** 9958, which is reasonable. If we assume for *now* the year 720, considered the likely year for the writing of *Nihonji*, as the year wherefrom the count has been made, we obtain for the ancestors descent the year 9238 BC. This year corresponds to about two centuries after the end of the Last Ice age, now known to have happened rapidly, probably after a catastrophic event associated also to the Atlantis story. See Spedicato (2007 a,b), and other authors like Muck (1956), Barbiero (1974), Collins (2000). The precise event referred to by the above number is not known presently to this author, but may suggest a restart of a form of civilization after the Atlantis destruction, defined by Plato as the most severe catastrophe in the memory of Egyptians. It might, why not, also relate to the arrival on our planet of intelligent beings from other planets (a feat that via superluminality and teleporting will be feasible even to our mankind in maybe less than a century, despite the distances to the other possible inhabited planets). The aliens might have been interested not so much in the survived people but in the astronomic events of very special type that were due to affect our planet. And such intelligent aliens would certainly be able to hybridize with men and so be considered *celestial ancestors*.

It is an intriguing observation that the factor 180 appears several times in *Nihonji* in the pages before and after the large number is quoted, as a kind of recall for those who might forget the transformation number. For instance at page 80 of the quoted edition we read

A rope of mulberry with 180 knots and white shields having 180 layers

We also read that the emperor was given, while visiting villages or towns, gifts consisting of 180 pieces of gold or 180 porcelain cups; moreover he used to be accompanied by 180 guards.

4. The Nepalese large number

Another large number is found in Nepalese traditions, as related by Alexandra David Néel (2004), in one of her travel books. Here, at page 48, we read that

The first people in Nepal have been the Kiratis, who arrived 819.000 years before now

Dividing the above number by 180, we get **exactly** 4550 years, a very reasonable number. We are not certain what *before now* means, but Alexandra, who died in 1969 aged 101, travelled mainly in the first half of the twentieth century. So removing as default 1950 from 4550, we get year 2600 AC ! This is an interesting date, fitting very well with the beginnings of the great civilizations in Egypt, Mesopotamia, Bactriana-Margiana, Indus-Sarasvati Again we are unable to pinpoint which precise event is referred to, but year 2600 BC corresponds to about 550 years after the Noachian flood, as dated from Biblical, Sumerian-Akkadian, dendrochronological arguments....., so we can assume that survivors that had multiplied somewhere reached this region heavily forested and full of wild animals and started modifying the pristine nature there.

Here we could additionally recall a Nepalese tradition that their civilization was established by a man named *Mandjoushri*, notable for his knowledge and wisdom. Now MAN may be related to names as Manas, Minos, Menes, Manu, Latin *mens*, all indicating someone with special knowledge and wisdom. SHRI indicates holyness. Such a man could have been Solomon, see our arguments, Spedicato (2009), that he travelled to Asia in his last forty years of life (from age 54 to 94), including India. According to a local tradition referred to by Tucci (2005) his grave is shown in the Terai jungle of Nepal (TERAI possibly being a hybrid Chinese-Semitic name, meaning *great king*). It is found in a very special place: at walking distance from Lumbini and Kapilavastu, the two places associated with the palace where Siddharta, later Buddha, was born and lived.

5. The Singalese large number

The island of Ceylon, or Sri Lanka as it is now called, appears in the Ramayana as the location where the king Ravana lived. He abducted Sita, the wife of Rama a king in the region of present Dehli, and was killed after a long struggle. Recent dating of Ramayana by Kak et al (1995) considers this epic as more ancient than Mahabharata, and dates it at around the middle of the fourth millennium BC. Till about 500 BC Ceylon was inhabited by people called Yukkas, who survived as Veddas in small number in the forests till about a century ago. In the year 543 BC the Singalese people invaded, coming from NW India and bringing induism. Later further migrations of the so called Tamils came from southern India. The story of the conquest of Ceylon is given in the national epic called *Maha Wanse*. It is written in Pali, a popular version of Singalese, and it was later updated till the arrival of the British. See for an earlier introduction to these facts the book by Major Forbes,

written after the British conquest, in 1840 when Ceylon was virtually a wilderness, see the reprint Forbes (1994).

In this epic we read that the very original people in Ceylon were the Bambas. After a period of turmoil they elected a king, 1.300.000 years before king Maha-Sammata-Raja. Dividing 1.300.000 by 180 we get about 7200 years before such a king. If such Maha-Sammata-Raja could be identified with Noah-Manas the survivor of the Flood, we would obtain for the time of the election of the king of Bambas year 10.800 BC. This date is remarkably close to the time when a meteoritic stream impacted over the Laurentide shield, worsening the climate of the Ice Age and originating a catastrophe by fire in north and central America. If our proposal is correct, is an open question.

