

PART III

THE CIVILIZATION OF THE OLD WORLD AND NEW COMPARED.

CHAPTER I.

CIVILIZATION AN INHERITANCE.

MATERIAL civilization might be defined to be the result of a series of inventions and discoveries, whereby man improves his condition, and controls the forces of nature for his own advantage.

The savage man is a pitiable creature; as Menabosbu says, in the Chippeway legends, he is pursued by a "perpetual hunger;" he is exposed unprotected to the blasts of winter and the heats of summer. A great terror sits upon his soul; for every manifestation of nature--the storm, the wind, the thunder, the lightning, the cold, the heat--all are threatening and dangerous demons. The seasons bring him neither seed-time nor harvest; pinched with hunger, appeasing in part the everlasting craving of his stomach with seeds, berries, and creeping things, he sees the animals of the forest dash by him, and he has no means to arrest their flight. He is powerless and miserable in the midst of plenty. Every step toward civilization is a step of conquest over nature. The invention of the bow and arrow was, in its time, a far greater stride forward for the human race than the steam-engine or the telegraph. The savage could now reach his game--his insatiable hunger could be satisfied; the very eagle, "towering in its pride of place," was not beyond the reach of this new and wonderful weapon. The discovery of fire and the art of cooking was another immense step forward. The savage, having nothing but wooden vessels in which to cook, covered the wood with clay; the day hardened in the fire. The savage gradually learned that he could dispense with the wood, and thus pottery was invented. Then some one (if we are to believe the Chippeway legends, on the shores of Lake Superior) found fragments of the pure copper of that region, beat them into shape, and the art of metallurgy was begun; iron was first worked in the same way by shaping meteoric iron into spear-heads.

But it must not be supposed that these inventions followed one another in rapid succession. Thousands, and perhaps tens of thousands, of years intervened between each step; many savage races have not to this day achieved some of these steps. Prof. Richard Owen says, "Unprepossessed and sober experience teaches that arts, language, literature are of slow growth, the results of gradual development."

I shall undertake to show hereafter that nearly all the arts essential to civilization which we possess date back to the time of Atlantis--certainly to that ancient Egyptian civilization which was coeval with, and an outgrowth from, Atlantis.

In six thousand years the world made no advance on the civilization which it received from Atlantis.

Phœnicia, Egypt, Chaldea, India, Greece, and Rome passed the torch of civilization from one to the other; but in all that lapse of time they added nothing to the arts which existed at the earliest period of Egyptian history. In architecture, sculpture, painting, engraving,

mining, metallurgy, navigation, pottery, glass-ware, the construction of canals, roads, and aqueducts, the arts of Phœnicia and Egypt extended, without material change or improvement, to a period but two or three hundred years ago. The present age has entered upon a new era; it has added a series of wonderful inventions to the Atlantean list; it has subjugated steam and electricity to the uses of man. And its work has but commenced: it will continue until it lifts man to a plane as much higher than the present as the present is above the barbaric condition; and in the future it will be said that between the birth of civilization in Atlantis and the new civilization there stretches a period of many thousands of years, during which mankind did not invent, but simply perpetuated.

Herodotus tells us ("Euterpe," cxlii.) that, according to the information he received from the Egyptian priests, their written history dated back 11,340 years before his era, or nearly 14,000 years prior to this time. They introduced him into a spacious temple, and showed him the statues of 341 high-priests who had in turn succeeded each other; and yet the age of Columbus possessed no arts, except that of printing (which was ancient in China), which was not known to the Egyptians; and the civilization of Egypt at its first appearance was of a higher order than at any subsequent period of its history, thus testifying that it drew its greatness from a fountain higher than itself. It was in its early days that Egypt worshipped one only God; in the later ages this simple and sublime belief was buried under the corruptions of polytheism. The greatest pyramids were built by the Fourth Dynasty, and so universal was education at that time among the people that the stones with which they were built retain to this day the writing of the workmen. The first king was Menes.

"At the epoch of Menes," says Winchell, "the Egyptians were already a civilized and numerous people. Manetho tells us that Athotis, the son of this first king, Menes, built the palace at Memphis; that he was a physician, and left anatomical books. All these statements imply that even at this early period the Egyptians were in a high state of civilization." (Winchell's "Preadamites," p. 120.) "In the time of Menes the Egyptians had long been architects, sculptors, painters, mythologists, and theologians." Professor Richard Owen says, "Egypt is recorded to have been a civilized and governed community *before* the time of Menes. The pastoral community of a group of nomad families, as portrayed in the Pentateuch, may be admitted as an early step in civilization. But how far in advance of this stage is a nation administered by a kingly government, consisting of grades of society, with divisions of labor, of which one kind, assigned to the priesthood, was to record or chronicle the names and dynasties of the kings, the duration and chief events of their reigns!" Ernest Renan points out that "Egypt at the beginning appears mature, old, and entirely without mythical and heroic ages, as if the country had never known youth. Its civilization has no infancy, and its art no archaic period. The civilization of the Old Monarchy did not begin with infancy. It was already mature."

We shall attempt to show that it matured in Atlantis, and that the Egyptian people were unable to maintain it at the high standard at which they had received it, as depicted in the pages of Plato. What king of Assyria, or Greece, or Rome, or even of these modern nations, has ever devoted himself to the study of medicine and the writing of medical books for the benefit of mankind? Their mission has been to kill, not to heal the people; yet here, at the very dawn of Mediterranean history, we find the son of the first king of Egypt recorded "as a physician, and as having left anatomical books."

I hold it to be incontestable that, in some region of the earth, primitive mankind must have existed during vast spaces of time, and under most favorable circumstances, to create, invent, and discover those arts and things which constitute civilization. When we

have it before our eyes that for six thousand years mankind in Europe, Asia, and Africa, even when led by great nations, and illuminated by marvellous minds, did not advance one inch beyond the arts of Egypt, we may conceive what lapses, what aeons, of time it must have required to bring savage man to that condition of refinement and civilization possessed by Egypt when it first comes within the purview of history.

That illustrious Frenchman, H. A. Taine ("History of English Literature," p. 23), sees the unity of the Indo-European races manifest in their languages, literature, and philosophies, and argues that these pre-eminent traits are "the great marks of an original model," and that when we meet with them "fifteen, twenty, thirty centuries before our era, in an Aryan, an Egyptian, a Chinese, they represent the work of a great many ages, perhaps of several myriads of centuries. . . . Such is the first and richest source of these master faculties from which historical events take their rise; and one sees that if it be powerful it is because this is no simple spring, but a kind of lake, a deep reservoir, wherein other springs have, for a multitude of centuries, discharged their several streams." In other words, the capacity of the Egyptian, Aryan, Chaldean, Chinese, Saxon, and Celt to maintain civilization is simply the result of civilized training during "myriads of centuries" in some original home of the race.

I cannot believe that the great inventions were duplicated spontaneously, as some would have us believe, in different countries; there is no truth in the theory that men pressed by necessity will always hit upon the same invention to relieve their wants. If this were so, all savages would have invented the boomerang; all savages would possess pottery, bows and arrows, slings, tents, and canoes; in short, all races would have risen to civilization, for certainly the comforts of life are as agreeable to one people as another.

Civilization is not communicable to all; many savage tribes are incapable of it. There are two great divisions of mankind, the civilized and the savage; and, as we shall show, every civilized race in the world has had something of civilization from the earliest ages; and as "all roads lead to Rome," so all the converging lines of civilization lead to Atlantis. The abyss between the civilized man and the savage is simply incalculable; it represents not alone a difference in arts and methods of life, but in the mental constitution, the instincts, and the predispositions of the soul. The child of the civilized races in his sports manufactures water-wheels, wagons, and houses of cobs; the savage boy amuses himself with bows and arrows: the one belongs to a building and creating race; the other to a wild, hunting stock. This abyss between savagery and civilization has never been passed by any nation through its own original force, and without external influences, during the Historic Period; those who were savages at the dawn of history are savages still; barbarian slaves may have been taught something of the arts of their masters, and conquered races have shared some of the advantages possessed by their conquerors; but we will seek in vain for any example of a savage people developing civilization of and among themselves. I may be reminded of the Gauls, Goths, and Britons; but these were not savages, they possessed written languages, poetry, oratory, and history; they were controlled by religious ideas; they believed in God and the immortality of the soul, and in a state of rewards and punishments after death. Wherever the Romans came in contact with Gauls, or Britons, or German tribes, they found them armed with weapons of iron. The Scots, according to Tacitus, used chariots and iron swords in the battle of the Grampians--"enormes gladii sine mucrone." The Celts of Gaul are stated by Diodorus Siculus to have used iron-headed spears and coats-of-mail, and the Gauls who encountered the Roman arms in B.C. 222 were armed with soft iron swords, as well as at the time when Caesar conquered their country. Among the Gauls men would lend money to be repaid in the next world, and, we need not add, that no Christian people has yet

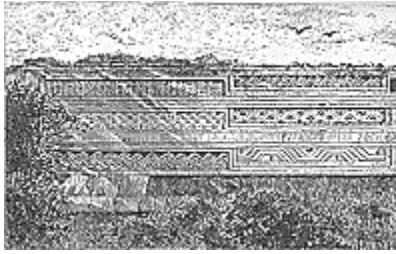
reached that sublime height of faith; they cultivated the ground, built houses and walled towns, wove cloth, and employed wheeled vehicles; they possessed nearly all the cereals and domestic animals we have, and they wrought in iron, bronze, and steel. The Gauls had even invented a machine on wheels to cut their grain, thus anticipating our reapers and mowers by two thousand years. The difference between the civilization of the Romans under Julius Caesar and the Gauls under Vercingetorix was a difference in degree and not in kind. The Roman civilization was simply a development and perfection of the civilization possessed by all the European populations; it was drawn from the common fountain of Atlantis.

If we find on both sides of the Atlantic precisely the same arts, sciences, religious beliefs, habits, customs, and traditions, it is absurd to say that the peoples of the two continents arrived separately, by precisely the same steps, at precisely the same ends. When we consider the resemblance of the civilizations of the Mediterranean nations to one another, no man is silly enough to pretend that Rome, Greece, Egypt, Assyria, Phœnicia, each spontaneously and separately invented the arts, sciences, habits, and opinions in which they agreed; but we proceed to trace out the thread of descent or connection from one to another. Why should a rule of interpretation prevail, as between the two sides of the Atlantic, different from that which holds good as to the two sides of the Mediterranean Sea? If, in the one case, similarity of origin has unquestionably produced similarity of arts, customs, and condition, why, in the other, should not similarity of arts, customs, and condition prove similarity of origin? Is there any instance in the world of two peoples, without knowledge of or intercourse with each other, happening upon the same invention, whether that invention be an arrow-head or a steam-engine? If it required of mankind a lapse of at least six thousand years before it began anew the work of invention, and took up the thread of original thought where Atlantis dropped it, what probability is there of three or four separate nations all advancing at the same speed to precisely the same arts and opinions? The proposition is untenable.

If, then, we prove that, on both sides of the Atlantic, civilizations were found substantially identical, we have demonstrated that they must have descended one from the other, or have radiated from some common source.

CHAPTER II

THE IDENTITY OF THE CIVILIZATIONS OF THE OLD WORLD AND THE NEW



MOSAICS AT MITLA, MEXICO

Architecture.--Plato tells us that the Atlanteans possessed architecture; that they built walls, temples, and palaces.

We need not add that this art was found in Egypt and all the civilized countries of Europe, as well as in Peru, Mexico, and Central America. Among both the Peruvians and Egyptians the walls receded inward, and the doors were narrower at the top than at the threshold.

The obelisks of Egypt, covered with hieroglyphics, are paralleled by the round columns of Central America, and both are supposed to have originated in *Phallus-worship*. "The usual symbol of the Phallus was an erect stone, often in its rough state, sometimes sculptured." (Squier, "Serpent Symbol," p. 49; Bancroft's "Native Races," vol. iii., p. 504.) The worship of Priapus was found in Asia, Egypt, along the European shore of the Mediterranean, and in the forests of Central America.

The mounds of Europe and Asia were made in the same way and for the same purposes as those of America. Herodotus describes the burial of a Scythian king; he says, "After this they set to work to raise a vast mound above the grave, all of them vying with each other, and seeking to make it as tall as possible." "It must be confessed," says Foster ("Prehistoric Races," p. 193), "that these Scythic burial rites have a strong resemblance to those of the Mound Builders." Homer describes the erection of a great symmetrical mound over Achilles, also one over Hector. Alexander the Great raised a great mound over his friend Hephæstion, at a cost of more than a million dollars; and Semiramis raised a similar mound over her husband. The pyramids of Egypt, Assyria, and Phœnicia had their duplicates in Mexico and Central America.



CARVING ON THE BUDDHIST TOWER, SARNATH, INDIA

The grave-cists made of stone of the American mounds are exactly like the stone chests, or *kistvaen* for the dead, found in the British mounds. (Foster's "Prehistoric Races," p.

109.) Tumuli have been found in Yorkshire enclosing wooden coffins, precisely as in the mounds of the Mississippi Valley. (*Ibid.*, p. 185.) The articles associated with the dead are the same in both continents: arms, trinkets, food, clothes, and funeral urns. In both the Mississippi Valley and among the Chaldeans vases were constructed around the bones, the neck of the vase being too small to permit the extraction of the skull. (Foster's "Prehistoric Races," p. 200.)

The use of *cement* was known alike to the European and American nations.

The use of the *arch* was known on both sides of the Atlantic.

The manufacture of bricks was known in both the Old and New Worlds.

The style of ornamentation in architecture was much the same on both hemispheres, as shown in the preceding designs, pages 137, 139.

Metallurgy.--The Atlanteans mined ores, and worked in metals; they used copper, tin, bronze, gold, and silver, and probably iron.

The American nations possessed all these metals. The age of bronze, or of copper combined with tin, was preceded in America, *and nowhere else*, by a simpler age of copper; and, therefore, the working of metals probably originated in America, or in some region to which it was tributary. The Mexicans manufactured bronze, and the Incas mined iron near Lake Titicaca; and the civilization of this latter region, as we will show, probably dated back to Atlantean times. The Peruvians called gold the tears of the sun: it was sacred to, the sun, as silver was to the moon.

Sculpture.--The Atlanteans possessed this art; so did the American and Mediterranean nations.

Dr. Arthur Schott ("Smith. Rep.," 1869, p. 391), in describing the "Cara Gigantesca," or gigantic face, a monument of Yzamal, in Yucatan, says, "Behind and on both sides, from under the mitre, a short veil falls upon the shoulders, so as to protect the back of the head and the neck. This particular appendage vividly calls to mind the same feature in the symbolic adornments of Egyptian and Hindoo priests, and even those of the Hebrew hierarchy." Dr. Schott sees in the orbicular wheel-like plates of this statue the wheel symbol of Kronos and Saturn; and, in turn, it may be supposed that the wheel of Kronos was simply the cross of Atlantis, surrounded by its encircling ring.

Painting.--This art was known on both sides of the Atlantic. The paintings upon the walls of some of the temples of Central America reveal a state of the art as high as that of Egypt.

Engraving.--Plato tells us that the Atlanteans engraved upon pillars. The American nations also had this art in common with Egypt, Phœnicia, and Assyria.

Agriculture.--The people of Atlantis were pre-eminently an agricultural people; so were the civilized nations of America and the Egyptians. In Egypt the king put his hand to the plough at an annual festival, thus dignifying and consecrating the occupation of husbandry. In Peru precisely the same custom prevailed. In both the plough was known; in Egypt it was drawn by oxen, and in Peru by men. It was drawn by men in the North of Europe down to a comparatively recent period.

