

# Referentna literatura i napomene autora

- <sup>1</sup> Danny Hilman Natawidjaja, *Plato Never Lied: Atlantis in Indonesia*, Booknesia, Džakarta, 2013.
- <sup>2</sup> Profesor Šoh i autor bili su pozvani da učestvuju na Kulturnoj konferenciji u sklopu Festivala Gotrasavala (5–7. decembra 2013), posvećenog mahom diskusijama o Gunung Padangu. Odlazak na lokalitet bio je organizovan kao deo Konferencije.
- <sup>3</sup> Vid. *Tragovi bogova*, Pogl. 47.
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27 koautora, priprema kao odgovoru na napade od strane Melcera i sarad., nosi radni naslov “Bayesian chronological analyses consistent with synchronous age of 12,820–12,740 cal BP for Younger Dryas Boundary on Four Continents”, te da će uskoro biti podnesena na recenziju. U istom mejlu, Vest napominje kako postoji nešto što valja dodati u vezi s datiranjem, a što je već u štampi (18. marta 2015): „U sloju granice mlađeg drijasa, pronašli smo proksije koji ukazuju na visoke temperature, među kojima su nanodijamanti, iz grupe zamenskih podataka koji se nalaze u svim impaktnim događajima. Dokazi su široko rasprostranjeni – naši lokaliteti s granice mlađeg drijasa prostiru se u više od dvanaest zemalja, na četiri kontinenta (S. Amerika, J. Amerika, Evropa i Azija). U dvema studijama, Wittke et al i Kinzie et al izvestili su o dvanaest radiokarbonskih datiranja visoke rezolucije, koji u proseku daju starost od  $12.800 \pm 100$  kalendarskih godina za sloj granice mlađeg drijasa. To znači da se, statistički, sloj granice mlađeg drijasa na svim tim lokalitetima *mogao* nataložiti istog dana – ne dokazuje da jeste, ali pokazuje da je moguće. Ipak, i pored toga što su ti rezultati dobijeni direktno na sloju granice mlađeg drijasa i što su statistički identični, Meltzer et al odbacili su ih pod izgovorom da nisu isti. Takvo odbacivanje je naprosto neodbranljivo.”

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ljudima (poslednja epizoda pojavljuje se samo u knjigama na jeziku pahlavi), neosporno pripada veoma starom sloju iranskog folkloru, u celosti nedirnutom učenjima Zaratustre.“

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- 109 Erica Reiner, “The Etiological Myth of the Seven Sages”, *Orientalia NS* 30 (1961), p. 10.
- 110 Jeremy Black and Anthony Green (Eds.), *Gods, Demons and Symbols of Mesopotamia*, p. 46.
- 111 „Prastaro verovanje je glasilo da izvori, bunari, potoci, reke i jezera dobijaju vodu i obnavljaju se iz slatkovodnog okeana koji se nalazi ispod zemlje, u abzuu (apsuu)... Slano more [Tijamat] je, s druge strane, okružavalo kopno. Abzu je bio carstvo i dom mudrog boga Enkija... Verovalo se da Enki boravi u abzuu još od pre stvaranja čovečanstva. Prema vavilonskom epu o stvaranju sveta [*Enuma Eliš*], Abzu je bilo ime prvobitnog stvora, Tijamatinog ljubavnika; kad ga je Ea ubio, podigao je sebi dom na njegovom mrtvom telu i otada se Eino boravište naziva njegovim imenom...“ (Anne Draffkorn Kilmer, “The Mesopotamian Counterparts of the Biblical Nepilim”, in E.W. Conrad and E.G. Newing (Eds.), *Perspectives on Language and Text: Essays and Poems in Honor of Francis I. Andersen’s Sixtieth Birthday, July 28, 1985*, Eisenbrauns, Winona Lake, IN, p. 41.)
- 112 S. Denning–Bolle, citirano u Amar Annus, “On the Origin of the Watchers”, op. cit., p. 314.
- 113 *Ep o Gilgamešu*, Jedanaesta ploča (Knjiga-komerc, Beograd, 1994).
- 114 Jeanette C. Fincke, “The Babylonian Texts of Nineveh: Report on the British Museum’s Library Project”, *Archiv fur Orientforschung* 50 (2003/2004), p. 111.
- 115 John Baines and Jaromir Malek, *Atlas of Ancient Egypt*, Time-Life Books, 1990, p. 76.
- 116 E.A.E. Reymond, *The Mythical Origin of the Egyptian Temple*, Manchester University Press, 1969, p. 151: „Mitološka situacija koju analiziramo otkriva tradiciju koja je nastala na nekom drugom mestu...“
- 117 *Ibid.*, vid. npr. str. 19, „posada Sokolova“. Vid. takođe str. 27, 177, 180, 181, 187, 202. U tekstovima iz Edfua se stalno pominju posade brodova i plovidba morima. Tako na str. 180: „Šebtiv su plovili...“, str. 187: „Verovalo se da su otplovili na drugi kraj starog sveta.“