6. The large numbers in the Vedic Yugas

The four Vedas are considered the oldest existing documents in written form, being already formed at least orally some 6000 years ago, especially the Rig Veda. This antiquity was standard claim at the beginning of the 17th century by Brahmins, as English travellers noted, see Foster (1985). They have now retrieved their qualification of most ancient texts, see Kak et al (1995), against the claims of 19th century British historians who dated them to the first millennium BC, partly for political reasons. In the Vedas and related texts, as in the commentaries called Upanishads or in the more popular Puranas, most of them still available only orally, we find reference to four ages in the past called *Yugas*. These ages are endowed with a number of years even larger than those quoted above. Moreover we find that such four numbers are not the same in all texts, but they can be assigned to two classes.

We give below such Yugas with their associated numbers. We observe that the difference between the two classes is due apparently to a double encrypting that has been applied to one class, why I cannot say, but again using a fundamental astronomic unit. We are lucky to know that the last, in the sense of more recent, Yuga, the *Kali Yuga*, ends – or starts - with year 3103. Such a year is claimed to correspond to the death of Krishna, the great god with anthropomorphic features who fought in the Mahabharata war. Such a year also corresponds to some 60-70 years, say two generations, after the Noachian Flood, that we date at 3161 BC on reasons to be presented elsewhere. Moreover it is a date, as discussed in a companion paper, close to the starting year of the Mayan Long Computation, i.e. 3114 BC according to the usually accepted estimate, which is due to end in 2012. Since we know the end – or beginning - of the Kali Yuga, we are able, after decryption, to provide the beginning of the other three Yugas.

The two most recent ones are related to discontinuities by catastrophes known via

other ancient documents (Plato, Mayas...). The oldest two point to events of such antiquity not appearing elsewhere, as far as I am aware, whose meaning will be tentatively proposed. An echo of such remote times is reflected in a statement in Africanus, that *Phoenicians claimed antiquity of three myriads*, say 30.000 years. Since it can be shown, see Spedicato (2009), that Phoenicians were related to the Indian navigators called Panis, and certainly kept information of India history, the three myriads in Africanus correspond quite well to the beginning of the first Yuga...

The four Yugas appear in Vedic and later texts, including *Mahabharata* and *Ramayana*. Their names and associated length in years are the following, starting from the oldest one:

SATYA o KRTA Yuga 1.728.000 years

This Yuga was a time of happiness for people, called the golden age, persons lived about 100.000 years, decrypted value over 500 years

TRETA Yuga 1.296.000 year

This Yuga was the age of silver, less favourable, persons lived about 10.000 years, decrypted value over 50 years

DVAPARA Yuga 864.000 years

This Yuga corresponds to the age of bronze, when temples were build for the cult of gods.

KALI Yuga 432.000 years

This Yuga was a time of fighting and hypocrisy.

The decrypted values, obtained by dividing by 180 the above numbers, are the following, notice the difference of 2400 years between two successive numbers:

SATYA o KRTA Yuga 9600

TRETA Yuga 7200

DVAPARA Yuga 4800

The total years of the above four Yugas is 4.320.000, or, decrypted, 24.000 years. This sum is called *divya-Yuga*. It is stated that one day of Brahma equals a divya-Yuga (for Talmudic scholars, also in a Psalm, it is stated that one day of the Lord is one thousand years, with reference in particular to the seven days of creation in Genesis). A larger number is the *kalpa*, equal to 4.320.000.000, i.e. over 4 billion. Notice that one kalpa is about the number of years passed since Earth formation, according to standard theories.

In other texts, as in *Brahmanda Purana*, we find a different sequence of the number of years in the four Yugas, namely

SATYA-KRTA	1.440.000
TRETA	1.080.000
DVAPARA	720.000
KALI	360.000

We observe that if the above numbers are increased by 20% then they become identical with the previous ones. Hence they appear as having been subjected to a double encryption, using the number 20, a “sacred” one in view of its relation to the time needed by Jupiter and Saturn to get so close as to appear as almost one body.

Now we should consider how to related the above numbers to our western calendar. It is stated in many texts that Dvapara Yuga ended and Kali Yuga began with the death of Krishna. This event took place in year 3103 BC, or according to other estimates on February 18th, 3102, due to a hunting accident; Krishna then returned to the celestial kingdom of Vaikuntha.

If the above is correct, then the Kali Yuga, with a length estimated by our key in 2400 years, would have finished long ago, around 600 BC. Notice that 600 BC relates to a period anyway important in human history. Indeed around this time mankind witnessed important religious and institutional changes, due to the solar system finally relaxing into the present situation, if we accept the scenarios developed by Velikovsky (1950), De Grazia (1981), Ackerman (1996 a,b) et al, which the present author deems to be correct to a large extent. We recall that around 600 BC we have the birth of rationalism in Greece via Thales, of Buddhism and Jainism in India, of Zoroastrianism in Iran, of the emperor related Shinto religion in Japan, of Manasses abandoning monotheism and killing all great priests in the kingdom of Jude, etc.