Public Works.--The American nations built public works as great as or greater than any known in Europe. The Peruvians had public roads, one thousand five hundred to two thousand miles long, made so thoroughly as to elicit the astonishment of the Spaniards. At every few miles taverns or hotels were established for the accommodation of travellers. Humboldt pronounced these Peruvian roads "among the most useful and stupendous works ever executed by man." They built aqueducts for purposes of irrigation some of which were five hundred miles long. They constructed magnificent bridges of stone, and had even invented suspension bridges thousands of years before they were introduced into Europe. They had, both in Peru and Mexico, a system of posts, by means of which news was transmitted hundreds of miles in a day, precisely like those known among the Persians in the time of Herodotus, and subsequently among the Romans. Stones similar to mile-stones were placed along the roads in Peru. (See Prescott's "Peru,")

Navigation.--Sailing vessels were known to the Peruvians and the Central Americans. Columbus met, in 1502, at an island near Honduras, a party of the Mayas in a large vessel, equipped with sails, and loaded with a variety of textile fabrics of divers colors.



ANCIENT IRISH VASE OF THE BRONZE AGE

Manufactures.--The American nations manufactured woollen and cotton goods; they made pottery as beautiful as the wares of Egypt; they manufactured glass; they engraved gems and precious stones. The Peruvians had such immense numbers of vessels and ornaments of gold that the Inca paid with them a ransom for himself to Pizarro of the value of fifteen million dollars.

Music.--It has been pointed out that there is great resemblance between the five-toned music of the Highland Scotch and that of the Chinese and other Eastern nations. ("Anthropology," p. 292.)

Weapons.--The weapons of the New World were identically the same as those of the Old World; they consisted of bows and arrows, spears, darts, short swords, battle-axes, and slings; and both peoples used shields or bucklers, and casques of wood or hide covered with metal. If these weapons had been derived from separate sources of invention, one country or the other would have possessed implements not known to the other, like the blow-pipe, the boomerang, etc. Absolute identity in so many weapons strongly argues identity of origin.

Religion.--The religion of the Atlanteans, as Plato tells us, was pure and simple; they made no regular sacrifices but fruits and flowers; they worshipped the sun.

In Peru a single deity was worshipped, and the sun, his most glorious work, was honored as his representative. Quetzalcoatl, the founder of the Aztecs, condemned all sacrifice but that of fruits and flowers. The first religion of Egypt was pure and simple; its sacrifices were fruits and flowers; temples were erected to the sun, *Ra*, throughout Egypt. In Peru the great festival of the sun was



called *Ra-mi*. The Phœnicians worshipped Baal and Moloch; the one represented the beneficent, and the other the injurious powers of the sun.

Religious Beliefs.--The Guanches of the Canary Islands, who were probably a fragment of the old Atlantean population, believed in the immortality of the soul and the resurrection of the body, and preserved their dead as mummies. The Egyptians believed in the immortality of the soul and the resurrection of the body, and preserved the bodies of the dead by embalming them. The Peruvians believed in the immortality of the soul and the resurrection of the body, and they too preserved the bodies of their dead by embalming them. "A few mummies in remarkable preservation have been found among the Chinooks and Flatheads." (Schoolcraft, vol. v., p. 693.) The embalment of the body was also practised in Central America and among the Aztecs. The Aztecs, like the Egyptians, mummified their dead by taking out the bowels and replacing them with aromatic substances. (Dorman, "Origin Prim. Superst.," p. 173.) The bodies of the kings of the Virginia Indians were preserved by embalming. (Beverly, p. 47.)

Here are different races, separated by immense distances of land and ocean, uniting in the same beliefs, and in the same practical and logical application of those beliefs.

The use of confession and penance was known in the religious ceremonies of some of the American nations. Baptism was a religious ceremony with them, and the bodies of the dead were sprinkled with water.

Vestal virgins were found in organized communities on both sides of the Atlantic; they were in each case pledged to celibacy, and devoted to death if they violated their vows. In both hemispheres the recreant were destroyed by being buried alive. The Peruvians, Mexicans, Central Americans, Egyptians, Phœnicians, and Hebrews each had a powerful hereditary priesthood.

The Phœnicians believed in an evil spirit called Zebub; the Peruvians had a devil called Cupay. The Peruvians burnt incense in their temples. The Peruvians, when they sacrificed animals, examined their entrails, and from these prognosticated the future.

I need not add that all these nations preserved traditions of the Deluge; and all of them possessed systems of writing.

The Egyptian priest of Sais told Solon that the myth of Phaëthon, the son of Helios, having attempted to drive the chariot of the sun, and thereby burning up the earth, referred to "a declination of the bodies moving round the earth and in the heavens" (comets), which caused a "great conflagration upon the earth," from which those only escaped who lived near rivers and seas. The "Codex Chimalpopoca"--a Nahua, Central American record--tells us that the third era of the world, or "third sun," is called, *Quia Tonatiuh*, or sun of rain, "because in this age there fell a rain of fire, all which existed burned, and there fell a rain of gravel;" the rocks "boiled with tumult, and there also arose the rocks of vermilion color." In other words, the traditions of these people go back to a great cataclysm of fire, when the earth possibly encountered, as in the Egyptian story, one of "the bodies moving round the earth and in the heavens;" they had also memories of "the Drift Period," and of the outburst of Plutonic rocks. If man has existed on the earth as long as science asserts, he must have passed through many of the great catastrophes which are written upon the face of the planet; and it is very natural that in myths and legends he should preserve some recollection of events so appalling and destructive.

Among the early Greeks Pan was the ancient god; his wife was Maia. The Abbé Brasseur de Bourbourg calls attention to the fact that Pan was adored in all parts of Mexico and Central America; and at *Panuco*, or *Panca*, literally *Panopolis*, the Spaniards found, upon their entrance into Mexico, superb temples and images of Pan. (Brasseur's Introduction in Landa's "Relacion.") The names of both Pan and Maya enter extensively into the Maya vocabulary, Maia being the same as Maya, the principal name of the peninsula; and *pan*, added to *Maya*, makes the name of the ancient capital *Mayapan*. In the Nahuatl language *pan*, or *pani*, signifies "equality to that which is above," and *Pentecatl* was the progenitor of all beings. ("North Americans of Antiquity," p. 467.)

The ancient Mexicans believed that the sun-god would destroy the world in the last night of the fifty-second year, and that he would never come back. They offered sacrifices to him at that time to propitiate him; they extinguished all the fires in the kingdom; they broke all their household furniture; they hung black masks before their faces; they prayed and fasted; and on the evening of the last night they formed a great procession to a neighboring mountain. A human being was sacrificed exactly at midnight; a block of wood was laid at once on the body, and fire was then produced by rapidly revolving another piece of wood upon it; a spark was carried to a funeral pile, whose rising flame proclaimed to the anxious people the promise of the god not to destroy the world for another fifty-two years. Precisely the same custom obtained among the nations of Asia Minor and other parts of the continent of Asia, wherever sun-worship prevailed, at the periodical reproduction of the sacred fire, but not with the same bloody rites as in Mexico. (Valentini, "Maya Archaeology," p. 21.)

To this day the Brahman of India "churns" his sacred fire out of a board by boring into it with a stick; the Romans renewed their sacred fire in the same way; and in Sweden even now a "need-fire is kindled in this manner when cholera or other pestilence is about." (Tylor's "Anthropology," p. 262.)

A belief in ghosts is found on both continents. The American Indians think that the spirits of the dead retain the form and features which they wore while living; that there is a hell and a heaven; that hell is below the earth, and heaven above the clouds; that the souls of the wicked sometimes wander the face of the earth, appearing occasionally to mortals. The story of Tantalus is found among the Chippewayans, who believed that bad souls stand up to their chins in water in sight of the spirit-land, which they can never enter. The dead passed to heaven across a stream of water by means of a narrow and slippery bridge, from which many were lost. The *Zuñis* set apart a day in each year which they spent among the graves of their dead, communing with their spirits, and bringing them presents--a kind of All-souls-day. (Dorman, "Prim. Superst.," p. 35.) The Stygian flood, and Scylla and Charybdis, are found among the legends of the Caribs. (*Ibid.*, p. 37.) Even the boat of Charon reappears in the traditions of the Chippewayans.

The Oriental belief in the transmigration of souls is found in every American tribe. The souls of men passed into animals or other men. (Schoolcraft, vol. i., p. 33.) The souls of the wicked passed into toads and wild beasts. (Dorman, "Prim. Superst.," p. 50.)

Among both the Germans and the American Indians lycanthropy, or the metamorphosis of men into wolves, was believed in. In British Columbia the men-wolves have often been seen seated around a fire, with their wolf-hides hung upon sticks to dry! The Irish legend of hunters pursuing an animal which suddenly disappears, whereupon a human being appears in its place is found among all the American tribes.

That timid and harmless animal, the hare, was, singularly enough, an object of superstitious reverence and fear in Europe, Asia, and America. The ancient Irish killed all the hares they found on May-day among their cattle, believing them to be witches. Cæsar gives an account of the horror in which this animal was held by the Britons. The Calmucks regarded the rabbit with fear and reverence. Divine honors were paid to the hare in Mexico. Wabasso was changed into a white rabbit, and canonized in that form.

The white bull, Apis, of the Egyptians, reappears in the Sacred white buffalo of the Dakotas, which was supposed to possess supernatural power, and after death became a god. The white doe of European legend had its representative in the white deer of the Housatonic Valley, whose death brought misery to the tribe. The transmission of spirits by the laying on of hands, and the exorcism of demons, were part of the religion of the American tribes.

The witches of Scandinavia, who produced tempests by their incantations, are duplicated in America. A Cree sorcerer sold three days of fair weather for one pound of tobacco! The Indian sorcerers around Freshwater Bay kept the winds in leather bags, and disposed of them as they pleased.

Among the American Indians it is believed that those who are insane or epileptic are "possessed of devils." (Tylor, "Prim. Cult.," vol. ii., pp. 123-126.) Sickness is caused by evil spirits entering into the sick person. (Eastman's "Sioux.") The spirits of animals are much feared, and their departure out of the body of the invalid is a cause of thanksgiving. Thus an Omaha, after an eructation, says, "Thank you, animal." (Dorman, "Prim. Superst.," p. 55.) The confession of their sins was with a view to satisfy the evil spirit and induce him to leave them. (*Ibid.*, p. 57.)

In both continents burnt-offerings were sacrificed to the gods. In both continents the priests divined the future from the condition of the internal organs of the man or animal sacrificed. (*Ibid.*, pp. 214, 226.) In both continents the future was revealed by the flight of birds and by dreams. In Peru and Mexico there were colleges of augurs, as in Rome, who practised divination by watching the movements and songs of birds. (*Ibid.*, p. 261.)

Animals were worshipped in Central America and on the banks of the Nile. (*Ibid.*, p. 259.)

The Ojibbeways believed that the barking of a fox was ominous of ill. (*Ibid.*, p. 225). The peasantry of Western Europe have the same belief as to the howling of a dog.

The belief in satyrs, and other creatures half man and half animal, survived in America. The Kickapoos are Darwinians. "They think their ancestors had tails, and when they lost them the impudent fox sent every morning to ask how their tails were, and the bear shook his fat sides at the joke." (*Ibid.*, p. 232.) Among the natives of Brazil the father cut a stick at the wedding of his daughter; "this was done to cut off the tails of any future grandchildren." (Tylor, vol. i., p. 384.)

Jove, with the thunder-bolts in his hand, is duplicated in the Mexican god of thunder, Mixcoatl, who is represented holding a bundle of arrows. "He rode upon a tornado, and scattered the lightnings." (Dorman, "Prim. Superst.," p. 98.)

Dionysus, or Bacchus, is represented by the Mexican god Texcatzoncatl, the god of wine. (Bancroft, vol. iii., p. 418.)

Atlas reappears in Chibchacum, the deity of the Chibchas; he bears the world on his shoulders, and when he shifts the burden from one shoulder to another severe earthquakes are produced. (Bollært, pp. 12, 13.)

Deucalion repopling the world is repeated in Xololt, who, after the destruction of the world, descended to Mictlan, the realm of the dead, and brought thence a bone of the perished race. This, sprinkled with blood, grew into a youth, the father of the present race. The Quiche hero-gods, Hunaphu and Xblanque, died; their bodies were burnt, their bones ground to powder and thrown into the waters, whereupon they changed into handsome youths, with the same features as before. (Dorman, "Prim. Superst.," p. 193.)

Witches and warlocks, mermaids and mermen, are part of the mythology of the American tribes, as they were of the European races. (*Ibid.*, p. 79.) The mermaid of the Ottawas was "woman to the waist and fair;" thence fish-like. (*Ibid.*, p. 278.)

The snake-locks of Medusa are represented in the snake-locks of At-otarlo, an ancient culture-hero of the Iroquois.

A belief in the incarnation of gods in men, and the physical translation of heroes to heaven, is part of the mythology of the Hindoos and the American races. Hiawatha, we are told, rose to heaven in the presence of the multitude, and vanished from sight in the midst of sweet music.

The vocal statues and oracles of Egypt and Greece were duplicated in America. In Peru, in the valley of Rimac, there was an idol which answered questions and became famous as an oracle. (Dorman, "Prim. Superst.," p. 124.)

The Peruvians believed that men were sometimes metamorphosed into stones.

The Oneidas claimed descent from a stone, as the Greeks from the stones of Deucalion. (*Ibid.*, p. 132.)

Witchcraft is an article of faith among all the American races. Among the Illinois Indians "they made small images to represent those whose days they have a mind to shorten, and which they stab to the heart," whereupon the person represented is expected to die. (Charlevoix, vol. ii., p. 166.) The witches of Europe made figures of wax of their enemies, and gradually melted them at the fire, and as they diminished the victim was supposed to sicken and die.

A writer in the *Popular Science Monthly* (April, 1881, p. 828) points out the fact that there is an absolute identity between the folk-lore of the negroes on the plantations of the South and the myths and stories of certain tribes of Indians in South America, as revealed by Mr. Herbert Smith's "Brazil, the Amazons, and the Coast." (New York: Scribner, 1879.) Mr. Harris, the author of a work on the folk-lore of the negroes, asks this question, "When did the negro or the North American Indian come in contact with the tribes of South America?"

Customs.--Both peoples manufactured a fermented, intoxicating drink, the one deriving it from barley, the other from maize. Both drank toasts. Both had the institution of marriage, an important part of the ceremony consisting in the joining of bands; both recognized divorce, and the Peruvians and Mexicans established special courts to decide cases of this kind. Both the Americans and Europeans erected arches, and had triumphal processions for their victorious kings, and both strewed the ground before them with leaves and flowers. Both celebrated important events with bonfires and illuminations;

both used banners, both invoked blessings. The Phœnicians, Hebrews, and Egyptians practised circumcision. Palacio relates that at Azori, in Honduras, the natives circumcised boys before an idol called Icelca. ("Carta," p. 84.) Lord Kingsborough tells us the Central Americans used the same rite, and McKenzie (quoted by Retzius) says he saw the ceremony performed by the Chippeways. Both had bards and minstrels, who on great festivals sung the deeds of kings and heroes. Both the Egyptians and the Peruvians held agricultural fairs; both took a census of the people. Among both the land was divided per capita among the people; in Judea a new division was made every fifty years. The Peruvians renewed every year all the fires of the kingdom from the Temple of the Sun, the new fire being kindled from concave mirrors by the sun's rays. The Romans under Numa had precisely the same custom. The Peruvians had theatrical plays. They chewed the leaves of the coca mixed with lime, as the Hindoo to-day chews the leaves of the betel mixed with lime. Both the American and European nations were divided into castes; both practised planet-worship; both used scales and weights and mirrors. The Peruvians, Egyptians, and Chaldeans divided the year into twelve months, and the months into lesser divisions of weeks. Both inserted additional days, so as to give the year three hundred and sixty-five days. The Mexicans added five intercalary days; and the Egyptians, in the time of Amunoph I., had already the same practice.