- <sup>118</sup> Ibid, str. 274: “Putovali su kroz nenastanjene predele prastarih vremena i osnivali druge svete domene.”
- <sup>119</sup> Poslednji poznati natpis svetim hijeroglifima starog Egipta sačinjen je u Izidinom hramu na ostrvu File, 394. godine nove ere, a tamo je nađen i poslednji poznati primer demotičkog grafita, datiran u 425. godinu nove ere. „Ako je poznavanje hijeroglifa i potrajalo posle tog vremena, nije pronađen nijedan zapis koji bi to potvrdio.“ John Anthony West, *The Traveler's Key to Ancient Egypt*, Harrap Columbus, London, 1987, p. 426.
- <sup>120</sup> Howard Vyse, *Operations Carried on at the Pyramids of Gizeh in 1837, with an Account of a Voyage into Upper Egypt*, James Fraser, Regent Street, London, 1840, Vol. I, pp. 67–8.
- <sup>121</sup> Hronologija Mesopotamije i Egipta je dobro poznata. Za Peru, vid. Ruth Shady Solis et al, *Caral: The Oldest Civilization in the Americas*, Proyecto Especial Arqueologico Caral-Supe/INC, 2009. Takođe vid. [https://en.wikipedia.org/wiki/Periodization\\_of\\_pre-Columbian\\_Peru](https://en.wikipedia.org/wiki/Periodization_of_pre-Columbian_Peru).
- <sup>122</sup> Platon, *Timaj*, NIRO Mladost, Beograd, 1981, str. 61.
- <sup>123</sup> J. Gwynn Griffiths, *Atlantis and Egypt With Other Selected Essays*, Cardiff, University of Wales Press, 1991, pp. 3–30.
- <sup>124</sup> Miriam Lichtheim, *Ancient Egyptian Literature, Vol. I: the Old and Middle Kingdoms*, University of California Press, 1975, p. 211.
- <sup>125</sup> Platon, *Meneksen. Fileb. Kritija*, BIGZ, Beograd, 1983, str. 186–187.
- <sup>126</sup> Platon, *Timaj*, op. cit., str. 61.
- <sup>127</sup> <https://egyptsites.wordpress.com/2009/03/03/sa-el-hagar/>.
- <sup>128</sup> E.A.E. Reymond, *The Mythical Origin of the Egyptian Temple*, op. cit., p. 324.
- <sup>129</sup> Platon, *Meneksen. Fileb. Kritija*, op. cit. str. 185.
- <sup>130</sup> E.A.E. Reymond, *The Mythical Origin of the Egyptian Temple*, op. cit., p. 113.
- <sup>131</sup> Platon, *Timaj*, op. cit., str. 61.
- <sup>132</sup> Ibid.
- <sup>133</sup> Ibid., str. 58.
- <sup>134</sup> E.A.E. Reymond, *The Mythical Origin of the Egyptian Temple*, op. cit., p. 113.
- <sup>135</sup> Thor Conway in Ray A. Williamson and Claire R. Farrer (Eds.) *Earth and Sky*, p. 246.

- 136 Platon, *Timaj*, op. cit., str. 61.
- 137 Platon, *Meneksen. Fileb. Kritija*, op. cit. str. 187–188.
- 138 *Ibid.*, str. 186.
- 139 E.A.E. Reymond, *The Mythical Origin of the Egyptian Temple*, op. cit., p. 37.
- 140 Platon, *Timaj*, op. cit., str. 61.
- 141 E.A.E. Reymond, *The Mythical Origin of the Egyptian Temple*, op. cit., str. 171: „Kaže se da je paj-kopno nastalo nakon što je Tvorac isušio vodu na mestu njegovog nastanka.“ Vid. takođe str. 172: „Izraz paj-kopno opisuje kopno koje je izbilo iz vode...“
- 142 Platon, *Timaj*, op. cit., str. 59.
- 143 *Ibid.*
- 144 Platon, *Zakoni*, BIGZ, Beograd, 1990, 656d–657a.
- 145 Robert Bauval and Adrian Gilbert, *The Orion Mystery*, William Heinemann Ltd., London, 1994.
- 146 Naslov srpskog izdanja knjige Grahama Hancocka i Roberta Bauvala *Keeper of the Genesis*, William Heinemann Ltd., London, 1996.
- 147 Giorgio de Santillana and Hertha von Dechend, *Hamlet's Mill: An Essay Investigating the Origins of Human Knowledge and its Transmission through Myth*, Nonpareil Books, 1977, reprinted 1999, p. 59.
- 148 Naslov srpskog izdanja knjige *Heaven's Mirror* Grahama Hancocka.
- 149 Paolo Debortolis, Goran Marjanovic et al, *Archaeoacoustic analysis of the ancient site of Kanda (Macedonia)*, Proceedings in the Congress “The 3rd Virtual International Conference on Advanced Research in Scientific Areas” (ARSA-2014) Slovakia, 1–5 December 2014: 237–251. Published by: EDIS-Publishing Institution of the University of Zilina, Univerzitná 1, 01026 Žilina, Slovak Republic. Referat je dostupan i online: [https://www.academia.edu/9818666/Archaeoacoustic\\_analysis\\_of\\_the\\_ancient\\_site\\_of\\_Kanda\\_Macedonia\\_.Preliminary\\_results](https://www.academia.edu/9818666/Archaeoacoustic_analysis_of_the_ancient_site_of_Kanda_Macedonia_.Preliminary_results).
- 150 <http://www.usbr.gov/lc/hooverdam/History/essays/artwork.html>.
- 151 *Tragovi bogova*, op.cit., Poglavlje 49.
- 152 E.A.E. Reymond, *The Mythical Origin of the Egyptian Temple*, op. cit., p. 134, cit. u Poglavlju 9.
- 153 Michael A. Hoffman, *Egypt Before the Pharaohs*, Michael O'Mara Books Ltd., 1991, pp. 89–90. Vid. takođe Karl W. Butzer, *Early Hydraulic Civilization in Egypt*, The University of Chicago Press, 1876, p. 9.