However if we see Krishna’s death as the end of the Kali Yuga, then the numbers seem to make more sense. Indeed we would have

- Kali Yuga starting at about 5500 BC, the time of the “creation” of the seven couples in the Garden of Eden. In Spedicato (2003) we have identified the Garden of Eden with the Hunza valley, in Karakorum, part of the Indian subcontinent, while the source of the four rivers is the nearby Pasu Group. Recall that the Byzantine calendar started in 5508 BC, the Ethiopian one in 5500 BC (such calendars being actually the same, the difference being due to the error made by the monk Dionysius Exiguus, of 8 years, in dating Jesus birth)
- Dvapara Yuga would start at about 10.300, i.e. a few centuries after the recently discovered asteroid impact over Canada that terminated Clovis age, started the Younger Dryas very final cold period of the last Ice Age. Probably it led after a few centuries to the Atlantis civilization until the catastrophic event that terminated Ice Age, as recalled above
- Treta Yuga would start at circa 17.500 BC, possibly the period when Ice Age developed; this event could be analyzed within the scenario developed by Cardona (2006)
- Satya Yuga would start at circa 27.100 BC, a time that we may again interpret within Cardona’s scenario or associate with the final domination of *homo sapiens* over Neanderthals. Notice that this number is quite close to the three myriads of antiquity of their story claimed by the Phoenicians, as Africanus refers, while rejecting their claim as absurd.

If the above interpretation is correct, it shows that India has preserved, to the knowledge of this author, the most ancient memory of the great events affecting mankind. More work however needs to be done on Indian texts, where my knowledge is quite limited, many unfortunately being available only to experts in Sanskrit and Tamil. And the possibility remains that the Manas epic of the Kirghisians might contain historical information going back to such old times, or even to older ones....

By our interpretation we have no prophecy of disasters to be associated with the end of the Kali Yuga, since such a period already ended, either with the death of Krishna or at about the time of Buddha, of course in our scenario where we reject periods of say 432.000 years....

Appendix . Biblical data on patriarch ages

From Genesis, Septuaginta version, French version edited by Harl (1994), we get the following ages of the nine Biblical patriarchs at the moment they begot their first son,

see first column; we show in the second column the ages in the new CEI edition (2007):

Adam	230	130
Seth	205	105
Enos	190	90
Cainan	170	70
Malaleel	165	65
Yared	162	162
Enoch	165	65
Mathusala	167	187
Lamech	188	182

So Noah was born from Lamech (curiously, one of the three main gods of the Kafirs in eastern Afghanistan in the 16th century, see Scarzia (1976)) 1477 years after “creation” of Adam, according to Septuaginta. Since he was 600 when Flood came, we have for Flood date year 2077 since Adam’s “creation”. Since Noah lived 950 years, the total age of the ten patriarchs would be 2427 years. This is very close to the Berossus total period for the ten antediluvian kings, which is necessarily rounded as it has been given in multiples of 20 (3600 divided by 180...), albeit we do not know if Berossus included the age of the tenth king till he died.... The data in the CEI version reduce the total by 600 years, a value not close to the Berossus data. It is obvious that the CEI data, based on the so called Jerusalem Bible produced by Père de Vaux, are obtained by cutting a flat 100 years from many Septuaginta data, except for Yared, Mathusala and Lamech. One of the two sequences must be wrong, but errors may have crept in both. The flat difference of 100 suggests that numbers were changed artificially in one of the sequences.

Here we have an interesting question. It is known that the Byzantine calendar started at 5508 BC, while the Ethiopian one started at 5500 BC, the 8 years difference being the consequence of the error made by Dionysius the Exiguus for dating the birth of Jesus. The given “zero” year may be related to some very special event in the Garden of Eden. The following are two special events, respectively from Genesis and the Sumerian-Akkadian texts *Atrahasis* and *Enuma Elish*:

- arrival of Yahvè-Elohim or Enlil-Enki-Ninlil and others
- “creation” of Adam and Eve or of seven couples

Letting aside the unacceptable idea for us that Bible starts from the creation of universe, both above events could be used as the first year in the calendar.

Arguments to be presented elsewhere indicate that the Flood took place in year 3161 BC. The above Septuaginta count gives 2077 years to the Flood, so it provides for Adam “creation” a date of 5238 BC, some 250 years after the beginning of the Byzantine and Ethiopian calendars. Thus if there are no errors in the provided ages

for the patriarchs, it is likely that such calendars start with the arrival in the Garden of Eden/Kharsag of some superior beings. Just recall that the Sumerian/Akkadian texts state that the arrived "gods" worked alone for some time, until, being tired, decided to create seven couples (the Bible is concerned only with one, certainly of these seven couples...). How, it is a scenario not for this paper. Also recall that the large Japanese number relates to the arrival on Earth of the celestial ancestors.