Humboldt, whose high authority cannot be questioned, by an elaborate discussion ("Vues des Cordilleras," p. 148 *et. seq.*, ed. 1870), has shown the relative likeness of the Nahua calendar to that of Asia. He cites the fact that the Chinese, Japanese, Calmucks, Mongols, Mantchou, and other hordes of Tartars have cycles of sixty years' duration, divided into five brief periods of twelve years each. The method of citing a date by means of signs and numbers is quite similar with Asiatics and Mexicans. He further shows satisfactorily that *the majority of the names of the twenty days employed by the Aztecs are those of a zodiac used since the most remote antiquity among the peoples of Eastern Asia.*

Cabera thinks he finds analogies between the Mexican and Egyptian calendars. Adopting the view of several writers that the Mexican year began on the 26th of February, he finds the date to correspond with the beginning of the Egyptian year.

The American nations believed in four great primeval ages, as the Hindoo does to this day.

"In the Greeks of Homer," says Volney, "I find the customs, discourse, and manners of the Iroquois, Delawares, and Miamis. The tragedies of Sophocles and Euripides paint to me almost literally the sentiments of the red men respecting necessity, fatality, the miseries of human life, and the rigor of blind destiny." (Volney's "View of the United States.")

The Mexicans represent an eclipse of the moon as the moon being devoured by a dragon; and the Hindoos have precisely the same figure; and both nations continued to use this expression long after they had discovered the real meaning of an eclipse.

The Tartars believe that if they cut with an axe near a fire, or stick a knife into a burning stick, or touch the fire with a knife, they will "cut the top off the fire." The Sioux Indians will not stick an awl or a needle into a stick of wood on the fire, or chop on it with an axe or a knife.

Cremation was extensively practised in the New World. The dead were burnt, and their ashes collected and placed in vases and urns, as in Europe. Wooden statues of the dead were made.

There is a very curious and apparently inexplicable custom, called the "Couvade," which extends from China to the Mississippi Valley; it demands "that, when a child is born, the father must take to his bed, while the mother attends to all the duties of the household." Marco Polo found the custom among the Chinese in the thirteenth century.

The widow tells Hudibras--

"Chineses thus are said
To lie-in in their ladies' stead."

The practice remarked by Marco Polo continues to this day among the hill-tribes of China. "The father of a new-born child, as soon as the mother has become strong enough to leave her couch, gets into bed himself, and there receives the congratulations Of his acquaintances." (Max Müller's "Chips from a German Workshop," vol. ii., p. 272.) Strabo (vol. iii., pp. 4, 17) mentions that, among the Iberians of the North of Spain, the women, after the birth of a child, tend their husbands, putting them to bed instead of going themselves. The same custom existed among the Basques only a few years ago. "In Biscay," says M. F. Michel, "the women rise immediately after childbirth and attend to the duties of the household, while the husband goes to bed, taking the baby with him, and thus receives the neighbors' compliments." The same custom was found in France, and is said to *exist to this day in some cantons of Béarn*. Diodorus Siculus tells us that among the Corsicans the wife was neglected, and the husband put to bed and treated as the patient. Apollonius Rhodius says that among the Tibereni, at the south of the Black Sea, "when a child was born the father lay groaning, with his head tied up, while the mother tended him with food and prepared his baths." The same absurd custom extends throughout the tribes of North and South America. Among the Caribs in the West Indies (and the Caribs, Brasseur de Bourbourg says, were the same as the ancient Carians of the Mediterranean Sea) the man takes to his bed as soon as a child is born, and kills no animals. And herein we find an explanation of a custom otherwise inexplicable. Among the American Indians it is believed that, if the father kills an animal during the infancy of the child, the spirit of the animal will revenge itself by inflicting some disease upon the helpless little one. "For six months the Carib father must not eat birds or fish, for what ever animals he eats will impress their likeness on the child, or produce disease by entering its body." (Dorman, "Prim. Superst.," p. 58.) Among the Abipones the husband goes to bed, fasts a number of days, "and you would think," says Dobrizboffer, "that it was he that had had the child." The Brazilian father takes to his hammock during and after the birth of the child, and for fifteen days eats no meat and hunts no game. Among the Esquimaux the husbands forbear hunting during the lying-in of their wives and for some time thereafter,

Here, then, we have a very extraordinary and unnatural custom, existing to this day on both sides of the Atlantic, reaching back to a vast antiquity, and finding its explanation only in the superstition of the American races. A practice so absurd could scarcely have originated separately in the two continents; its existence is a very strong proof of unity of origin of the races on the opposite sides of the Atlantic; and the fact that the custom and the reason for it are both found in America, while the custom remains in Europe without the reason, would imply that the American population was the older of the two.

The Indian practice of depositing weapons and food with the dead was universal in ancient Europe, and in German villages nowadays a needle and thread is placed in the coffin for the dead to mend their torn clothes with; "while all over Europe the dead man had a piece of money put in his hand to pay his way with." ("Anthropology," p. 347.)

The American Indian leaves food with the dead; the Russian peasant puts crumbs of bread behind the saints' pictures on the little iron shelf, and believes that the souls of his forefathers creep in and out and eat them. At the cemetery of Père-la-Chaise, Paris, on All-souls-day, they "still put cakes and sweetmeats on the graves; and in Brittany the peasants that night do not forget to make up the fire and leave the fragments of the supper on the table for the souls of the dead." (*Ibid.* p. 351.)

The Indian prays to the spirits of his forefathers; the Chinese religion is largely "ancestor-worship;" and the rites paid to the dead ancestors, or lares, held the Roman family together." ("Anthropology," p. 351.)

We find the Indian practice of burying the dead in a sitting posture in use among the Nasamonians, tribe of Libyans. Herodotus, speaking of the wandering tribes of Northern Africa, says, "They bury their dead *according to the fashion of the Greeks*. . . . They bury them sitting, and are right careful, when the sick man is at the point of giving up the ghost, to make him sit, and not let him die lying down."

The dead bodies of the caciques of Bogota were protected from desecration by diverting the course of a river and making the grave in its bed, and then letting the stream return to its natural course. Alaric, the leader of the Goths, was secretly buried in the same way. (Dorman, "Prim. Superst.," p. 195.)

Among the American tribes no man is permitted to marry a wife of the same clan-name or totem as himself. In India a Brahman is not allowed to marry a wife whose clan-name (her "cow-stall," as they say) is the same as his own; nor may a Chinaman take a wife of his own surname. ("Anthropology," p. 403.) "Throughout India the hill-tribes are divided into septs or clans, and a man may not marry a woman belonging to his own clan. The Calmucks of Tartary are divided into hordes, and a man may not marry a girl of his own horde. The same custom prevails among the Circassians and the Samoyeds of Siberia. The Ostyaks and Yakuts regard it as a crime to marry a woman of the same family, or even of the same name." (Sir John Lubbock, "Smith. Rep.," p. 347, 1869.)

Sutteeism--the burning of the widow upon the funeral-pile of the husband--was extensively practised in America (West's "Journal," p. 141); as was also the practice of sacrificing warriors, servants, and animals at the funeral of a great chief (Dorman, pp. 210-211.) Beautiful girls were sacrificed to appease the anger of the gods, as among the Mediterranean races. (Bancroft, vol. iii., p. 471.) Fathers offered up their children for a like purpose, as among the Carthaginians.

The poisoned arrows of America had their representatives in Europe. Odysseus went to Ephyra for the man-slaying drug with which to smear his bronze-tipped arrows. (Tylor's "Anthropology," p. 237.)

"The bark canoe of America was not unknown in Asia and Africa" (*Ibid.*, p. 254), while the skin canoes of our Indians and the Esquimaux were found on the shores of the Thames and the Euphrates. In Peru and on the Euphrates commerce was carried on upon rafts supported by inflated skins. They are still used on the Tigris.

The Indian boils his meat by dropping red-hot stones into a water-vessel made of hide; and Linnæus found the Both land people brewing beer in this way--"and to this day the rude Carinthian boor drinks such stone-beer, as it is called." (*Ibid.*, p. 266.)

In the buffalo dance of the Mandan Indians the dancers covered their heads with a mask made of the head and horns of the buffalo. To-day in the temples of India, or among the

lamas of Thibet, the priests dance the demons out, or the new year in, arrayed in animal masks (*Ibid.*, p. 297); and the "mummers" at Yule-tide, in England, are a survival of the same custom. (*Ibid.*, p. 298.) The North American dog and bear dances, wherein the dancers acted the part of those animals, had their prototype in the Greek dances at the festivals of Dionysia. (*Ibid.*, p. 298.)

Tattooing was practised in both continents. Among the Indians it was fetichistic in its origin; "every Indian had the image of an animal tattooed on his breast or arm, to charm away evil spirits." (Dorman, "Prim. Superst.," p. 156.) The sailors of Europe and America preserve to this day a custom which was once universal among the ancient races. Banners, flags, and armorial bearings are supposed to be survivals of the old totemic tattooing. The Arab woman still tattoos her face, arms, and ankles. The war-paint of the American savage reappeared in the *woad* with which the ancient Briton stained his body; and Tylor suggests that the painted stripes on the circus clown are a survival of a custom once universal. (Tylor's "Anthropology," p. 327.)

In America, as in the Old World, the temples of worship were built over the dead., (Dorman, "Prim. Superst.," p. 178.) Says Prudentius, the Roman bard, "there were as many temples of gods as sepulchres."

The Etruscan belief that evil spirits strove for the possession of the dead was found among the Mosquito Indians. (Bancroft, "Native Races," vol. i., p. 744.)

The belief in fairies, which forms so large a part of the folklore of Western Europe, is found among the American races. The Ojibbeways see thousands of fairies dancing in a sunbeam; during a rain myriads of them bide in the flowers. When disturbed they disappear underground. They have their dances, like the Irish fairies; and, like them, they kill the domestic animals of those who offend them. The Dakotas also believe in fairies. The Otoes located the "little people" in a mound at the mouth of Whitestone River; they were eighteen inches high, with very large heads; they were armed with bows and arrows, and killed those who approached their residence. (See Dorman's "Origin of Primitive Superstitions," p. 23.) "The Shoshone legends people the mountains of Montana with little imps, called Nirumbees, two feet long, naked, and *with a tail.*" They stole the children of the Indians, and left in their stead the young of their own baneful race, who resembled the stolen children so much that the mothers were deceived and suckled them, whereupon they died. This greatly resembles the European belief in "changelings." (*Ibid.*, p. 24.)

In both continents we find tree-worship. In Mexico and Central America cypresses and palms were planted near the temples, generally in *groups of threes*; they were tended with great care, and received offerings of incense and gifts. The same custom prevailed among the Romans--the cypress was dedicated to Pluto, and the palm to Victory.

Not only infant baptism by water was found both in the old Babylonian religion and among the Mexicans, but an offering of cakes, which is recorded by the prophet Jeremiah as part of the worship of the Babylonian goddess-mother, "the Queen of Heaven," was also found in the ritual of the Aztecs. ("Builders of Babel," p. 78.)

In Babylonia, China, and Mexico the caste at the bottom of the social scale lived upon floating islands of reeds or rafts, covered with earth, on the lakes and rivers.

In Peru and Babylonia marriages were made but once a year, at a public festival.

Among the Romans, the Chinese, the Abyssinians, and the Indians of Canada the singular custom prevails of lifting the bride over the door-step of her husband's home. (Sir John Lubbock, "Smith. Rep.," 1869, p. 352.)

"The bride-cake which so invariably accompanies a wedding among ourselves, and which must always be cut by the bride, may be traced back to the old Roman form of marriage by '*conferreatio*,' or eating together. So, also, among the Iroquois the bride and bridegroom used to partake together of a cake of sagamite, which the bride always offered to her husband." (*Ibid.*)

Among many American tribes, notably in Brazil, the husband captured the wife by main force, as the men of Benjamin carried off the daughters of Shiloh at the feast, and as the Romans captured the Sabine women. "Within a few generations the same old habit was kept up in Wales, where the bridegroom and his friends, mounted and armed as for war, carried off the bride; and in Ireland they used even to hurl spears at the bride's people, though at such a distance that no one was hurt, except now and then by accident--as happened when one Lord Hoath lost an eye, which mischance put an end to this curious relic of antiquity." (Tylor's "Anthropology," p. 409.)

Marriage in Mexico was performed by the priest. He exhorted them to maintain peace and harmony, and tied the end of the man's mantle to the dress of the woman; he perfumed them, and placed on each a shawl on which was painted a skeleton, "as a symbol that *only death could now separate them* from one another." (Dorman, "Prim. Superst.," p. 379.)

The priesthood was thoroughly organized in Mexico and Peru. They were prophets as well as priests. "They brought the newly-born infant into the religious society; they directed their training and education; they determined the entrance of the young men into the service of the state; they consecrated marriage by their blessing; they comforted the sick and assisted the dying." (*Ibid.*, p. 374.) There were five thousand priests in the temples of Mexico. They confessed and absolved the sinners, arranged the festivals, and managed the choirs in the churches. They lived in conventual discipline, but were allowed to marry; they practised flagellation and fasting, and prayed at regular hours. There were great preachers and exhorters among them. There were also convents into which females were admitted. The novice had her hair cut off and took vows of celibacy; they lived holy and pious lives. (*Ibid.*, pp. 375, 376.) The king was the high-priest of the religious orders. A new king ascended the temple naked, except his girdle; he was sprinkled four times with water which had been blessed; he was then clothed in a mantle, and on his knees took an oath to maintain the ancient religion. The priests then instructed him in his royal duties. (*Ibid.*, p. 378.) Besides the regular priesthood there were monks who were confined in cloisters. (*Ibid.*, p. 390.) Cortes says the Mexican priests were very strict in the practice of honesty and chastity, and any deviation was punished with death. They wore long white robes and burned incense. (Dorman, "Prim. Superst.," p. 379.) The first fruits of the earth were devoted to the support of the priesthood. (*Ibid.*, p. 383.) The priests of the Isthmus were sworn to perpetual chastity.

The American doctors practised phlebotomy. They bled the sick man because they believed the evil spirit which afflicted him would come away with the blood. In Europe phlebotomy only continued to a late period, but the original superstition out of which it arose, in this case as in many others, was forgotten.

There is opportunity here for the philosopher to meditate upon the perversity of human nature and the persistence of hereditary error. The superstition of one age becomes the

science of another; men were first bled to withdraw the evil spirit, then to cure the disease; and a practice whose origin is lost in the night of ages is continued into the midst of civilization, and only overthrown after it has sent millions of human beings to untimely graves. Dr. Sangrado could have found the explanation of his profession only among the red men of America.

Folk-lore.--Says Max Müller: "Not only do we find the same words and the same terminations in Sanscrit and Gothic; not only do we find the same name for Zeus in Sanscrit, Latin, and German; not only is the abstract Dame for God the same in India, Greece, and Italy; but these very stories, these 'Mährchen' which nurses still tell, with almost the same words, in the Thuringian forest and in the Norwegian villages, and to which crowds of children listen under the Pippal-trees of India--these stories, too, belonged to the common heirloom of the Indo-European race, and their origin carries us back to the same distant past, when no Greek had set foot in Europe, no Hindoo had bathed in the sacred waters of the Ganges."

And we find that an identity of origin can be established between the folk-lore or fairy tales of America and those of the Old World, precisely such as exists between the legends of Norway and India.

Mr. Tylor tells us the story of the two brothers in Central America who, starting on their dangerous journey to the land of Xibalba, where their father had perished, plant each a cane in the middle of their grandmother's house, that she may know by its flourishing or withering whether they are alive or dead. Exactly the same conception occurs in Grimm's "Mährchen," when the two gold-children wish to see the world and to leave their father; and when their father is sad, and asks them how he shall bear news of them, they tell him, "We leave you the two golden lilies; from these you can see how we fare. If they are fresh, we are well; if they fade, we are ill; if they fall, we are dead." Grimm traces the same idea in Hindoo stories. "Now this," says Max Müller, "is strange enough, and its occurrence in India, Germany, and Central America is stranger still."

Compare the following stories, which we print in parallel columns, one from the Ojibbeway Indians, the other from Ireland:

THE OJIBBEWAY STORY.