- <sup>154</sup> *Tragovi bogova*, op.cit., Poglavlje 52.
- <sup>155</sup> Za diskusiju o geološkom datiranju Sfinge od strane profesora Roberta Šoha sa Bostonskog univerziteta, vid. ibid., Poglavlje 46.
- <sup>156</sup> L. Liritzis, A. Vafiadou, "Surface Luminescence Dating of Some Egyptian Monuments", *Journal of Cultural Heritage* 16 (2015), Table 1, p. 137.
- <sup>157</sup> Lična komunikacija autora s profesorom Robertom Šohom (mejl od 20. januara 2015.)
- <sup>158</sup> Ibid.
- <sup>159</sup> E.A.E. Reymond, *The Mythical Origin of the Egyptian Temple*, op. cit., p. 187.
- <sup>160</sup> Toby A.H. Wilkinson, *Early Dynastic Egypt*, Routledge, London and New York, 1999, p. 325.
- <sup>161</sup> Rejmondova (*The Mythical Origin of the Egyptian Temple*, op. cit., p. 263) naposletku se odlučila za Sakaru kao svog vodećeg kandidata za „mesto severno od Memfisa“, gde se, prema verovanju, knjiga spustila s neba. Nije mi jasna logika tog njenog zaključka. Geografska širina Henen-nesuta je 29:08, Memfisa 29:84, Sakare 29:87, Velike piramide u Gizi 29:98, a Dašura 29:80. Što je ovaj broj veći, to je položaj severniji, zbog čega je očigledno da moramo isključiti Henen-nesut i Dašur: prvi je smešten za 0:76 stepena, a potonji za 0:04 stepena južno od Memfisa. Sakara leži severno od Memfisa, ali samo za 0:03 stepena – toliko blizu da se takoreći nalazi na istoj geografskoj širini. Nasuprot tome, Giza je smeštena za 0:14 stepena severnije od Memfisa i mnogo očiglednije ispunjava potreban uslov.
- <sup>162</sup> E.A. Wallace Budge, *The Gods of the Egyptians*, Methuen and Company, Chicago and London, 1904, reprint izdanje Dover Books, 1969, Vol. I, pp. 467, 468, 473, etc.
- <sup>163</sup> Selim Hassan, *The Sphinx: Its History in the Light of Recent Excavations*, Government Press, Cairo, 1949, p. 80.
- <sup>164</sup> Rainer Stadelmann, "The Great Sphinx of Giza", u Zahi Hawass (Ed), *Egyptology at the Dawn of the Twenty-first Century* (Proceedings of the Eighth International Congress of Egyptologists, Cairo, 2000; Vol. I: Archaeology), The American University in Cairo Press, Cairo, New York, 2002, pp. 464–9.
- <sup>165</sup> James Henry Breasted, *Ancient Records Of Egypt*, University of Illinois Press, Urbana and Chicago, 2001, Vol. 2, p. 323.
- <sup>166</sup> Gaston Maspero, *The Dawn of Civilization*, SPCK, London, 1894, p. 366.

- <sup>167</sup> Gaston Maspero, *A Manual of Egyptian Archaeology*, Putnam's Sons, New York, 1914, p. 74.
- <sup>168</sup> <http://www.guardians.net/hawass/khafre.htm>.
- <sup>169</sup> [http://en.wikipedia.org/wiki/Khafra#Valley\\_Temple](http://en.wikipedia.org/wiki/Khafra#Valley_Temple).
- <sup>170</sup> U tzv. „Posmrtnom hramu“ pripisanom Kefrenu. Mejl profesora Stivena Kvirka autoru od 2. aprila 2015.
- <sup>171</sup> I.E.S. Edwards, *The Pyramids of Egypt*, Pelican Books, 1947, reprint izdanje iz 1949, p. 107ff.
- <sup>172</sup> I.E.S. Edwards, *The Pyramids of Egypt*, Penguin, 1993, p. 124. Naglasak dodat.
- <sup>173</sup> Kathryn A. Bard (Ed.), *Encyclopedia of The Archaeology of Ancient Egypt*, Routledge, 1999, pp. 342–5.
- <sup>174</sup> Henri Frankfort, *Kingship and the Gods*, The University of Chicago Press, Chicago and London, 1948, 1978, p. 148.
- <sup>175</sup> William Matthew Flinders Petrie, *Memphis I, The Palace of Apries (Memphis II), Meydum and Memphis III*, Cambridge University Press, 2013, p. 43.
- <sup>176</sup> Selim Hassan, *The Sphinx*, op. cit., pp. 222–4.
- <sup>177</sup> Npr. Tibet. Tibetanske tokče (metalni ukrasi i manja oruđa) napravljene su od meteoritskog gvožđa. Reč tokča je sastavljena od dve reči; *thog* znači gore, prvi ili grom, a *lcags* znači gvožđe ili metal. Tako se ova kovanica može prevesti kao „prvo ili prvobitno gvožđe“ ili „gvožđe od groma“. (<http://en.wikipedia.org/wiki/Thokcha>.)
- <sup>178</sup> Platon, *Timaj*, op. cit., str. 59.
- <sup>179</sup> E.A.E. Reymond, *The Mythical Origin of the Egyptian Temple*, op. cit., p. 285.
- <sup>180</sup> Ovu zamisao već prihvataju neki egiptolozi, koji „pretpostavljaju da su platforme za piramide obrazovane raščišćavanjem određenog preddinastičkog i/ili ranodinastičkog materijala“. Vid. Serena Love, “Stones, ancestors and pyramids: investigating the pre-pyramid landscape of Memphis”, u Miroslav Barta (Ed), *The Old Kingdom Art and Archaeology, Proceedings of the Conference held in Prague, 31 May–4 June 2004*, Czech Institute of Egyptology, Prague, 2006, p. 216.
- <sup>181</sup> Pismo I.E.S. Edwardsa Robertu Bovalu od 27. januara 1993, citirano u Robert Bauval and Graham Hancock, *Keeper of Genesis*, op. cit., p. 200 and note 11, p. 333.