References

- J. Ackerman, Firmament, in www.firmament-chaos.com, 1996
- J. Ackerman, Chaos, in www.firmament-chaos.com, 1996
- F. Barbiero, *Civiltà sotto ghiaccio*, Nord Editrice, Milano, 1974
- J. Bottero, S.N. Kramer, *Uomini e Dei della Mesopotamia*, Einaudi, 1992
- D. Cardona, *God Star*, Trafford Publishing, 2006
- CEI editor., *La sacra Bibbia, Antico Testamento, prima parte*, La Biblioteca della Repubblica, 2009
- A. Collins, *Gateway to Atlantis*, Carroll and Graf, 2000
- G. De Cesaris, *Congiunzioni Giove-Saturno e storia giudaico-cristiana*, Atti Terzo Congresso Nazionale di Archeoastronomia, M.T.Fulco edit., Arte Tipografica Napoli, 2003
- A. De Grazia, *Chaos and Creation, an Introduction to Quantavolution in Human and Natural History*, Metron, Princeton, 1981
- A. De Grazia, *The iron age of Mars*, Metron, 2009
- Major Forbes, *Eleven years in Ceylon*, Asian Educational Services, 1994
- W. Foster editor, *Early travels in India, 1583-1619*, Oriental Books Reprint Corporation, 1985
- M. Harl editor, *La Bible d' Alexandrie 1, la Génèse*, Editions du Cerf, 1994
- Kak S., Frawley D. e Feurnstein G., *In search of the cradle of civilization*, Quest Books, 1995

Kennedy E.S., *Studies in the Islamic exact sciences*, Publications American University in Beyrouth, 1983

J. Jacobsen, *The Sumerian king list*, University of Chicago, 1938

O. Muck, *Atlantis, die Welt von der Sinflut*, Olter, 1956

A. D. Néel, *Au cœur des Himalayas*, Payot, 2004

G. Scarcia, *Sifat-Nama-Yi Darvis Muhammad Han-I Gazi*, ISMEO, Serie Orientale Roma XXXII, 1976

Z. Sitchin, *Il Dodicesimo Pianeta*, Edizioni Mediterranee, 1996

C. I. Solinus Polihistor, *Collectanea rerum memorabilium*, Martino Antonio Del Rio editor, apud Hyeronimum de Vogel, 1645

Spedicato E., *Eden revisited : geography, numerics and other tales*, Migration and Diffusion 4, 16, 2003

Spedicato E., *Short saros and long saros*, Migration and Diffusion 5, 18, 42-47, 2004

E. Spedicato and A. Del Popolo, *On the reversal of the rotation axis of Earth, a first order model*, Report DMSIA 06/04, University of Bergamo, 2004

E. Spedicato, *Atlantis in Quisqueya 1. The Atlantis destruction, part I: catastrophic end of the last Ice Age by extraterrestrial agents*, Proceedings of the International Conference on The Atlantis Hypothesis: Searching for a Lost Land, Milos island, July 2005, S. Papamarinopoulos ed., Heliotopos, 389-404, 2007

E. Spedicato, *Atlantis in Quisqueya 2. The Atlantis destruction, part II: interpretation of the Platonic story and Atlantis in Hispaniola*, Proceedings of the International Conference on The Atlantis Hypothesis: Searching for a Lost Land, Milos island, July 2005, S. Papamarinopoulos ed., Heliotopos, 405-416, 2007

E. Spedicato, *Solomon revisited*, preprint, 2009 a

E. Spedicato, *On the recent origin of the Moon: a four-five body scenario for a capture event and its mathematical modeling via nonlinear optimization*, invited paper in SIS Special Volume devoted to Alfred De Grazia on Occasion of his 90th Birthday, 2009 b

- E. Spedicato, *A note on Noah: when the Flood took place and where he survived*, in preparation, 2009 c
- M. Tinazzi, in *Proceedings III Archaeoastronomy conference*, Naples, 2003
- A. Tollmann and E. Tollmann, *Und die sintflut gab es doch, von Mythos zur historischen Wahrheit*, Droemer Knaur, 1993
- G. Tucci, *Il paese delle donne dai molti mariti*, Neri Pozza, 2005
- I. Velikovsky, *Worlds in Collision*, Doubleday, 1950
- J. Walton, *The antediluvian section of the Sumerian king list and Genesis 5*, *Biblical Archaeologist*, 44, 207.-08, 1981