The birds met together one day to try which could fly the highest. Some flew up very swift, but soon got tired, and were passed by others of stronger wing. But the eagle went up beyond them all, and was ready to claim the victory, when the gray linnet, a very small bird, flew from the eagle's back, where it had perched unperceived, and, being fresh and unexhausted, succeeded in going the highest. When the birds came down and met in council to award the prize it was given to the eagle, because that bird had not only gone up nearer to the sun than any of the larger birds, but it had carried the linnet on its back.

For this reason the eagle's feathers became the

THE IRISH STORY.

The birds all met together one day, and settled among themselves that whichever of them could fly highest was to be the king of all. Well, just as they were on the hinges of being off, what does the little rogue of a wren do but hop up and perch himself unbeknown on the eagle's tail. So they flew and flew ever so high, till the eagle was miles above all the rest, and could not fly another stroke, he was so tired. "Then," says he, "I'm king of the birds." "You lie!" says the wren, darting up a perch and a half above the big fellow. Well, the eagle was so mad to think how he was done, that when the wren was coming down he gave him a stroke of his wing, and from that day to this the wren was never able to fly farther than a

most honorable marks of distinction a warrior could bear.

hawthorn-bush.

Compare the following stories:

THE ASIATIC STORY.

In Hindoo mythology Urvasi came down from heaven and became the wife of the son of Buddha only on condition that two pet rams should never be taken from her bedside, and that she should never behold her lord undressed. The immortals, however, wishing Urvasi back in heaven, contrived to steal the rams; and, as the king pursued the robbers with his sword in the dark, the lightning revealed his person, the compact was broken, and Urvasi disappeared. This same story is found in different forms among many people of Aryan and Turanian descent, the central idea being that of a man marrying some one of an aerial or aquatic origin, and living happily with her till he breaks the condition on which her residence with him depends, stories exactly parallel to that of Raymond of Toulouse, who chances in the hunt upon the beautiful Melusina at a fountain, and lives with her happily until he discovers her fish-nature and she vanishes.

THE AMERICAN STORY.

Wampee, a great hunter, once came to a strange prairie, where he heard faint sounds of music, and looking up saw a speck in the sky, which proved itself to be a basket containing twelve most beautiful maidens, who, on reaching the earth, forthwith set themselves to dance. He tried to catch the youngest, but in vain; ultimately he succeeded by assuming the disguise of a mouse. He was very attentive to his new wife, who was really a daughter of one of the stars, but she wished to return home, so she made a wicker basket secretly, and, by help of a charm she remembered, ascended to her father.

If the legend of Cadmus recovering Europa, after she has been carried away by the white bull, the spotless cloud, means that "the sun must journey westward until he sees again the beautiful tints which greeted his eyes in the morning," it is curious to find a story current in North America to the effect that a man once had a beautiful daughter, 'whom he forbade to leave the lodge lest she should be carried off by the king of the buffaloes; and that as she sat, notwithstanding, outside the house combing her hair, "all of a sudden the king of the buffaloes came dashing on, with his herd of followers, and, taking her between his horns, away he cantered over plains, plunged into a river which bounded his land, and carried her safely to his lodge on the other side," whence she was finally recovered by her father.

Games.--The same games and sports extended from India to the shores of Lake Superior. The game of the Hindoos, called *pachisi*, is played upon a cross-shaped board or cloth; it is a combination of checkers and draughts, with the throwing of dice, the dice determining the number of moves; when the Spaniards entered Mexico they found the Aztecs playing a game called *patolli*, identical with the Hindoo *pachisi*, on a similar cross-shaped board. The game of ball, which the Indians of America were in the habit of playing at the time of the discovery of the country, from California to the Atlantic, was identical with the European *chueca*, *crosse*, or *hockey*.

One may well pause, after reading this catalogue, and ask himself, wherein do these peoples differ? It is absurd to pretend that all these similarities could have been the result of accidental coincidences.

These two peoples, separated by the great ocean, were baptized alike in infancy with blessed water; they prayed alike to the gods; they worshipped together the sun, moon, and stars; they confessed their sins alike; they were instructed alike by an established priesthood; they were married in the same way and by the joining of hands; they armed themselves with the same weapons; when children came, the man, on both continents, went to bed and left his wife to do the honors of the household; they tattooed and painted themselves in the same fashion; they became intoxicated on kindred drinks; their dresses were alike; they cooked in the same manner; they used the same metals; they employed the same exorcisms and bleedings for disease; they believed alike in ghosts, demons, and fairies; they listened to the same stories; they played the same games; they used the same musical instruments; they danced the same dances, and when they died they were embalmed in the same way and buried sitting; while over them were erected, on both continents, the same mounds, pyramids, obelisks, and temples. And yet we are asked to believe that there was no relationship between them, and that they had never had any ante-Columbian intercourse with each other.

If our knowledge of Atlantis was more thorough, it would no doubt appear that, in every instance wherein the people of Europe accord with the people of America, they were both in accord with the people of Atlantis; and that Atlantis was the common centre from which both peoples derived their arts, sciences, customs, and opinions. It will be seen that in every case where Plato gives us any information in this respect as to Atlantis, we find this agreement to exist. It existed in architecture, sculpture, navigation, engraving, writing, an established priesthood, the mode of worship, agriculture, the construction of roads and canals; and it is reasonable to suppose that the, same correspondence extended down to all the minor details treated of in this chapter.

CHAPTER III.

AMERICAN EVIDENCES OF INTERCOURSE WITH EUROPE OR ATLANTIS.

1. ON the monuments of Central America there are representations of bearded men. How could the beardless American Indians have imagined a bearded race?
2. All the traditions of the civilized races of Central America point to an *Eastern* origin.

The leader and civilizer of the Nahua family was Quetzalcoatl. This is the legend respecting him:

"From the distant East, from the fabulous Hue Hue Tlapalan, this mysterious person came to Tula, and became the patron god and high-priest of the ancestors of the Toltecs. He is described as having been a white man, with strong formation of body, broad forehead, large eyes, and flowing beard. He wore a mitre on his head, and was dressed in a long white robe reaching to his feet, and covered with red crosses. In his hand he held a sickle. His habits were ascetic, he never married, was most chaste and pure in life, and is said to have endured penance in a neighboring mountain, not for its effects upon himself, but as a warning to others. He condemned sacrifices, except of fruits and flowers, and was known as the god of peace; for, when addressed on the subject of war, he is reported to have stopped his ears with his fingers." ("North Amer. of Antiq.," p. 268.)

"He was skilled in many arts: he invented" (that is, imported) "gem-cutting and metal-casting; he originated letters, and invented the Mexican calendar. He finally returned to the land in the East from which he came: leaving the American coast at Vera Cruz, he embarked in a canoe made of serpent-skins, and sailed away into the east." (*Ibid.*, p. 271.)



Dr. Le Plongeon says of the columns at Chichen:

"The base is formed by the head of Cukulcan, the shaft of the body of the serpent, with its feathers beautifully carved to the very chapter. On the chapters of the columns that support the portico, at the entrance of the castle in Chichen Itza, may be seen the carved figures of long-bearded men, with upraised hands, in the act of worshipping sacred trees. They forcibly recall to mind the same worship in Assyria."

In the accompanying cut of an ancient vase from Tula, we see a bearded figure grasping a beardless man.

In the cut given below we see a face that might be duplicated among the old men of any part of Europe.

The Cakchiquel MS. says: "Four persons came from Tulan, from the direction of the rising sun--that is one Tulan. There is another Tulan in Xibalbay, and another where the sun sets, and it is there that we came; and in the direction of the setting sun there is another, where is the god; so that there are four Tulans; and it is where the sun sets that we came to Tulan, from the other side of the sea, where this Tulan is; and it is there that we were conceived and begotten by our mothers and fathers."



That is to say, the birthplace of the race was in the East, across the sea, at a place called Tulan and when they emigrated they called their first stopping-place on the American continent Tulan also; and besides this there were two other Tulans.

"Of the Nahua predecessors of the Toltecs in Mexico the Olmecs and Xicalaucans were the most important. They were the forerunners of the great races that followed. According to Ixtlilxochitl, these people-which are conceded to be one occupied the world in the third age; they came from the East in ships or barks to the land of Potonchan, which they commenced to populate."

3. The Abbé Brasseur de Bourbourg, in one of the notes of the Introduction of the "Popol Vuh," presents a very remarkable analogy between the kingdom of Xibalba, described in that work, and Atlantis. He says:

"Both countries are magnificent, exceedingly fertile, and abound in the precious metals. The empire of Atlantis was divided into ten kingdoms, governed by five couples of twin sons of Poseidon, the eldest being supreme over the others; and the ten constituted a tribunal that managed the affairs of the empire. Their descendants governed after them. The ten kings of Xibalba, who reigned (in couples) under Hun-Came and Vukub-Came (and who together constituted a grand council of the kingdom), certainly furnish curious points of comparison. And there is wanting neither a catastrophe--for Xibalba had a terrific inundation--nor the name of Atlas, of which the etymology is found only in the Nahuatl tongue: it comes from atl, water; and we know that a city of Atlan (near the water) still existed on the Atlantic side of the Isthmus of Panama at the time of the Conquest."

"In Yucatan the traditions all point to an *Eastern and foreign* origin for the race. The early writers report that the natives believe their ancestors to have crossed the sea by a passage which was opened for them." (Landa's "Relacion," p. 28.)

"It was also believed that part of the population came into the country from the West. Lizana says that the smaller portion, 'the little descent,' came from the East, while the greater portion, 'the great descent,' came from the West. Cogolluda considers the Eastern colony to have been the larger. . . . The culture-hero Zamna, the author of all civilization in Yucatan, is described as *the teacher of letters*, and the leader of the people from their ancient home. . . . He was the leader of a colony from the East." ("North Amer. of Antiq.," p. 229.)

The ancient Mexican legends say that, after the Flood, Coxcox and his wife, after wandering one hundred and four years, landed at *Antlan*, and passed thence to Capultepec, and thence to Culhuacan, and lastly to Mexico.

Coming from Atlantis, they named their first landing-place *Antlan*.

All the races that settled Mexico, we are told, traced their origin back to an *Aztlan* (Atlantis). Duran describes Aztlan as "a most attractive land." ("North Amer. of Antiq.," p. 257.)

Samé, the great name of Brazilian legend, came across the ocean *from the rising sun*. He had power over the elements and tempests; the trees of the forests would recede to make room for him (cutting down the trees); the animals used to crouch before him (domesticated animals); lakes and rivers became solid for him (boats and bridges); and he taught the use of agriculture and magic. Like him, Bochica, the great law-giver of the Muyscas, and son of the sun--he who invented for them the calendar and regulated their festivals--had a white beard, a detail in which all the American culture-heroes agree. The "Samé" of Brazil was probably the "Zamna" of Yucatan.



ELEPHANT MOUND, WISCONSIN.

4. We find in America numerous representations of the elephant. We are forced to one of two conclusions: either the monuments date back to the time of the mammoth in North America, or these people held intercourse at some time in the past with races who possessed the elephant, and from whom they obtained pictures of that singular animal. Plato tells us that the Atlanteans possessed great numbers of elephants.

There are in Wisconsin a number of mounds of earth representing different animals—men, birds, and quadrupeds.



ELEPHANT PIPE, LOUISA COUNTY, IOWA.

Among the latter is a mound representing an elephant, "so perfect in its proportions, and complete in its representation of an elephant, that its builders must have been well acquainted with all the physical characteristics of the animal which they delineated." We copy the representation of this mound on page 168.

On a farm in Louisa County, Iowa, a pipe was ploughed up which also represents an elephant. We are indebted to the valuable work of John T. Short ("The North Americans of Antiquity," p. 530) for a picture of this singular object. It was found in a section where the ancient mounds were very abundant and rich in relics. The pipe is of sandstone, of the ordinary Mound-Builder's type, and has every appearance of age and usage. There can be no doubt of its genuineness. The finder had no conception of its archæological value.



In the ruined city of Palenque we find, in one of the palaces, a stucco bass-relief of a priest. His elaborate head-dress or helmet represents very faithfully the head of an elephant. The cut on page 169 is from a drawing made by Waldeck.

The decoration known as "elephant-trunks" is found in many parts of the ancient ruins of Central America, projecting from above the door-ways of the buildings.

In Tylor's "Researches into the Early History of Mankind," p. 313, I find a remarkable representation of an elephant, taken from an ancient Mexican manuscript. It is as follows:



MEXICAN REPRESENTATION OF ELEPHANT.

CHAPTER IV.

CORROBORATING CIRCUMSTANCES.

1. LENORMANT insists that the human race issued from Ups Merou, and adds that some Greek traditions point to "this locality--particularly the expression *me'ropes a?'nōwpoi*, which can only mean 'the men sprung from Merou.'" ("Manual," p.21.)

Theopompus tells us that the people who inhabited Atlantis were the *Meropes*, the people of *Merou*.

2. Whence comes the word *Atlantic*? The dictionaries tell us that the ocean is named after the mountains of *Atlas*; but whence did the *Atlas* mountains get their name?

"The words *Atlas* and *Atlantic* have no satisfactory etymology in any language known to Europe. They are not Greek, and cannot be referred to any known language of the Old

World. But in the Nahuatl language we find immediately the radical *a, atl*, which signifies water, war, and the top of the head. (Molina, "Vocab. en lengua Mexicana y Castellana.") From this comes a series of words, such as *atlan*--on the border of or amid the water--from which we have the adjective *Atlantic*. We have also *atlaça*, to combat, or be in agony; it means likewise to hurl or dart from the water, and in the preterit makes *Atlaz*. A city named *Atlan* existed when the continent was discovered by Columbus, at the entrance of the Gulf of Uraba, in Darien. With a good harbor, it is now reduced to an unimportant pueblo named *Acla*." (Baldwin's "Ancient America," p. 179.)

Plato tells us that Atlantis and the Atlantic Ocean were named after Atlas, the eldest son of Poseidon, the founder of the kingdom.

3. Upon that part of the African continent nearest to the site of Atlantis we find a chain of mountains, known from the most ancient times as the Atlas Mountains. Whence this name Atlas, if it be not from the name of the great king of Atlantis? And if this be not its origin, how comes it that we find it in the most north-western corner of Africa? And how does it happen that in the time of Herodotus there dwelt near this mountain-chain a people called the *Atlantes*, probably a remnant of a colony from Solon's island? How comes it that the people of the Barbary States were known to the Greeks, Romans, and Carthaginians as the "Atlantes," this name being especially applied to the inhabitants of Fezzan and Bilma? Where did they get the name from? There is no etymology for it east of the Atlantic Ocean. (Lenormants "Anc. Hist. of the East," p. 253.)

Look at it! An "Atlas" mountain on the shore of Africa; an "Atlan" town on the shore of America; the "Atlantes" living along the north and west coast of Africa; an Aztec people from Aztlan, in Central America; an ocean rolling between the two worlds called the "Atlantic;" a mythological deity called "Atlas" holding the world on his shoulders; and an immemorial tradition of an island of Atlantis. Can all these things be the result of accident?

4. Plato says that there was a "passage west from Atlantis to the rest of the islands, as well as from these islands to the whole opposite continent that surrounds that real sea." He calls it a real sea, as contradistinguished from the Mediterranean, which, as he says, is not a real sea (or ocean) but a landlocked body of water, like a harbor.

Now, Plato might have created Atlantis out of his imagination; but how could he have invented the islands beyond (the West India Islands), and the whole continent (America) enclosing that real sea? If we look at the map, we see that the continent of America does "surround" the ocean in a great half-circle. Could Plato have guessed all this? If there had been no Atlantis, and no series of voyages from it that revealed the half-circle of the continent from Newfoundland to Cape St. Roche, how could Plato have guessed it? And how could he have known that the Mediterranean was only a harbor compared with the magnitude of the great ocean surrounding Atlantis? Long sea-voyages were necessary to establish that fact, and the Greeks, who kept close to the shores in their short journeys, did not make such voyages.

5. How can we, without Atlantis, explain the presence of the Basques in Europe, who have no lingual affinities with any other race on the continent of Europe, but whose language *is similar to the languages of America*?