- 182 E.A. Wallis Budge, *Egyptian Magic*, Kegan Paul, Trench, Trubner and Co., London, 1901, reprinted by Dover Publications Inc., New York, 1971, p. 143.
- 183 Citirano u John Greaves, *Pyramidographia: Or a Description of the Pyramids in Egypt*, George Badger, London, 1646, reprint izdanje Robert Lienhardt, Baltimore, p. 96.
- 184 I.E.S. Edwards, *The Pyramids of Egypt*, 1947 edition op. cit., p. 134.
- 185 Miriam Lichtheim, *Ancient Egyptian Literature*, Vol. I, op. cit., pp. 218–19.
- 186 F.W. Green, *Journal of Egyptian Archaeology*, Vol. XVI, 1930, p. 33.
- 187 Alan H. Gardiner, *Journal of Egyptian Archaeology*, Vol. XI, 1925, pp. 2–5.
- 188 Vid. Čuvari čovečanstva, op. cit. Poglavlje 12.
- 189 R.A. Schwaller de Lubicz, *Sacred Science, Inner Traditions*, Rochester, Vermont, 1988, p. 104.
- 190 Sir Walter Scott (Ed. and Trans.), *Hermetica*, Shambhala, Boston, 1993, p. 343.
- 191 Henri Frankfort, *Kingship and the Gods*, The University of Chicago Press, 1978, pp. 153–4.
- 192 Graham Hancock, *The Sign and the Seal: A Quest for the Lost Ark of the Covenant*, William Heinemann Ltd., London, 1992, pp. 67–9.
- 193 Menahem Haran, *Temples and Temple Service in Ancient Israel*, Clarendon Press, Oxford, reprint izdanje Eisenbrauns, Winona Lake, Indiana, 1985, p. 246.
- 194 Jennifer Westwood (Ed.), *The Atlas of Mysterious Places*, Guild Publishing, London, 1987, p. 74.
- 195 W.H. Roscher, *Lexicon der griechischen und romischen Mythologie*, 1884, citirano u Emma Jung and Marie-Louise von Franz, *The Grail Legend*, Coventure, London, 1986, p. 148.
- 196 *Tragovi bogova*, op.cit., Poglavlja 28-32.
- 197 O istoriji Solomonovog hrama i kasnijim građevinama na Hramskoj gori, vid. Graham Hancock, *The Sign and the Seal*, op. cit., Chapter 14.
- 198 Graham Hancock, *The Sign and the Seal*, op. cit., p. 95.
- 199 Video na adresi: <https://www.youtube.com/watch?v=LCFGjSgTzo0> (oko 1 minut i 30 sekundi posle početka snimka). Za fotografije vid.: <http://survincity.com/2012/07/megaliths-of-israel-the-foundation-of-the-temple/> i [http://earthbeforeflood.com/megalithic\\_blocks\\_on\\_the\\_temple\\_mount\\_in\\_jerusalem.html](http://earthbeforeflood.com/megalithic_blocks_on_the_temple_mount_in_jerusalem.html).



- 200 Selim Hassan, *The Great Sphinx and its Secrets: Historical Studies in the Light of Recent Excavations (Excavations at Giza 1936–1937, Vol. VIII)*, Government Press, Cairo, p. 267.
- 201 N. Wyatt, *Religious Texts from Ugarit*, Sheffield Academic Press, 1998, p. 378ff.
- 202 Jacobus Van Dijk, “The Canaanite God Hauron and his Cult in Egypt”, *GM 107* (1989), p. 61. Referat održan na Četvrtom međunarodnom kongresu egiptologa u Minhen, 26. avgusta–1. septembra 1985. PDF dostupan na adresi: [http://www.jacobusvandijk.nl/docs/GM\\_107.pdf](http://www.jacobusvandijk.nl/docs/GM_107.pdf).
- 203 *Herodotova istorija*, Matica Srpska, Novi Sad, 1988, Knjiga druga, Euterpa: Egipćani – najstariji narod. Opis njihove zemlje.
- 204 Friedrich Ragette, *Baalbek*, Chatto & Windus, London, 1980, p. 20.
- 205 Michael M. Alouf, *History of Baalbek*, p. 65.
- 206 Dell Upton, “Starting from Baalbek: Noah, Solomon, Saladin, and the Fluidity of Architectural History”, *Journal of the American Society of Architectural Historians*, Vol. 68, No. 4 (December 2009), p. 458.
- 207 Vid. npr. Margarete van Ess and Llaus Rheidt (Eds.), *Baalbek-Heliopolis 10:000 Jahre Stadtgeschichte [Baalbek-Heliopolis: 10,000 Year History of The City]*, Zabern Philipp Von GmbH, 2014.
- 208 Timothy Hogan, *Entering the Chain of Union: An Exploration of Esoteric Traditions and What Unites Them*, 2012, pp. 238–9, 242–5.
- 209 Hartoune Kalayan, “Notes on the Heritage of Baalbek and the Beka’a”, p. 53.
- 210 Dimenzije koje sam dobio od Danijela Lomana u našoj kasnijoj ličnoj prepisci (mejl od 8. februara 2015); vid. takođe Michel M. Alouf, *History of Baalbek*, op. cit., pp. 86–7, koji daje istu širinu i tek neznatno drugačije dimenzije dužine i visine.
- 211 Zahvalan sam arhitekti i arheologu Danijelu Lomanu zbog toga što mi je u našoj kasnijoj ličnoj prepisci (mejl od 8. februara 2015) objasnio ove detalje. (Prim. prev.)
- 212 Dell Upton, “Starting from Baalbek”, op. cit.: „Pisani dokumenti iz antičkog doba su takoreći nepostojeći, a većina onoga što je do nas došlo napisano je vekovima posle izgradnje ovih građevina. Nema, na primer, apsolutno nikakvih dokaza koji bi nam rekli ko je poručio, platio ili osmislio ijedan deo ovog kompleksa.“
- 213 U svom članku “Giant Strides Toward Monumentality” (op. cit., p. 28), Danijel Loman opisuje dizajn i konstrukciju zida kao „megalomansku“.