Plato tells us that the dominion of Gadeirus, one of the kings of Atlantis, extended "toward the pillars of Heracles (Hercules) as far as the country which is still called the region of Gades in that part of the world." Gades is the Cadiz of today, and the dominion

of Gadeirus embraced the land of the Iberians or Basques, their chief city taking its name from a king of Atlantis, and they themselves being Atlanteans.

Dr. Farrar, referring to the Basque language, says:

"What is certain about it is, that its structure is polysynthetic, like the languages of America. Like them, it forms its compounds by the elimination of certain radicals in the simple words; so that *ilhun*, the twilight, is contracted from *hill*, dead, and *egun*, day; and *belhaur*, the knee, from *belhar*, front, and *oin*, leg. . . . The fact is indisputable, and is eminently noteworthy, that while the affinities of the Basque roots have never been conclusively elucidated, there has never been any doubt that this isolated language, preserving its identity in a western corner of Europe, between two mighty kingdoms, resembles, in its grammatical structure, the aboriginal languages of the vast opposite continent (America), and those alone." ("Families of Speech," p. 132.)

If there was an Atlantis, forming, with its connecting ridges, a continuous bridge of land from America to Africa, we can understand how the Basques could have passed from one continent to another; but if the wide Atlantic rolled at all times unbroken between the two continents, it is difficult to conceive of such an emigration by an uncivilized people.

6. Without Atlantis, how can we explain the fact that the early Egyptians were depicted by themselves as red men on their own monuments? And, on the other hand, how can we account for the representations of negroes on the monuments of Central America?

Dêsirè Charnay, now engaged in exploring those monuments, has published in the North American Review for December, 1880, photographs of a number of idols exhumed at San Juan de Teotihuacan, from which I select the following strikingly negroid faces:



NEGRO IDOLS FOUND IN MEXICO.

Dr. Le Plongeon says:

"Besides the sculptures of long-bearded men seen by the explorer at Chichen Itza, there were tall figures of people with small heads, thick lips, and curly short hair or wool, regarded as negroes. 'We always see them as standard or parasol bearers, but never engaged in actual warfare.'" ("Maya Archæology," p. 62.)

The following cut is from the court of the Palace of Palenque, figured by Stephens. The face is strongly Ethiopian.



The figure below represents a gigantic granite head, found near the volcano of Tuxtla, in the Mexican State of Vera Cruz, at Caxapa. The features are unmistakably negroid.

As the negroes have never been a sea-going race, the presence of these faces among the antiquities of Central America proves one of two things, either the existence of a land connection between America and Africa via Atlantis, as revealed by the deep-sea soundings of the *Challenger*, or commercial relations between America and Africa through the ships of the Atlanteans or some other civilized race, whereby the negroes were brought to America as slaves at a very remote epoch.



And we find some corroboration of the latter theory in that singular book of the Quiches, the "Popol Vuh," in which, after describing the creation of the first men "in the region of the rising sun" (Bancroft's "Native Races," vol. v., p. 548), and enumerating their first generations, we are told, "All seem to have spoken one language, and to have lived in great peace, *black men and white together*. Here they awaited the rising of the sun, and prayed to the Heart of Heaven." (Bancroft's "Native Races," p. 547.) How did the red men of Central America know anything about "black men and white men?" The conclusion seems inevitable that these legends of a primitive, peaceful, and happy land, an Aztlan in the East, inhabited by black and white men, to which all the civilized nations of America traced their origin, could only refer to Atlantis--that bridge of land where the white, dark, and red races met. The "Popol Vuh" proceeds to tell how this first home of the race became over-populous, and how the people under Balam-Quitze migrated; how their language became "confounded," in other words, broken up into dialects, in consequence of separation; and how some of the people "went to the East, and many came hither to Guatemala." (*Ibid.*, p. 547.)

M. A. de Quatrefages ("Human Species," p. 200) says, "Black populations have been found in America in very small numbers only, as isolated tribes in the midst of very different populations. Such are the Charruas, of Brazil, the Black Carribees of Saint Vincent, in the Gulf of Mexico; the Jamassi of Florida, and the dark-complexioned Californians. . . . Such, again, is the tribe that Balboa saw some representatives of in his passage of the Isthmus of Darien in 1513; . . . they were true negroes."

7. How comes it that all the civilizations of the Old World radiate from the shores of the Mediterranean? The Mediterranean is a *cul de sac*, with Atlantis opposite its mouth. Every civilization on its shores possesses traditions that point to Atlantis. We hear of no civilization coining to the Mediterranean from Asia, Africa, or Europe--from north, south, or west; but north, south, east, and west we find civilization radiating from the Mediterranean to other lands. We see the Aryans descending upon Hindostan from the direction of the Mediterranean; and we find the Chinese borrowing inventions from Hindostan, and claiming descent from a region not far from the Mediterranean.

The Mediterranean has been the centre of the modern world, because it lay in the path of the extension of an older civilization, whose ships colonized its shores, as they did also the shores of America. Plato says, "the nations are gathered around the shores of the Mediterranean like frogs around a marsh."

Dr. McCausland says:

The obvious conclusion from these facts is, that at some time previous to these migrations a people speaking a language of a superior and complicated structure broke up their society, and, under some strong impulse, poured out in different directions, and gradually established themselves in all the lands now inhabited by the Caucasian race. Their territories extend from the Atlantic to the Ganges, and from Iceland to Ceylon, and are bordered on the north and east by the Asiatic Mongols, and on the south by the negro tribes of Central Africa. They present all the appearances of a later race, expanding itself between and into the territories of two pre-existing neighboring races, and forcibly appropriating the room required for its increasing population." (McCausland's "Adam and the Adamites," p. 280.)

Modern civilization is Atlantean. Without the thousands of years of development which were had in Atlantis modern civilization could not have existed. The inventive faculty of the present age is taking up the great delegated work of creation where Atlantis left it thousands of years ago.

8. How are we to explain the existence of the Semitic race in Europe without Atlantis? It is an intrusive race; a race colonized on sea-coasts. Where are its Old World affinities?

9. Why is it that the origin of wheat, barley, oats, maize, and rye--the essential plants of civilization--is totally lost in the mists of a vast antiquity? We have in the Greek mythology legends of the introduction of most of these by Atlantean kings or gods into Europe; but no European nation claims to have discovered or developed them, and it has been impossible to trace them to their wild originals. Out of the whole *flora* of the world mankind in the last seven thousand years has not developed a single food-plant to compare in importance to the human family with these. If a wise and scientific nation should propose nowadays to add to this list, it would have to form great botanical gardens, and, by systematic and long-continued experiments, develop useful plants from the humble productions of the field and forest. Was this done in the past on the island of Atlantis?

10. Why is it that we find in Ptolemy's "Geography of Asia Minor," in a list of cities in Armenia Major in A.D. 140, the names of five cities which have their counterparts in the names of localities in Central America?

Armenian Cities.

Central American Localities.

Chol.

Chol-ula

Colua.

Colua-can.

Zuivana.

Zuivan.

Cholima.

Colima.

Zalissa.

Xalisco.

(Short's "North Americans of Antiquity," p. 497.)

11. How comes it that the sandals upon the feet of the statue of Chacmol, discovered at Chichen Itza, are "exact representations of those found on the feet of the Guanches, the early inhabitants of the Canary Islands, whose mummies are occasionally discovered in the eaves of Teneriffe?" Dr. Merritt deems the axe or chisel heads dug up at Chiriqui, Central America, "almost identical in form as well as material with specimens found in Suffolk County, England." (Bancroft's Native Races, vol. iv., p. 20.) The rock-carvings of Chiriqui are pronounced by Mr. Seemann to have a striking resemblance to the ancient incised characters found on the rocks of Northumberland, England. (*Ibid.*)

"Some stones have recently been discovered in Hierro and Las Palmas (Canary Islands), bearing sculptured symbols similar to those found on the shores of Lake Superior; and this has led M. Bertholet, the historiographer of the Canary Islands, to conclude that the first inhabitants of the Canaries and those of the great West were one in race." (Benjamin, "The Atlantic Islands," p. 130.)

12. How comes it that that very high authority, Professor Retzius ("Smithsonian Report," 1859, p. 266), declares, "With regard to the primitive dolichocephalæ of America I entertain a hypothesis still more bold, namely, that they are nearly related to the Guanches in the Canary Islands, and to the Atlantic populations of Africa, the Moors, Tuaricks, Copts, etc., which Latham comprises under the name of Egyptian-Atlantidæ. We find one and the same form of skull in the Canary Islands, in front of the African coast, and in the Carib Islands, on the opposite coast, which faces Africa. The color of the skin on both sides of the Atlantic is represented in these populations as being of a reddish-brown."

13. The Barbarians who are alluded to by Homer and Thucydides were a race of ancient navigators and pirates called *Cares*, or *Carians*, who occupied the isles of Greece before the Pelasgi, and antedated the Phœnicians in the control of the sea. The Abbé Brasseur de Bourbourg claims that these Carians were identical with the *Caribs* of the West Indies, the *Caras* of Honduras, and the *Gurani* of South America. (Landa's "Relacion," pp. 52-65.)

14. When we consider it closely, one of the most extraordinary customs ever known to mankind is that to which I have already alluded in a preceding chapter, to wit, the embalming of the body of the dead man, with a purpose that the body itself may live again in a future state. To arrive at this practice several things must coexist:

- a. The people must be highly religious, and possessed of an organized and influential priesthood, to perpetuate so troublesome a custom from age to age.
- b. They must believe implicitly in the immortality of the soul; and this implies a belief in rewards and punishments after death; in a heaven and a hell.
- c. They must believe in the immortality of the body, and its resurrection from the grave on some day of judgment in the distant future.
- d. But a belief in the immortality of the soul and the resurrection of the body is not enough, for all Christian nations hold to these beliefs; they must supplement these with a determination that the body shall not perish; that the very flesh and blood in which the man died shall rise with him on the last day, and not a merely spiritual body.

Now all these four things must coexist before a people proceed to embalm their dead for religious purposes. The probability that all these four things should coexist by accident in several widely separated races is slight indeed. The doctrine of chances is all against it.

There is here no common necessity driving men to the same expedient, with which so many resemblances have been explained; the practice is a religious ceremony, growing out of religious beliefs by no means common or universal, to wit, that the man who is dead shall live again, and live again in the very body in which he died. Not even all the Jews believed in these things.

If, then, it should appear that among the races which we claim were descended from Atlantis this practice of embalming the dead is found, and nowhere else, we have certainly furnished evidence which can only be explained by admitting the existence of Atlantis, and of some great religious race dwelling on Atlantis, who believed in the immortality of soul and body, and who embalmed their dead. We find, as I have shown:

First. That the Guanches of the Canary Islands, supposed to be a remnant of the Atlantean population, preserved their dead as mummies.

Second. That the Egyptians, the oldest colony of Atlantis, embalmed their dead in such vast multitudes that they are now exported by the ton to England, and ground up into manures to grow English turnips.

Third. That the Assyrians, the Ethiopians, the Persians, the Greeks, and even the Romans embalmed their dead.

Fourth. On the American continents we find that the Peruvians, the Central Americans, the Mexicans, and some of the Indian tribes, followed the same practice.

Is it possible to account for this singular custom, reaching through a belt of nations, and completely around the habitable world, without Atlantis?

15. All the traditions of the Mediterranean races look to the ocean as the source of men and gods. Homer sings of

"Ocean, the origin of gods and Mother Tethys."

Orpheus says, "The fair river of Ocean was the first to marry, and he espoused his sister Tethys, who was his mothers daughter." (Plato's "Dialogues," *Cratylus*, p. 402.) The ancients always alluded to the ocean as a river encircling the earth, as in the map of Cosmos (see page 95 *ante*); probably a reminiscence of the great canal described by Plato which surrounded the plain of Atlantis. Homer (*Iliad*, book xviii.) describes Tethys, "the mother goddess," coming to Achilles "from the deep abysses of the main:"

"The circling Nereids with their mistress weep,
And all the sea-green sisters of the deep."

Plato surrounds the great statue of Poseidon in Atlantis with the images of one hundred Nereids.

16. in the Deluge legends of the Hindoos (as given on page 87 *ante*), we have seen Manu saving a small fish, which subsequently grew to a great size, and warned him of the coming of the Flood. In this legend all the indications point to an ocean as the scene of the catastrophe. It says: "At the close of the last *calpa* there was a general destruction, caused by the sleep of Brahma, whence his creatures, in different worlds, *were drowned in a vast ocean*. . . . A holy king, named Satyavrata, then reigned, a servant of *the spirit which moved on the waves*" (Poseidon?), "and so devout that water was his only sustenance. . . . In seven days the three worlds" (remember Poseidon's trident) "shall be *plunged in an ocean of death*." . . . "Thou shalt enter the spacious ark, and continue in it

secure from the Flood *on one immense ocean.*' . . . *The sea overwhelmed its shores, deluged the whole earth, augmented by showers from immense clouds.*" ("Asiatic Researches," vol. i., p. 230.)

All this reminds us of "the fountains of the great deep and the flood-gates of heaven," and seems to repeat precisely the story of Plato as to the sinking of Atlantis in the ocean.

17. While I do not attach much weight to verbal similarities in the languages of the two continents, nevertheless there are some that are very remarkable. We have seen the Pan and Maia of the Greeks reappearing in the Pan and Maya of the Mayas of Central America. The god of the Welsh triads, "Hu the mighty," is found in the Hu-nap-bu, the hero-god of the Quiches; in Hu-napu, a hero-god; and in Hu-hu-nap-hu, in Hu-ncam, in Hu-nbatz, semi-divine heroes of the Quiches. The Phœnician deity *El* "was subdivided into a number of hypostases called the *Baalim*, secondary divinities, emanating from the substance of the deity" ("Anc. Hist. East," vol. ii., p. 219); and this word *Baalim* we find appearing in the mythology of the Central Americans, applied to the semi-divine progenitors of the human race, *Balam-Quitze*, *Balam-Agab*, and *Iqui-Balam*.

CHAPTER V.

THE QUESTION OF COMPLEXION.

THE tendency of scientific thought in ethnology is in the direction of giving more and more importance to the race characteristics, such as height, color of the hair, eyes and skin, and the formation of the skull and body generally, than to language. The language possessed by a people may be merely the result of conquest or migration. For instance, in the United States to-day, white, black, and red men, the descendants of French, Spanish, Italians, Mexicans, Irish, Germans, Scandinavians, Africans, all speak the English language, and by the test of language they are all Englishmen; and yet none of them are connected by birth or descent with the country where that language was developed.

There is a general misconception as to the color of the European and American races. Europe is supposed to be peopled exclusively by white men; but in reality every shade of color is represented on that continent, from the fair complexion of the fairest of the Swedes to the dark-skinned inhabitants of the Mediterranean coast, only a shade lighter than the Berbers, or Moors, on the opposite side of that sea. Tacitus spoke of the "Black Celts," and the term, so far as complexion goes, might not inappropriately be applied to some of the Italians, Spaniards, and Portuguese, while the Basques are represented as of a still darker hue. Tylor says ("Anthropology," p. 67), "On the whole, it seems that the distinction of color, from the fairest Englishman to the darkest African, has no hard and fast lines. but varies gradually from one tint to another."

And when we turn to America we find that the popular opinion that all Indians are "red men," and of the same hue from Patagonia to Hudson's Bay, is a gross error.

Prichard says ("Researches into the Physical History of Mankind," vol. i., p. 269, 4th ed., 1841):

"It will be easy to show that the American races show nearly as great a variety in this respect as the nations of the old continent; there are among them white races with a florid complexion, and tribes black or of a very dark hue; that their stature, figure, and countenance are almost equally diversified."