- 214 Andreas J.M. Kropp and Daniel Lohmann, “Master, look at the size of those stones!”
- 215 Lična prepiska s Danijelom Lomanom, mejl od 8. februara 2015.
- 216 Jean-Pierre Adam, “*A propos du trilithon de Baalbek: Le transport et le mise en oeuvre des megaliths*”, *Syria*, T. 54 Fasc 1.2 (1977) p. 52.
- 217 H. Kalayan, “The Engraved Drawing on the Trilithon and the Related Problems About the Constructional History of the Baalbek Temples”, *Bulletin du Musee de Beyrouth*, XXII (1969), p. 151.
- 218 Daniel Lohmann, “Giant Strides Toward Monumentality: The Architecture of the Jupiter Sanctuary in Baalbek/Heliopolis”, *Bolletino Di Archeologia On Line*, 2010, Volume special/Poster Session 2, p. 28.
- 219 <http://dictionary.reference.com/browse/podium?s=t>.
- 220 Ibid.
- 221 <http://dictionary.reference.com/browse/stereobate?s=t>.
- 222 Ibid.
- 223 <http://en.wikipedia.org/wiki/Crepidoma>.
- 224 Lična prepiska s Danijelom Lomanom, mejl od 9. februara 2015: „Rimljani su bili veoma pragmatični...“
- 225 H. Kalayan, “The Engraved Drawing on the Trilithon and the Related Problems”, op. cit., pp. 151–2.
- 226 <http://www.jasoncolavito.com/blog/ancient-astronauts-at-baalbek>. Za tvrdnju da je onaj koji raskrinkava marginalnu nauku i revizionističke teorije, vid. biografiju Džejsona Kolavita na adresi <http://www.jasoncolavito.com/biography.html>.
- 227 <https://gilgamesh42.wordpress.com/about/>.
- 228 <https://gilgamesh42.wordpress.com/2013/04/25/moving-the-stones-of-baalbek-the-wonders-of-roman-engineering/>.
- 229 Michel Alouf govori baš o tom delu zida u svojoj knjizi *History of Baalbek*, op. cit., p. 98.
- 230 Friedrich Ragette, *Baalbek*, Chatto & Windus, London, 1980, pp. 32–3.
- 231 O poistovećivanju Feničana sa Hanancima, vid. Gerard Herm, *The Phoenicians*, Victor Gollancz Ltd., 1975 (Book Club Associates edition), p. 25.
- 232 Pre Trojanskog rata. Vid. Harold W. Attridge and Robert A. Oden Jr., *Philo of Byblos: The Phoenician History*, The Catholic Biblical Quarterly Monograph Series 9, Washington DC, 1981, p. 4.

- <sup>233</sup> E. Richmond Hodges (Ed.), *Cory's Ancient Fragments of the Phoenician, Carthaginian, Babylonian, Egyptian and other Authors*, Reeves and Turner, London, 1876, p. 13. Naglašavanje dodato.
- <sup>234</sup> Miriam Lichtheim, *Ancient Egyptian Literature*, Vol. III, University of California Press, Berkeley, Los Angeles, London, 1980, p. 148.
- <sup>235</sup> David Urquhart, *The Lebanon (Mount Souria): A History and a Diary*, Vol. 2, Thomas Cautley Newby, London, 1860, p. 369.
- <sup>236</sup> Dell Upton, "Starting from Baalbek: Noah, Solomon, Saladin and the Fluidity of Architectural History", *Journal of the Society of Archaeological Historians*, Vol. 68, No. 4 (December 2009), p. 461.
- <sup>237</sup> Navodna „Nojeva grobnica“ (sarkofag, u stvari) može se videti u sklopu džamije u selu Karak Nuh, nedaleko od gradića Zahle na obodu doline Beka. Ta „grobница“ je dugačka 31,9, široka 2,7 i visoka 0.98 metara.
- <sup>238</sup> Citirano u Michael Alouf, *History of Baalbek*, op. cit., pp. 39–40.
- <sup>239</sup> Ibid., p. 41. Taj arapski manuskript je „pronađen u Balbeku.“
- <sup>240</sup> Friedrich Ragette, *Baalbek*, op. cit., pp. 114–19.
- <sup>241</sup> Vid. Christian and Barbara Joy O'Brien, *The Shining Ones*, Dianthus Publishing Ltd., London, Cirencester, 2001, p. 275.
- <sup>242</sup> Gornja površina bloka na južnom kraju Trilitona, gde sam, kao što sam rekao na početku poglavlja, sedeo u hladovini, a na kojoj je pronađen arhitektonski crtež zabata Jupiterovog hrama, dovoljno je dobro raščišćena da možemo biti sigurni u to. Sve te hipotetičke rupe za klinove-dizače morale bi se napraviti upravo na toj gornjoj strani, iznad centra mase. Kako tu nema nijedne takve rupe, na tom najvećem i najtežem od tri bloka, logično je pretpostaviti da ih nema ni na ostala dva.
- <sup>243</sup> Vid. u G. Henkok i R. Boval, *Talisman: sveti gradovi, tajna vera*.
- <sup>244</sup> Zeharija Sičin, *Stepenice ka nebu*.
- <sup>245</sup> Elif Batuman, "The Myth of the Megalith", *New Yorker*, 18. decembar 2014, <http://www.newyorker.com/tech/elements/baalbek-myth-megalith>.
- <sup>246</sup> Lična prepiska s Danijelom Lomanom, mejl koji je Danijel Loman poslao autoru, 8. februara 2015.
- <sup>247</sup> Lična prepiska s Danijelom Lomanom, mejl koji je autor poslao Danijelu Lomanu, 8. februara 2015.
- <sup>248</sup> Lična prepiska s Danijelom Lomanom, mejl koji je Danijel Loman poslao autoru, 9. februara 2015.