John T. Short says ("North Americans of Antiquity," p. 189):

"The Menominees, sometimes called the 'White Indians,' formerly occupied the region bordering on Lake Michigan, around Green Bay. The whiteness of these Indians, which is compared to that of white mulattoes, early attracted the attention of the Jesuit missionaries, and has often been commented on by travellers. While it is true that hybridity has done much to lighten the color of many of the tribes, still the peculiarity of the complexion of this people has been marked since the first time a European encountered them. Almost every shade, from the ash-color of the Menominees through the cinnamon-red, copper, and bronze tints, may be found among the tribes formerly occupying the territory east of the Mississippi, until we reach the dark-skinned Kaws of Kansas, who are nearly as black as the negro. The variety of complexion is as great in South America as among the tribes of the northern part of the continent."

In foot-note of p. 107 of vol. iii. of "U. S. Explorations for a Railroad Route to the Pacific Ocean," we are told,

"Many of the Indians of Zuni (New Mexico) are white. They have a fair skin, blue eyes, chestnut or auburn hair, and are quite good-looking. They claim to be full-blooded Zunians, and have no tradition of intermarriage with any foreign race. The circumstance creates no surprise among this people, for from time immemorial a similar class of people has existed among the tribe."

Winchell says:

"The ancient Indians of California, in the latitude of forty-two degrees, were as black as the negroes of Guinea, while in Mexico were tribes of an olive or reddish complexion, relatively light. Among the black races of tropical regions we find, generally, some light-colored tribes interspersed. These sometimes have light hair and blue eyes. This is the case with the Tuareg of the Sahara, the Afghans of India, and the aborigines of the banks of the Orinoco and the Amazon." (Winchell's "Preadamites," p. 185.)

William Penn said of the Indians of Pennsylvania, in his letter of August, 1683:

"The natives . . . are generally tall, straight, well-built, and of singular proportion; they tread strong and clever, and mostly walk with a lofty chin. . . . Their eye is little and black, not unlike a straight-looked Jew. . . . I have seen among them as comely European-like faces of both sexes as on your side of the sea; and truly an Italian complexion hath not much more of the white, and the noses of several of them have as much of the Roman. . . . For their original, I am ready to believe them to be of the Jewish race--I mean of the stock of the ten tribes--and that for the following reasons: first, in the next place, I find them to be of the like countenance, and their children of so lively a resemblance that a man would think himself in Duke's Place or Berry Street in London

when he seeth them. But this is not all: they agree in rites, they reckon by moons, they offer their first-fruits, they have a kind of feast of tabernacles, they are said to lay their altars upon twelve stones, their mourning a year, customs of women, with many other things that do not now occur."

Upon this question of complexion Catlin, in his "Indians of North America," vol. i., p. 95, etc., gives us some curious information. We have already seen that the Mandans preserved an image of the ark, and possessed legends of a clearly Atlantean character. Catlin says:

"A stranger in the Mandan village is first struck with the different shades of complexion and various colors of hair which he sees in a crowd about him, and is at once disposed to exclaim, 'These are not Indians.' There are a great many of these people whose complexions appear as light as half-breeds; and among the women particularly there are many whose skins are almost white, with the most pleasing symmetry and proportion of feature; with hazel, with gray, and with blue eyes; with mildness and sweetness of expression and excessive modesty of demeanor, which render them exceedingly pleasing and beautiful. Why this diversity of complexion I cannot tell, nor can they themselves account for it. Their traditions, so far as I can learn them, afford us no information of their having had any knowledge of white men before the visit of Lewis and Clarke, made to their village thirty-three years ago. Since that time until now (1835) there have been very few visits of white men to this place, and surely not enough to have changed the complexions and customs of a nation. And I recollect perfectly well that Governor Clarke told me, before I started for this place, that I would find the Mandans a strange people and half white.

"Among the females may be seen every shade and color of hair that can be seen in our own country except red or auburn, which is not to be found. . . . There are very many of both sexes, and of every age, from infancy to manhood and old age, with hair of a bright silvery-gray, and in some instances almost perfectly white. This unaccountable phenomenon is not the result of disease or habit, but it is unquestionably an hereditary characteristic which runs in families, and indicates no inequality in disposition or intellect. And by passing this hair through my hands I have found it uniformly to be as coarse and harsh as a horse's mane, differing materially from the hair of other colors, which, among the Mandans, is generally as fine and soft as silk.

"The stature of the Mandans is rather below the ordinary size of man, with beautiful symmetry of form and proportion, and wonderful suppleness and elasticity."

Catlin gives a group (54) showing this great diversity in complexion: one of the figures is painted almost pure white, and with light hair. The faces are European.



GOVERNOR AND OTHER INDIANS OF THE PUEBLO OF SAN DOMINGO, NEW MEXICO.

Major James W. Lynd, who lived among the Dakota Indians for nine years, and was killed by them in the great outbreak of 1862, says (MS. "Hist. of Dakotas," Library,

Historical Society, Minnesota, p. 47), after calling attention to the fact that the different tribes of the Sioux nation represent several different degrees of darkness of color:

"The Dakota child is of lighter complexion than the young brave; this one lighter than the middle-aged man, and the middle-aged man lighter than the superannuated *homo*, who, by smoke, paint, dirt, and a drying up of the vital juices, appears to be the true copper-colored Dakota. The color of the Dakotas varies with the nation, and also with the age and condition of the individual. It may be set down, however, as a shade lighter than olive; yet it becomes still lighter by change of condition or mode of life, and nearly vanishes, even in the child, under constant ablutions and avoiding of exposure. Those children in the Mission at Hazlewood, who are taken very young, and not allowed to expose themselves, lose almost entirely the olive shade, and become quite as white as the American child. The Mandans are as light as the peasants of Spain, while their brothers, the Crows, are as dark as the Arabs. Dr. Goodrich, in the 'Universal Traveller,' p. 154, says that the modern Peruvians, in the warmer regions of Peru, are as fair as the people of the south of Europe."

"The Aymaras, the ancient inhabitants of the mountains of Peru and Bolivia, are described as having an olive-brown complexion, with regular features, large heads, and a thoughtful and melancholy cast of countenance. They practised in early times the deformation of the skull.

Professor Wilson describes the hair of the ancient Peruvians, as found upon their mummies, as "a lightish brown, and of a fineness of texture which equals that of the Anglo-Saxon race." "The ancient Peruvians," says Short ("North Americans of Antiquity," p. 187), "appear, from numerous examples of hair found in their tombs, to have been an auburn-haired race." Garcilasso, who had an opportunity of seeing the body of the king, Viracocha, describes the hair of that monarch as snow-white. Haywood tells us of the discovery, at the beginning of this century, of three mummies in a cave on the south side of the Cumberland River (Tennessee), who were buried in baskets, as the Peruvians were occasionally buried, and whose skin was fair and white, and their hair auburn, and of a fine texture. ("Natural and Aboriginal History of Tennessee," p. 191.)



CHOCTAW.

Neither is the common opinion correct which asserts all the American Indians to be of the same type of features. The portraits on this page and on pages 187 and 191, taken from the "Report of the U. S. Survey for a Route for a Pacific Railroad," present features very much like those of Europeans; in fact, every face here could be precisely matched among the inhabitants of the southern part of the old continent.



SHAWNEES.

On the other hand, look at the portrait of the great Italian orator and reformer, Savonarola, on page 193. It looks more like the hunting Indians of North-western America than any of the preceding faces. In fact, if it was dressed with a scalp-lock it would pass muster anywhere as a portrait of the "Man-afraid-of-his-horses," or "Sitting Bull."



SAVONAROLA.

Adam was, it appears, a *red* man. Winchell tells us that Adam is derived from the *red* earth. The radical letters *ÂDÂM* are found in *ADaMaH*, "something out of which vegetation was made to germinate," to wit, the earth. *ÂDôM* and *ÂDOM* signifies *red*, *ruddy*, *bay-colored*, as of a horse, the color of a red heifer. "*ÂDÂM*, a man, a human being, male or female, *red*, *ruddy*." ("Preadamites," p.161.)

"The Arabs distinguished mankind into two races, one *red*, *ruddy*, the other black." (*Ibid.*) They classed themselves among the red men.

Not only was Adam a red man, but there is evidence that, from the highest antiquity, red was a sacred color; the gods of the ancients were always painted *red*. The Wisdom of Solomon refers to this custom: "The carpenter carved it elegantly, and formed it by the skill of his understanding, and fashioned it to the shape of a man, or made it like some vile beast, laying it over with vermilion, and with paint, coloring it red, and covering every spot therein."

The idols of the Indians were also painted red, and red was the religious color. (Lynd's MS. "Hist. of Dakotas," Library, Hist. Society, Minn.)

The Cushites and Ethiopians, early branches of the Atlantean stock, took their name from their "sunburnt" complexion; they were red men.

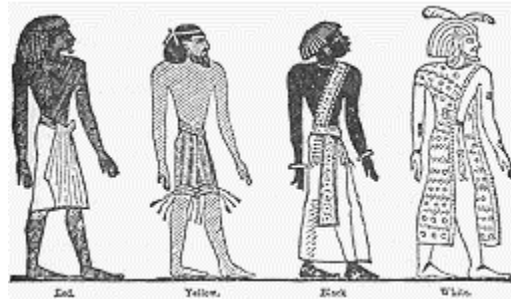
The name of the Phœnicians signified *red*. *Himyar*, the prefix of the *Himyaritic* Arabians, also means red, and the Arabs were painted red on the Egyptian monuments.

The ancient Egyptians were red men. They recognized four races of men--the red, yellow, black, and white men. They themselves belonged to the "*Rot*," or red men; the yellow men they called "*Namu*"--it included the Asiatic races; the black men were called "*Nahsu*," and the white men "*Tamhu*." The following figures are copied from Nott and Gliddon's "Types of Mankind," p. 85, and were taken by them from the great works of Belzoni, Champollion, and Lepsius.

In later ages so desirous were the Egyptians of preserving, the aristocratic distinction of the color of their skin, that they represented themselves on the monuments as of a crimson hue--an exaggeration of their original race complexion.

In the same way we find that the ancient Aryan writings divided mankind into four races--the white, red, yellow, and black: the four castes of India were founded upon these distinctions in color; in fact, the word for color in Sanscrit (*varna*) means caste. The red

men, according to the *Mahâbhârata*, were the Kshatriyas--the warrior caste--who were afterward engaged in a fierce contest with the whites--the Brahmans--and were nearly exterminated, although some of them survived, and from their stock Buddha was born. So that not only the Mohammedan and Christian but the Buddhistic religion seem to be derived from branches of the Hamitic or red stock. The great Manu was also of the red race.



THE RACES OF MEN ACCORDING TO THE EGYPTIANS.

The Egyptians, while they painted themselves red-brown, represented the nations of Palestine as yellow-brown, and the Libyans yellow-white. The present inhabitants of Egypt range from a yellow color in the north parts to a deep *bronze*. Tylor is of opinion ("Anthropology," p. 95) that the ancient Egyptians belonged to a brown race, which embraced the Nubian tribes and, to some extent, the Berbers of Algiers and Tunis. He groups the Assyrians, Phœnicians, Persians, Greeks, Romans, Andalusians, Bretons, dark Welshmen, and people of the Caucasus into one body, and designates them as "dark whites." The Himyarite Arabs, as I have shown, derived their name originally from their red color, and they were constantly depicted on the Egyptian monuments as red or light brown. Herodotus tells us that there was a nation of Libyans, called the Maxyans, who claimed descent from the people of Troy (the walls of Troy, we shall see, were built by Poseidon; that is to say, Troy was an Atlantean colony). These Maxyans painted their whole bodies red. The Zavecians, the ancestors of the Zuavas of Algiers (the tribe that gave their name to the French Zouaves), also painted themselves red. Some of the Ethiopians were "copper-colored." ("Amer. Cyclop.," art. *Egypt*, p. 464.) Tylor says ("Anthropology," p. 160): "The language of the ancient Egyptians, though it cannot be classed in the Semitic family with Hebrew, has important points of correspondence, whether due to the long intercourse between the two races in Egypt or to some deeper *ancestral connection*; and such analogies also appear in the Berber languages of North Africa."

These last were called by the ancients the Atlanteans.

"If a congregation of twelve representatives from Malacca, China, Japan, Mongolia, Sandwich Islands, Chili, Peru, Brazil, Chickasaws, Comanches, etc., were dressed alike, or undressed and unshaven, the most skilful anatomist could not, from their appearance, separate them." (Fontaine's "How the World was Peopled," pp. 147, 244.)

Ferdinand Columbus, in his relation of his father's voyages, compares the inhabitants of Guanaani to the Canary Islanders (an Atlantean race), and describes the inhabitants of San Domingo as still more beautiful and fair. In Peru the Charanzanis, studied by M. Angraud, also resemble the Canary Islanders. L'Abbé Brasseur de Bourbourg imagined himself surrounded by Arabs when all his Indians of Rabinal were around him; for they had, he said, their complexion, features, and beard. Pierre Martyr speaks of the Indians of the Parian Gulf as having fair hair. ("The Human Species," p. 201.) The same author believes that tribes belonging to the Semitic type are also found in America. He refers to

"certain traditions of Guiana, and *the use in the country of a weapon entirely characteristic of the ancient Canary Islanders.*"

When science is able to disabuse itself of the Mortonian theory that the aborigines of America are all red men, and all belong to one race, we may hope that the confluence upon the continent of widely different races from different countries may come to be recognized and intelligently studied. There can be no doubt that red, white, black, and yellow men have united to form the original population of America. And there can be as little doubt that the entire population of Europe and the south shore of the Mediterranean is a mongrel race--a combination, in varying proportions, of a dark-brown or red race with a white race; the characteristics of the different nations depending upon the proportions in which the dark and light races are mingled, for peculiar mental and moral characteristics go with these complexions. The red-haired people are a distinct variety of the white stock; there were once whole tribes and nations with this color of hair; their blood is now intermingled with all the races of men, from Palestine to Iceland. Everything in Europe speaks of vast periods of time and long. continued and constant interfusion of bloods, until there is not a fair-skinned man on the Continent that has not the blood of the dark-haired race in his veins; nor scarcely a dark-skinned man that is not lighter in hue from intermixture with the white stock.

CHAPTER VI.

GENESIS CONTAINS A HISTORY OF ATLANTIS

THE Hebrews are a branch of the great family of which that powerful commercial race, the Phœnicians, who were the merchants of the world fifteen hundred years before the time of Christ, were a part. The Hebrews carried out from the common storehouse of their race a mass of traditions, many of which have come down to us in that oldest and most venerable of human compositions, the Book of Genesis. I have shown that the story of the Deluge plainly refers to the destruction of Atlantis, and that it agrees in many important particulars with the account given by Plato. The people destroyed were, in both instances, the ancient race that had created civilization; they had formerly been in a happy and sinless condition; they had become great and wicked; they were destroyed for their sins--they were destroyed by water.

But we can go farther, and it can be asserted that there is scarcely a prominent fact in the opening chapters of the Book of Genesis that cannot be duplicated from the legends of the American nations, and scarcely a custom known to the Jews that does not find its counterpart among the people of the New World.

Even in the history of the Creation we find these similarities:

The Bible tells us (Gen. i., 2) that in the beginning the earth was without form and void, and covered with water. In the Quiche legends we are told, "at first all was sea--no man, animal, bird, or green herb--there was nothing to be seen but the sea and the heavens."

The Bible says (Gen. i., 2), "And the Spirit of God moved upon the face of the waters." The Quiche legend says, "The Creator--the Former, the Dominator--the feathered serpent--those that give life, moved upon the waters like a glowing light."

The Bible says (Gen. i., 9), "And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so." The Quiche legend says, "The creative spirits cried out 'Earth!' and in an instant it was formed, and rose like a vapor-cloud; immediately the plains and the mountains arose, and the cypress and pine appeared."

The Bible tells us, "And God saw that it was good." The Quiche legend says, "Then Gucumatz was filled with joy, and cried out, 'Blessed be thy coming, O Heart of Heaven, Hurakan, thunder-bolt.'"

The order in which the vegetables, animals, and man were formed is the same in both records.

In Genesis (chap. ii., 7) we are told, "And the Lord God formed man of the dust of the ground." The Quiche legend says, "The first man was made of clay; but he had no intelligence, and was consumed in the water."