- 249 <http://www.panoramio.com/photo/46982253> i (otpozadi):[http://www.bc.edu/bc\\_org/avp/cas/fnart/arch/roman/carree02.jpg](http://www.bc.edu/bc_org/avp/cas/fnart/arch/roman/carree02.jpg) i detaljno: <http://www.maisoncarree.eu>
- 250 <http://ancientart.tumblr.com/post/46953071511/the-ancient-roman-temple-of-bacchus-in>
- 251 Lična prepiska s Danijelom Lomanom, mejl koji je autor poslao Danijelu Lomanu, 9. februara 2015.
- 252 Lična prepiska s Danijelom Lomanom, mejl koji je Danijel Loman poslao autoru, 13. februara 2015.
- 253 Loman je poslao link da ilustruje poentu: [http://www.unicaen.fr/cireve/rome/pdr\\_virtuel.php?virtuel=ultor&numero\\_image=0](http://www.unicaen.fr/cireve/rome/pdr_virtuel.php?virtuel=ultor&numero_image=0).
- 254 Lična prepiska s Danijelom Lomanom, mejl koji je Danijel Loman poslao autoru, 13. februara 2015.
- 255 Crtež, naslovljen “Hossn Niha Tempelpodium, Profil”, preuzet je iz: Daniel Krencker, Willy Zschietzschmann (Hrsg.), *Römische Tempel in Syrien nach Aufnahmen und Untersuchungen von Mitgliedern der deutschen Baalbekexpedition 1901–1904*, De Gruyter, Berlin/Leipzig, 1938, S. 122–3
- 256 Lična prepiska s Danijelom Lomanom, mejl koji je Danijel Loman poslao autoru, 13. februara 2015.
- 257 Čitalac će se priseliti, iz Prvog poglavlja, da je profesor Klaus Šmit smestio konačno napuštanje i namerno zakopavanje Gobekli Tepea u razdoblje 8200. g. p. n. e.
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- 264 Selim Hassan, *Excavations at Giza*, Vol. VI, Part I, Government Press, Cairo, 1946, p. 11.
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- 269 Francis Yates, *Giordano Bruno and the Hermetic Tradition*, The University of Chicago Press, Chicago and London, 1979, p. 49ff.
- 270 Tamara Green, *The City of the Moon God: Religious Traditions of Harran*, E.J. Brill, Leiden, New York, 1992, p. 3. Sabejci se u Kuranu triput pominju kao „oni koji veruju“ ili „vernici“ – Kuran 2:62, 5:69 i 22:17, vid. u [http://d1.islamhouse.com/data/bs/ih\\_books/bs\\_Prevod\\_Kuran\\_Korkut\\_novo\\_izdanje.pdf](http://d1.islamhouse.com/data/bs/ih_books/bs_Prevod_Kuran_Korkut_novo_izdanje.pdf).
- 271 Michael Baigent, *From the Omens of Babylon: Astrology and Ancient Mesopotamia*, Arkana Penguin Books, London, 1994, p. 186.
- 272 Nina Jidejian, *Byblos*, op. cit., p. 10.
- 273 Bahattin Celik, “Karahan Tepe: A New Cultural Center in the Urfa area of Turkey”, *Documenta Praehistorica*, XXXVIII (2011), pp. 241–53.
- 274 Giulio Magli, “Sirius and the Project of the Megalithic Enclosures at Göbekli Tepe”, <http://arxiv.org/pdf/1307:8397.pdf>, 2013. Maljijev rad je privukao veliku pažnju, pa je stoga bio tema članka u časopisu *New Scientist*, “World’s Oldest Temple Built to Worship the Dog Star”, *New Scientist*, 16. avgust 2013, <http://www.newscientist.com/article/mg21929303.400-worlds-oldest-temple-built-to-worship-the-dog-star.html#.VOID7bCsXG8>, ali i drugde, npr. [http://www.science20.com/science\\_20/gobekli\\_tepe\\_was\\_no\\_laughing\\_matter-120278](http://www.science20.com/science_20/gobekli_tepe_was_no_laughing_matter-120278).
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- 277 Andrew Collins, *Göbekli Tepe: Genesis of the Gods*, Bear & Co., Rochester, Vermont, 2014, p. 81ff.

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- 279 Alexander A. Gurshtein, "The Evolution of the Zodiac in the Context of Ancient Oriental History", *Vistas in Astronomy*, Vol. 41, No. 4, 1998, p. 521.
- 280 Michael A. Rappengluck, "The Pleiades in the 'Salle des Taureaux,' Grotte de Lascaux. Does a Rock Picture in the Cave of Lascaux show the Open Star Cluster of the Pleiades at the Magdalenian Era (ca 15,300 BC)?" in C. Jashek and F. Atrio Barendela (Eds.), *Actas del IV Congreso de la SEAC*, Universidad de Salamanca, 1997, pp. 217–25.
- 281 Michael A. Rappengluck, "Palaeolithic Timekeepers Looking at the Golden Gate of the Ecliptic", *Earth, Moon and Planets*, 85–86, 2001, p. 391.
- 282 [http://freebook.fernglas-astronomie.de/?page\\_id=879](http://freebook.fernglas-astronomie.de/?page_id=879). Vid. takođe: <http://www.analemma.de/jupisat.html>. Sedamnaestog februara 2015. poslao sam M. Rappengluku mejl, a 18. februara sam dobio njegov odgovor, u kome mi je potvrdio da je, pišući o „Zlatnoj kapiji ekliptike“ odista govorio o Hijadama i Plejadama (Vlašićima). Dodao je: „U slučaju Plejada i Hijada, važno je imati na umu da Mesec za vreme svog 18,36 orbitalnog perioda može proći kroz oba ta rasejana zvezdana jata: ona se nalaze svega cca 5° daleko od ekliptike, što ukazuje na ekstremne tačke lunarne orbite. Iz tog razloga se smatra da su ova dva zvezdana jata veoma važna i zato je ova 'kapija' jedinstvena.“
- 283 Orbitalna ravan Meseca nagnuta je prema ravni ekliptike za svega 5,1 stepeni. Njegovo kretanje je stoga ograničeno vrlo blizu ravni ekliptike i uvek unutar zodijskih sazvežđa.
- 284 John Major Jenkins, *Maya Cosmogogenesis*, 2012, Bear & Company, Rochester, Vermont, 1998, p. 113.
- 285 U majanskoj mitologiji, npr. – vid. *ibid.* i vid. takođe: John Major Jenkins, *The 2012 Story*, Tarcher/Penguin, New York, 2009, p. 138ff. Isto tako, u mitologiji Inka – vid. npr.: William Sullivan, *The Secret of the Incas*, Crown, New York, 1996, p. 30ff. U germanskoj mitologiji, vid.: <http://www.germanicmythology.com/ASTRONOMY/MilkyWay2.html>.
- 286 Vid. Slike 4 i 5 na: <http://www.grahamhancock.com/forum/BurleyP1.php>.
- 287 Razmena mejlova s Polom Berlijem, 14. do 17. februar 2015.