In Genesis the first man is represented as naked. The Aztec legend says, "The sun was much nearer the earth then than now, and his grateful warmth rendered clothing unnecessary."

Even the temptation of Eve reappears in the American legends. Lord Kingsborough says: "The Toltecs had paintings of a garden, with a single tree standing in the midst; round the root of the tree is entwined a serpent, whose head appearing above the foliage displays the face of a woman. Torquemada admits the existence of this tradition among them, and agrees with the Indian historians, who affirm that this was the first woman in the world, who bore children, and from whom all mankind are descended." ("Mexican Antiquities," vol. viii., p. 19.) There is also a legend of Suchiquecal, who disobeyed and gathered roses from a tree, and thereby disgraced and injured herself and all her posterity. ("Mexican Antiquities," vol. vi., p. 401.)

The legends of the Old World which underlie Genesis, and were used by Milton in the "Paradise Lost," appear in the Mexican legends of a war of angels in heaven, and the fall of *Zou-tem-que* (*Soutem*, *Satan*--Arabic, *Shatana?*) and the other rebellious spirits.

We have seen that the Central Americans possessed striking parallels to the account of the Deluge in Genesis.

There is also a clearly established legend which singularly resembles the Bible record of the Tower of Babel.

Father Duran, in his MS. "Historia Antiqua de la Nueva Espana," A.D. 1585, quotes from the lips of a native of Cholula, over one hundred years old, a version of the legend as to the building of the great pyramid of Cholula. It is as follows:

"In the beginning, before the light of the sun had been created, this land (Cholula) was in obscurity and darkness, and void of any created thing; all was a plain, without hill or elevation, encircled in every part by water, without tree or created thing; and immediately *after the light and the sun arose in the east* there appeared gigantic men of deformed stature and possessed the land, and desiring to see the nativity of the sun, as well as his occident, proposed to go and seek them. Dividing themselves into two parties, some journeyed to the west and others toward the east; these travelled; until the sea cut off their road, whereupon they determined to return to the place from which they started, and arriving at this place (Cholula), not finding the means of reaching the sun, enamored of

his light and beauty, they determined to build a tower so high that its summit should reach the sky. Having collected materials for the purpose, they found a very adhesive clay and bitumen, with which they speedily commenced to build the tower; and having reared it to the greatest possible altitude, so that they say it reached to the sky, the Lord of the Heavens, enraged, said to the inhabitants of the sky, 'Have you observed how they of the earth have built a high and haughty tower to mount hither, being enamored of the light of the sun and his beauty? Come and confound them, because it is not right that they of the earth, living in the flesh, should mingle with us.' Immediately the inhabitants of the sky sallied forth like flashes of lightning; they destroyed the edifice, and divided and scattered its builders to all parts of the earth."



RUINS OF THE TEMPLE OF CHOLULA.

One can recognize in this legend the recollection, by a ruder race, of a highly civilized people; for only a highly civilized people would have attempted such a vast work. Their mental superiority and command of the arts gave them the character of giants who arrived from the East; who had divided into two great emigrations, one moving eastward (toward Europe), the other westward (toward America). They were sun-worshippers; for we are told "they were enamored of the light and beauty of the sun," and they built a high place for his worship.

The pyramid of Cholula is one of the greatest constructions ever erected by human hands. It is even now, in its ruined condition, 160 feet high, 1400 feet square at the base, and covers forty-five acres; we have only to remember that the greatest pyramid of Egypt, Cheops, covers but twelve or thirteen acres, to form some conception of the magnitude of this American structure.

It must not be forgotten that this legend was taken down by a Catholic priest, shortly after the conquest of Mexico, from the lips of an old Indian who was born before Columbus sailed from Spain.

Observe the resemblances between this legend and the Bible account of the building of the Tower of Babel:

"All was a plain without hill or elevation," says the Indian legend. "They found a plain in the land of Shinar, and they dwelt there," says the Bible. They built of brick in both cases. "Let us build us a tower whose top may reach unto heaven," says the Bible. "They determined to build a tower so high that its summit should reach the sky," says the Indian legend. "And the Lord came down to see the city and the tower which the children of men had builded. And the Lord said, Behold . . . nothing will be restrained from them

which they have imagined to do. Go to, let us go down and confound them," says the Bible record. "The Lord of the Heavens, enraged, said to the inhabitants of the sky, 'Have you observed,' etc. Come and confound them," says the Indian record. "And the Lord scattered them abroad from thence on all the face of the earth," says the Bible. "They scattered its builders to all parts of the earth," says the Mexican legend.

Can any one doubt that these two legends must have sprung in some way from one another, or from some common source? There are enough points of difference to show that the American is not a servile copy of the Hebrew legend. In the former the story comes from a native of Cholula: it is told under the shadow of the mighty pyramid it commemorates; it is a local legend which he repeats. The men who built it, according to his account, were foreigners. They built it to reach the sun--that is to say, as a sun-temple; while in the Bible record Babel was built to perpetuate the glory of its architects. In the Indian legend the gods stop the work by a great storm, in the Bible account by confounding the speech of the people.

Both legends were probably derived from Atlantis, and referred to some gigantic structure of great height built by that people; and when the story emigrated to the east and west, it was in the one case affixed to the tower of the Chaldeans, and in the other to the pyramid of Cholula, precisely as we find the ark of the Deluge resting upon separate mountain-chains all the way from Greece to Armenia. In one form of the Tower of Babel legend, that of the Toltecs, we are told that the pyramid of Cholula was erected "as a means of escape from a second flood, should another occur."

But the resemblances between Genesis and the American legends do not stop here.

We are told (Gen. ii., 21) that "the Lord God caused a deep sleep to fall upon Adam," and while he slept God made Eve out of one of his ribs. According to the Quiche tradition, there were four men from whom the races of the world descended (probably a recollection of the red, black, yellow, and white races); and these men were without wives, and the Creator made wives for them "while they slept."

Some wicked misanthrope referred to these traditions when he said, "And man's first sleep became his last repose."

In Genesis (chap. iii., 22), "And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever:" therefore God drove him out of the garden. In the Quiche legends we are told, "The gods feared that they had made men too perfect, and they breathed a cloud of mist over their vision."

When the ancestors of the Quiches migrated to America the Divinity parted the sea for their passage, as the Red Sea was parted for the Israelites.

The story of Samson is paralleled in the history of a hero named Zipanca, told of in the "Popol Vuh," who, being captured by his enemies and placed in a pit, pulled down the building in which his captors had assembled, and killed four hundred of them.

"There were giants in those days," says the Bible. A great deal of the Central American history is taken up with the doings of an ancient race of giants called Quinames.

This parallelism runs through a hundred particulars:

Both the Jews and Mexicans worshipped toward the east.

Both called the south "the right hand of the world."

Both burnt incense toward the four corners of the earth.

Confession of sin and sacrifice of atonement were common to both peoples.

Both were punctilious about washings and ablutions.

Both believed in devils, and both were afflicted with leprosy.

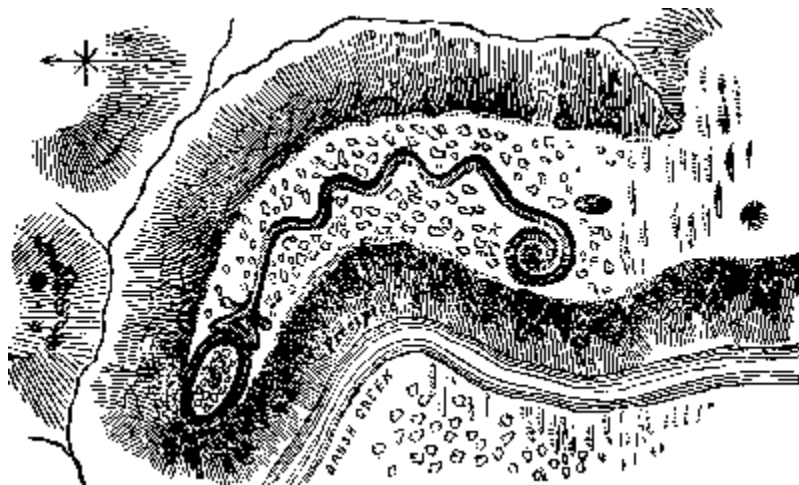
Both considered women who died in childbirth as worthy of honor as soldiers who fell in battle.

Both punished adultery with stoning to death.

As David leaped and danced before the ark of the Lord, so did the Mexican monarchs before their idols.

Both had an ark, the abiding-place of an invisible god.

Both had a species of serpent-worship.

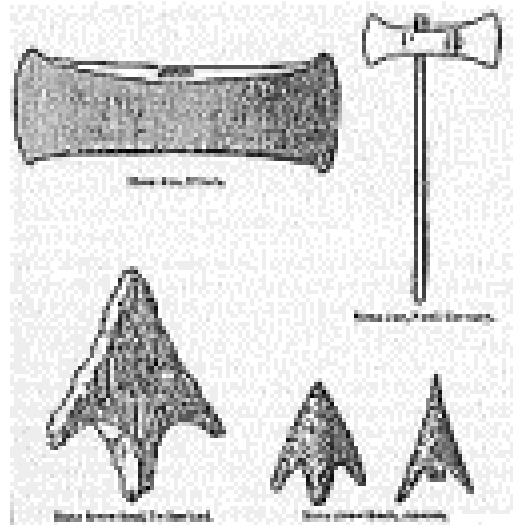


GREAT SERPENT MOUND, OHIO.

Compare our representation of the great serpent-mound in Adams County, Ohio, with the following description of a great serpent-mound in Scotland:

"Serpent-worship in the West.--Some additional light appears to have been thrown upon ancient serpent-worship in the West by the recent archaeological explorations of Mr. John S. Phené, F.G.S., F.R.G.S., in Scotland. Mr. Phené has just investigated a curious earthen mound in Glen Feechan, Argyleshire, referred to by him, at the late meeting of the British Association in Edinburgh, as being in the form of a serpent or saurian. The mound, says the *Scotsman*, is a most perfect one. The head is a large cairn, and the body of the earthen reptile 300 feet long; and in the centre of the head there were evidences, when Mr. Phené first visited it, of an altar having been placed there. The position with regard to Ben Cruachan is most remarkable. The three peaks are seen over the length of the reptile when a person is standing on the head, or cairn. The shape can only be seen so as to be understood when looked down upon from an elevation, as the outline cannot be understood unless the whole of it can be seen. This is most perfect when the spectator is on the head of the animal form, or on the lofty rock to the west of it. This mound corresponds almost entirely with one 700 feet long in America, an account of which was lately published, after careful survey, by Mr. Squier. The altar toward the head in each

case agrees. In the American mound three rivers (also objects of worship with the ancients) were evidently identified. The number three was a sacred number in all ancient mythologies. The sinuous winding and articulations of the vertebral spinal arrangement are anatomically perfect in the Argyleshire mound. The gentlemen present with Mr. Phené during his investigation state that beneath the cairn forming the head of the animal was found a megalithic chamber, in which was a quantity of charcoal and burnt earth and charred nutshells, a flint instrument, beautifully and minutely serrated at the edge, and burnt bones. The back or spine of the serpent, which, as already stated, is 300 feet long, was found, beneath the peat moss, to be formed by a careful adjustment of stones, the formation of which probably prevented the structure from being obliterated by time and weather." (*Pall Mall Gazette*.)



STONE IMPLEMENTS OF EUROPE AND AMERICA

We find a striking likeness between the works of the Stone Age in America and Europe, as shown in the figures here given.

The same singular custom which is found among the Jews and the Hindoos, for "a man to raise up seed for his deceased brother by marrying his widow," was found among the Central American nations. (Las Casas, MS. "Hist. Apoloq.," cap. ccxiii., ccxv. Torquemada, "Monarq. Ind.," tom. ii., 377-8.)

No one but the Jewish high-priest might enter the Holy of Holies. A similar custom obtained in Peru. Both ate the flesh of the sacrifices of atonement; both poured the blood of the sacrifice on the earth; they sprinkled it, they marked persons with it, they smeared it upon walls and stones. The Mexican temple, like the Jewish, faced the east. "As among the Jews the ark was a sort of portable temple, in which the Deity was supposed to be continually present, so among the Mexicans, the Cherokees, and the Indians of Michoacan and Honduras, an ark was held in the highest veneration, and was considered an object too sacred to be touched by any but the priests." (Kingsborough, "Mex. Antiq.," vol. viii., p.258.)

The Peruvians believed that the rainbow was a sign that the earth would not be again destroyed by a deluge. (*Ibid.*, p. 25.)

The Jewish custom of laying the sins of the people upon the head of an animal, and turning him out into the wilderness, had its counterpart among the Mexicans, who, to cure a fever, formed a dog of maize paste and left it by the roadside, saying the first passer-by would carry away the illness. (Dorman, "Prim. Super.," p. 59.) Jacob's ladder

had its duplicate in the vine or tree of the Ojibbeways, which led from the earth to heaven, up and down which the spirits passed. (*Ibid.*, p. 67.)

Both Jews and Mexicans offered water to a stranger that he might wash his feet; both ate dust in token of humility; both anointed with oil; both sacrificed prisoners; both periodically separated the women, and both agreed in the strong and universal idea of uncleanness connected with that period.

Both believed in the occult power of water, and both practised baptism.

"Then the Mexican midwife gave the child to taste of the water, putting her moistened fingers in its mouth, and said, 'Take this; by this thou hast to live on the earth, to grow and to flourish; through this we get all things that support existence on the earth; receive it.' Then with moistened fingers she touched the breast of the child, and said, 'Behold the pure water that washes and cleanses thy heart, that removes all filthiness; receive it: may the goddess see good to purify And cleanse thine heart.' Then the midwife poured water upon the head of the child, saying, 'O my grandson--my son--take this water of the Lord of the world, which is thy life, invigorating and refreshing, washing and cleansing. I pray that this celestial water, blue and light blue, may enter into thy body, and there live; I pray that it may destroy in thee and put away from thee all the things evil and adverse that were *given thee before the beginning of the world*. . . . Wheresoever thou art in this child, O thou hurtful thing, begone! leave it, put thyself apart; for now does it live anew, and *anew is it born*; now again is it purified and cleansed; now again is it shaped and engendered by our mother, the goddess of water.'" (Bancroft's "Native Races," vol. iii., p. 372.)

Here we find many resemblances to the Christian ordinance of baptism: the pouring of the water on the head, the putting of the fingers in the mouth, the touching of the breast, the new birth, and the washing away of the original sin. The Christian rite, we know, was not a Christian invention, but was borrowed from ancient times, from the great storehouse of Asiatic traditions and beliefs.

The Mexicans hung up the heads of their sacrificed enemies; this was also a Jewish custom:

"And the Lord said unto Moses, Take all the heads of the people, and hang them up before the Lord against the sun, that the fierce anger of the Lord may be turned away from Israel. And Moses said unto the judges of Israel, Slay ye every one his men that were joined unto Baal-peor." (Numb., xxv., 4, 5.)

The Scythians, Herodotus tells us, scalped their enemies, and carried the scalp at the pommel of their saddles; the Jews probably scalped their enemies:

"But God shall wound the head of his enemies, and the hairy scalp of such a one as goeth on still in his trespasses." (Psa., lxxviii., 21.)

The ancient Scandinavians practised scalping. When Harold Harefoot seized his rival, Alfred, with six hundred followers, he "had them maimed, blinded, hamstrung, scalped, or embowelled. (Taine's "Hist. Eng. Lit.," p. 35.)

Herodotus describes the Scythian mode of taking the scalp:

He makes a cut round the head near the ears, and shakes the skull out." This is precisely the Indian custom. "The more scalps a man has," says Herodotus, "the more highly he is esteemed among them."

The Indian scalp-lock is found on the Egyptian monuments as one of the characteristics of the Japhetic Libyans, who shaved all the head except one lock in the middle.

The Mantchoos of Tartary wear a scalp-lock, as do the modern Chinese.