- 288 Rupert Gleadow, *The Origin of the Zodiac*, Dover Publications Inc., 2001, p. 167.
- 289 Vid. diskusiju: Kathryn Slanski, "Classification, Historiography and Monumental Authority: The Babylonian Entitlement Narus (Kudurrus)", *Journal of Cuneiform Studies* 52 (2000), pp. 95–114. E.g. p. 114: „Nova kategorizacija *kuduru* kamenova kao spomenika povezanih sa hramom, umesto kao međaša na poljima, obezbeđuje kontekst koji omogućuje da ovi predmeti i njihovi materijalni, tekstualni i ikonografski aspekti budu razumljivi u odnosu na njihovu funkciju.“
- 290 Vid. npr. [http://en.wikipedia.org/wiki/Nebuchadnezzar\\_I#media-viewer/File:Nabu-Kudurri-Usur.jpg](http://en.wikipedia.org/wiki/Nebuchadnezzar_I#media-viewer/File:Nabu-Kudurri-Usur.jpg).
- 291 Giulio Magli, "Sirius and the Project of the Megalithic Enclosures at Göbekli Tepe", <http://arxiv.org/pdf/1307:8397.pdf>, 2013.
- 292 John Major Jenkins, *Maya Cosmogenesis*, p. 107.
- 293 Kay Prag, "The 1959 Deep Sounding at Harran in Turkey", *Levant* 2 (1970), pp. 71–2. „Pouzdanost je utvrđeno da je lokalitet bio naseljen i u veoma davnoj prošlosti.“ Ograničena arheološka svedočanstva, međutim, zasad potkrepljuju to samo jednim artefaktom, komadom keramike u stilu Samarske kulture iz *circa* 5000 g. p. n. e., nađenim prilikom merenja dubine drevnog Tel Harana.
- 294 Godine 1910. objavljen je prevod *Tekstova piramida* iz pera Kurta Zetea, uglednog nemačkog egiptologa i filologa, u kome se jasno pominje stelarni kult vezan za piramide.
- 295 Arheolozi koji su 1985. iskopavali Hojuk – brežuljak ili gromilu – Harana, bili su sigurni da su „blizu hrama boga Sina“, ali nisam uspeo da nađem nikakve kasnije izveštaje o stvarnom otkriću njegovih ostataka. Vid. M. Olus Arik et al, "Recent Archaeological Research in Turkey", *Anatolian Studies*, Vol. 36 (1986), p. 194.
- 296 Vid. Michael Baigent, *From the Omens of Babylon: Astrology and Ancient Mesopotamia*, Arkana, London, 1994, p. 189. Vid. takođe Lawrence E. Stager, "The Harran Project" (University of Chicago):[http://oi.uchicago.edu/sites/oi.uchicago.edu/files/uploads/shared/docs/ar/81-90/82-83/82-83\\_Harran.pdf](http://oi.uchicago.edu/sites/oi.uchicago.edu/files/uploads/shared/docs/ar/81-90/82-83/82-83_Harran.pdf).
- 297 Vid. npr. *Hurriyet Daily News*, 26. jul 2012: <http://www.hurriyetdailynews.com/harran-rises-once-more-with-dig.aspx?pageID=238&nID=26318>; i 4. septembar 2012: <http://www.hurriyetdailynews.com/ancient-bath-remains-found-in-harran.aspx?pageID=238&nID=71288&NewsCatID=375>; i 7. decembar 2012:

<http://www.hurriyetdailynews.com/roman-traces-found-in-harran.aspx?pageID=238&nID=36271&NewsCatID=375>.

<sup>298</sup> Tamara Green, *The City of the Moon God*, op. cit., p. 183–4. Vid. također Sir Walter Scott (Ed. and Trans.), *Hermetica: The Ancient Greek and Latin Writings which contain Religious or Philosophic Teachings attributed to Hermes Trismegistus*, Shambhala, Boston, 1993, p. 101. Opis Enoha kao „sedmog od Adama“ nalazi se u Judi 1:14. Vid. također Postanje 5:1-32, „Pleme Adamovo“. Deset nabrojanih patrijarha su Adam, Sit, Enos, Kajinan, Maleleilo, Jared, Enoh, Matusal, Lameh, Noje (<http://www.biblija.rs/download/biblija.pdf>). Ljudi često brkaju Enosa, trećeg patrijarha, sa sedmim patrijarhom Enohom. Međutim, Enosu se ne pripisuju nikakva posebna inteligencija, znanja ili osobine, dok je Enoh živio „jednako po volji Božjoj“ (Postanje 5:24) i onda misteriozno iščezao sa zemlje: „... nestade ga, jer ga uze Bog“ (Postanje, 5:24). Poslanica Jevrejima to elaborira (Jevrejima posl. 11:5): „Vjerom bi Enoh prenesen da ne vidi smrti; i ne nađe se, jer ga Bog premjesti, jer prije nego ga premjesti, dobi svjedočanstvo da ugodu Bogu.“

<sup>299</sup> Postanje 5:19-30.

<sup>300</sup> Za citate Abu Mašara, vid. Tamara Green, *The City of the Moon God*, op. cit.

<sup>301</sup> Postanje 5:24 i Jevrejima posl. 11:5 („Vjerom bi Enoh prenesen da ne vidi smrti; i ne nađe se, jer ga Bog premjesti, jer prije nego ga premjesti, dobi svjedočanstvo da ugodu Bogu.“).

<sup>302</sup> Verovatno negde između trećeg i drugog veka pre nove ere. (Vid. R.H. Charles (Trans.), *The Book of Enoch*, SPCK, London, 1987, Introduction, p. xiii.)

<sup>303</sup> Vid. Graham Hancock, *Sign and Seal: A Quest for the Lost Ark of Covenant*, William Heinemann Ltd., London, 1992.

<sup>304</sup> Kenneth Mackenzie, *The Royal Masonic Cyclopedia*, first published 1877, Aquarian Press reprint edition, 1987, p. 201.

<sup>305</sup> R.H. Charles (Trans.), *The Book of Enoch*, op. cit., p. 37.

<sup>306</sup> Graham Hancock, *Supernatural: Meetings with the Ancient Teachers of Mankind*, Century, London, 2005.

<sup>307</sup> U kasnijim poglavljima Knjige Enohove, pošto su zli Čuvari prekorani i kažnjeni, doznajemo da su dobri Čuvari otkrili Enohu mnoge tajne, pogotovo one iz oblasti astronomije, zbog čijeg otkrivanja su pre toga rdavi Čuvari kažnjeni. Vid. npr. R.H. Charles (Trans.), *The*



*Book of Enoch*, op. cit., Chapter 41, p. 60ff, Chapter 71, p. 93ff, Chapter 72, p. 95ff, etc. Možda Enoh naposljetku nestane s lica zemlje – „jer ga Bog premjesti“, kako stoji u Postanju 5:24 – baš zbog toga što je došao u posed tog zabranjenog znanja.

<sup>308</sup> Vid. npr. kraj članka: <http://www.dailymail.co.uk/news/article-2513866/A-GI-Christmas-How-American-soldiers-bearing-gifts-extra-rations-proved-festive-hit-British-families-WWII.html>.

<sup>309</sup> Postanje 6:1-4. (Stari zavet, prevod Đure Daničića sa latinskog prevoda Biblije po užem jevrejskom kanonu, koji je izdao Emanuel Tremelius 1575-1579. godine u Frankfurtu na Majni.)

<sup>310</sup> Postanje 6:1-4, Nova internacionalna verzija odn. New International Version (*The Nephilim were on the earth in those days—and also afterward—when the sons of God went to the daughters of humans, and had children by them. They were the heroes of old, men of renown.*) NIV je engleski prevod protestantske Biblije, projekat započet šezdesetih godina prošlog veka, s namerom da se Biblija približi svakodnevnom jeziku američkog naroda i osavremeni u odnosu na dotada neprikosnovenu Verziju (ili Bibliju) kralja Džejmisa (King James Version/Bible) s početka 17. veka.

<sup>311</sup> Postanje 6:5-8.

<sup>312</sup> Zeharija Sičin, *Dvanaesta planeta* (Beograd, 2009), Pogl. 5. Istini za ljubav, nije samo Sičin napravio ovu grešku. Pravi je i veliki broj naučnika koji se bavi proučavanjem Biblije. Recimo, Jonas C. Greenfield opisuje Nefilim kao „pale anđele“ (Jonas C. Greenfield, “The Seven Pillars of Wisdom”, *The Jewish Quarterly Review*, New Series, Vol. 26, No. 1, p. 19). Isto tako, u stručnom časopisu *Journal of Biblical Literature* iz 1987, Ronald S. Hendel nam kaže: „Nefilim doslovno znači ‘oni koji su pali’ ... To je ... glagolski pridev trpni izveden od korena *npl* (‘pasti’) ... Slična upotreba glagola *napal* i njegovih izvedenica može se naći na više mesta u hebrejskoj Bibliji.“ (Ronald S. Hendel, “Of Demigods and the Deluge: Toward an Interpretation of Genesis 6: 1–4”, *Journal of Biblical Literature*, Vol. 106, No. 1, March 1987, p. 22).

<sup>313</sup> <http://www.sitchiniswrong.com/nephilim/nephilim.htm>.

<sup>314</sup> Brojevi 13:33-34

<sup>315</sup> <http://www.sitchiniswrong.com/nephilim/nephilim.htm>.

<sup>316</sup> Zeharija Sičin, *Dvanaesta planeta*, op. cit.

<sup>317</sup> Ibid.

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- 319 Ibid., vid. npr. 7:2, p. 35; 9:9, p. 36; 15:3, p. 42.
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- 321 George W.E. Nickelsburg and James C. VanderKamm, *1 Enoch: The Hermania Translation*, Augsburg Fortress, Minneapolis, 2012.
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- 329 [http://jqjacobs.net/blog/gobekli\\_tepe.html](http://jqjacobs.net/blog/gobekli_tepe.html).
- 330 Živeo je od 850. do 929. godine – <http://www-history.mcs.st-andrews.ac.uk/Biographies/Al-Battani.html>.
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- 334 Peter Tompkins, *Secrets of the Great Pyramid*, op. cit.
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