Byron describes the heads of the dead Tartars under the walls of Corinth, devoured by the wild dogs:

"Crimson and green were the shawls of their wear,
And each scalp had a single long tuft of hair,
All the rest was shaven and bare."

These resemblances are so striking and so numerous that repeated attempts have been made to prove that the inhabitants of America are the descendants of the Jews; some have claimed that they represented "the lost tribes" of that people. But the Jews were never a maritime or emigrating people; they formed no colonies; and it is impossible to believe (as has been asserted) that they left their flocks and herds, marched across the whole face of Asia, took ships and sailed across the greatest of the oceans to a continent of the existence of which they had no knowledge.

If we seek the origin of these extraordinary coincidences in opinions and habits, we must go far back of the time of the lost tribes. We must seek it in the relationship of the Jews to the family of Noah, and in the identity of the Noachic race destroyed in the Deluge with the people of the drowned Atlantis.

Nor need it surprise us to find traditions perpetuated for thousands upon thousands of years, especially among a people having a religious priesthood.

The essence of religion is conservatism; little is invented; nothing perishes; change comes from without; and even when one religion is supplanted by another its gods live on as the demons of the new faith, or they pass into the folk-lore and fairy stories of the people. We see Votan, a hero in America, become the god Odin or Woden in Scandinavia; and when his worship as a god dies out Odin survives (as Dr. Dasent has proved) in the Wild Huntsman of the Hartz, and in the Robin Hood (Oodin) of popular legend. The Hellequin of France becomes the Harlequin of our pantomimes. William Tell never existed; he is a myth; a survival of the sun-god Apollo, Indra, who was worshipped on the altars of Atlantis.

Nothing here but it doth change into something rich and strange."

The rite of circumcision dates back to the first days of Phœnicia, Egypt, and the Cushites. It, too, was probably an Atlantean custom, invented in the Stone Age. Tens of thousands of years have passed since the Stone Age; the ages of copper, bronze, and iron bare intervened; and yet to this day the Hebrew rabbi performs the ceremony of circumcision with a stone knife.

Frothingham says, speaking of St. Peter's Cathedral, in Rome:

"Into what depths of antiquity the ceremonies carried me back! To the mysteries of Eleusis; to the sacrificial rites of Phœnicia. The boys swung the censors as censors had been swung in the adoration of Bacchus. The girdle and cassock of the priests came from

Persia; the veil and tonsure were from Egypt; the alb and chasuble were prescribed by Numa Pompilius; the stole was borrowed from the official who used to throw it on the back of the victim that was to be sacrificed; the white surplice was the same as described by Juvenal and Ovid."

Although it is evident that many thousands of years must have passed since the men who wrote in Sanscrit, in Northwestern India, could have dwelt in Europe, yet to this day they preserve among their ancient books maps and descriptions of the western coast of Europe, and even of England and Ireland; and we find among them a fuller knowledge of the vexed question of the sources of the Nile than was possessed by any nation in the world twenty-five years ago.

This perpetuation of forms and beliefs is illustrated in the fact that the formulas used in the Middle Ages in Europe to exorcise evil spirits were Assyrian words, imported probably thousands of years before from the magicians of Chaldea. When the European conjurer cried out to the demon, "*Hilka, hilka, besha, besha,*" he had no idea that he was repeating the very words of a people who had perished ages before, and that they signified *Go away, go away, evil one, evil one.* (Lenormant, "Anc. Hist. East," vol. i., p. 448.)

Our circle of 360 degrees; the division of a chord of the circle equal to the radius into 60 equal parts, called degrees: the division of these into 60 minutes, of the minute into 60 seconds, and the second into 60 thirds; the division of the day into 24 hours, each hour into 60 minutes, each minute into 60 seconds; the division of the week into seven days, and the very order of the days--all have come down to us from the Chaldeo-Assyrians; and these things will probably be perpetuated among our posterity "to the last syllable of recorded time."

We need not be surprised, therefore, to find the same legends and beliefs cropping out among the nations of Central America and the people of Israel. Nay, it should teach us to regard the Book of Genesis with increased veneration, as a relic dating from the most ancient days of man's history on earth; its roots cross the great ocean; every line is valuable; a word, a letter, an accent may throw light upon the gravest problems of the birth of civilization.

The vital conviction which, during thousands of years, at all times pressed home upon the Israelites, was that they were a "chosen people," selected out of all the multitude of the earth, to perpetuate the great truth that there was but one God--an illimitable, omnipotent, paternal spirit, who rewarded the good and punished the wicked--in contradistinction from the multifarious, subordinate, animal and bestial demi-gods of the other nations of the earth. This sublime monotheism could only have been the outgrowth of a high civilization, for man's first religion is necessarily a worship of "stocks and stones," and history teaches us that the gods decrease in number as man increases in intelligence. It was probably in Atlantis that monotheism was first preached. The proverbs of "Ptah-hotep," the oldest book of the Egyptians, show that this most ancient colony from Atlantis received the pure faith from the mother-land at the very dawn of history: this book preached the doctrine of *one* God, "the rewarder of the good and the punisher of the wicked." (Reginald S. Poole, *Contemporary Rev.*, Aug., 1881, p. 38.) "In the early days the Egyptians worshipped one only God, the maker of all things, without beginning and without end. To the last the priests preserved this doctrine and taught it privately to a select few." ("Amer. Encycl.," vol. vi., p. 463.) The Jews took up this great truth where the Egyptians dropped it, and over the beads and over the ruins of Egypt, Chaldea,

Phœnicia, Greece, Rome, and India this handful of poor shepherds--ignorant, debased, and despised--have carried down to our own times a conception which could only have originated in the highest possible state of human society.

And even skepticism must pause before the miracle of the continued existence of this strange people, wading through the ages, bearing on their shoulders the burden of their great trust, and pressing forward under the force of a perpetual and irresistible impulse. The speech that may be heard to-day in the synagogues of Chicago and Melbourne resounded two thousand years ago in the streets of Rome; and, at a still earlier period, it could be heard in the palaces of Babylon and the shops of Thebes--in Tyre, in Sidon, in Gades, in Palmyra, in Nineveh. How many nations have perished, how many languages have ceased to exist, how many splendid civilizations have crumbled into ruin, how many temples and towers and towns have gone down to dust since the sublime frenzy of monotheism first seized this extraordinary people! All their kindred nomadic tribes are gone; their land of promise is in the hands of strangers; but Judaism, with its offspring, Christianity, is taking possession of the habitable world; and the continuous life of one people--one poor, obscure, and wretched people--spans the tremendous gulf between "Ptah-hotep" and this nineteenth century.

If the Spirit of which the universe is but an expression--of whose frame the stars are the infinite molecules--can be supposed ever to interfere with the laws of matter and reach down into the doings of men, would it not be to save from the wreck and waste of time the most sublime fruit of the civilization of the drowned Atlantis--a belief in the one, only, just God, the father of all life, the imposer of all moral obligations?

CHAPTER VII.

THE ORIGIN OF OUR ALPHABET

{Transcribers note: the argument in this section heavily depends on the Bishop Landa Maya alphabet, which was purely conjectural and which has now been shown to be completely incorrect. The Mayan writing was not decoded until late in the 20th Century. Mayan hieroglyphs are purely ideographic and had no particular phonetic encoding, much less the one that Landa invented. The only thing demonstrated in this section is the evolution of the alphabet in the Old World, which has no bearing on the question of Atlantis--jbh}

ONE of the most marvellous inventions for the advancement of mankind is the phonetic alphabet, or a system of signs representing the sounds of human speech. Without it our present civilization could scarcely have been possible.

No solution of the origin of our European alphabet has yet been obtained: we can trace it back from nation to nation, and form to form, until we reach the Egyptians, and the archaic forms of the Phœnicians, Hebrews, and Cushites, but beyond this the light fails us.

The Egyptians spoke of their hieroglyphic system of writing not as their own invention, but as "the language of the gods." (Lenormant and Cheval, "Anc. Hist. of the East," vol. ii., p. 208.) "The gods" were, doubtless, their highly civilized ancestors--the people of Atlantis--who, as we shall hereafter see, became the gods of many of the Mediterranean races.

"According to the Phœnicians, the art of writing was invented by Tautus, or Taut, 'whom the Egyptians call Thouth,' and the Egyptians said it was invented by Thouth, or Thoth, otherwise called 'the first Hermes,' in which we clearly see that both the Phœnicians and Egyptians referred the invention to a period older than their own separate political existence, and to an older nation, from which both peoples received it." (Baldwin's "Prehistoric Nations," p. 91.)

The "first Hermes," here referred to (afterward called Mercury by the Romans), was a son of Zeus and Maia, a daughter of Atlas. This is the same *Maia* whom the Abbé Brousseau de Bourbourg identifies with the Maya of Central America.

Sir William Drummond, in his "Origines," said:

"There seems to be no way of accounting either for the early use of letters among so many different nations, or for the resemblance which existed between some of the graphic systems employed by those nations, than by supposing hieroglyphical writing, if I may be allowed the term, to have been in use among the Tsabaists in the first ages after the Flood, when Tsabaisin (planet-worship) was the religion of almost every country that was yet inhabited."

Sir Henry Rawlinson says:

"So great is the analogy between the first principles of the Science of writing, as it appears to have been pursued in Chaldea, and as we can actually trace its progress in Egypt, that we can hardly hesitate to assign the original invention to a period before the Hamitic race had broken up and divided."

It is not to be believed that such an extraordinary system of sound-signs could have been the invention of any one man or even of any one age. Like all our other acquisitions, it must have been the slow growth and accretion of ages; it must have risen step by step from picture-writing through an intermediate condition like that of the Chinese, where each word or thing was represented by a separate sign. The fact that so old and enlightened a people as the Chinese have never reached a phonetic alphabet, gives us some indication of the greatness of the people among whom it was invented, and the lapse of time before they attained to it.

Humboldt says:

"According to the views which, since Champollion's great discovery, have been gradually adopted regarding the earlier condition of the development of alphabetical writing, the Phœnician as well as the Semitic characters are to be regarded as a phonetic alphabet that has originated from pictorial writing; as one in which the ideal signification of the symbols is wholly disregarded, and the characters are regarded as mere signs for sounds." ("Cosmos," vol. ii., p. 129.)

Baldwin says (" Prehistoric Nations," p. 93):

"The nation that became mistress of the seas, established communication with every shore, and monopolized the commerce of the known world, must have substituted a phonetic alphabet for the hieroglyphics as it gradually grew to this eminence; while isolated Egypt, less affected by the practical wants and tendencies of commercial enterprise, retained the hieroglyphic system, and carried it to a marvellous height of perfection."

It must be remembered that some of the letters of our alphabet are inventions of the later nations. In the oldest alphabets there was no *c*, the *g* taking its place. The Romans converted the *g* into *c*; and then, finding the necessity for a *g* Sign, made one by adding a tail-piece to the *c* (*C*, *G*). The Greeks added to the ancient alphabet the *upsilon*, shaped like our *V* or *Y*, the two forms being used at first indifferently: they added the *X* sign; they converted the *t* of the Phœnicians into *th*, or *theta*; *z* and *s* into signs for double consonants; they turned the Phœnician *y* (*yod*) into *i* (*iota*). The Greeks converted the Phœnician alphabet, which was partly consonantal, into one purely phonetic--"a perfect instrument for the expression of spoken language." The *w* was also added to the Phœnician alphabet. The Romans added the *y*. At first *i* and *j* were both indicated by the same sound; a sign for *j* was afterward added. We have also, in common with other European languages, added a double *U*, that is, *VV*, or *W*, to represent the *w* sound.

The letters, then, which we owe to the Phœnicians, are *A*, *B*, *C*, *D*, *E*, *H*, *I*, *K*, *L*, *M*, *N*, *O*, *P*, *Q*, *R*, *S*, *T*, *Z*. If we are to trace out resemblances with the alphabet of any other country, it must be with these signs.

Is there any other country to which we can turn which possessed a phonetic alphabet in any respect kindred to this Phœnician alphabet? It cannot be the Chinese alphabet, which has more signs than words; it cannot be the cuneiform alphabet of Assyria, with its seven

hundred arrow-shaped characters, none of which bear the slightest affinity to the Phœnician letters.

It is a surprising fact that *we find in Central America a phonetic alphabet*. This is in the alphabet of the Mayas, the ancient people of the peninsula of Yucatan, who claim that their civilization came to them across the sea in ships from the east, that is, from the direction of Atlantis. The Mayas succeeded to the Colhuas, whose era terminated one thousand years before the time of Christ; from them they received their alphabet. It has come to us through Bishop Landa, one of the early missionary bishops, who confesses to having burnt a great number of Maya books because they contained nothing but the works of the devil. He fortunately, however, preserved for posterity the alphabet of this people. We present it herewith.

1.		a	10.		i	19.		p
2.		a	11.		ca	20.		pp
3.		a	12.		k	21.		cu
4.		b	13.		l	22.		ku
5.		b	14.		l	23.		x#
6.		c	15.		m	24.		x
7.		t	16.		n	25.		u
8.		e	17.		o	26.		u
9.		h	18.		o	27.		z
		(Variation of a n.l.)			ma me or mo			
		(Variation of A)			ti			
		ha			sign of aspiration			

LANDA'S ALPHABET (From "North Amer. of Antiquity," p. 434.)

Diego de Landa was the first bishop of Yucatan. He wrote a history of the Mayas and their country, which was preserved in manuscript at Madrid in the library of the Royal Academy of History. . . . It contains a description and explanation of the phonetic alphabet of the Mayas. Landa's manuscript seems to have lain neglected in the library, for


little or nothing was heard of it until it was discovered by the French priest Brasseur de Bourbourg, who, by means of it, has deciphered some of the old American writings. he says, 'the alphabet and signs explained by Landa have been to me a Rosetta stone.'" (Baldwin's "Ancient America," p. 191.)


When we observe, in the table of alphabets of different European nations which I give herewith, how greatly the forms of the Phœnician letters have been modified, it would surprise us to find any resemblance between the Maya alphabet of two or three centuries since and the ancient European forms. It must, however, be remembered that the Mayas are one of the most conservative peoples in the world. They still adhere with striking pertinacity to the language they spoke when Columbus landed on San Salvador; and it is believed that that language is the same as the one inscribed on the most ancient monuments of their country. Señor Pimental says of them, "The Indians have preserved this idiom with such tenacity that they will speak no other; it is necessary for the whites to address them in their own language to communicate with them." It is therefore probable, as their alphabet did not pass from nation to nation, as did the Phœnician, that it has not departed so widely from the original forms received from the Colhuas.

The Alphabet.

	Maya	Maya	Supposed Intermediate Forms	From the Stone or Moab 850 B.C.	Phoenician	Phoenician & Carthaginian 900 B.C.	Old Greek	Old Hebrew	Samaritan	Ethiopian	Irisk	Later Greek	Hebrew Egyptian
A			dd	𐤀	𐤁	𐤂	Α	א	Ⲁ	Ⲁ	Ⲁ	Α	Ⲁ
B			cg	𐤃	𐤄	𐤅	Β	ב	Ⲃ	Ⲃ	β	Β	Ⲃ
G			Δ	𐤆	𐤇	𐤈	Γ	ג	Ⲅ	Ⲅ	γ	Γ	Ⲅ
D				Δ	𐤉	𐤊	Δ	ד	Ⲇ	Ⲇ	δ	Δ	Ⲇ
HE.			⸀	𐤋	𐤌	𐤍	Ε	ה	Ⲉ	Ⲉ	ε	Ε	Ⲉ
V			F?	𐤎	𐤏	𐤐	Ϝ	ו	Ⲋ	Ⲋ	Ϝ	Ϝ	Ⲋ
Z			⸁	𐤑	𐤒	𐤓	Ζ	ז	Ⲍ	Ⲍ	z	Ζ	Ⲍ
CH.			⸂	𐤔	𐤕	𐤖	Θ	ח	Ⲏ	Ⲏ	θ	Θ	Ⲏ
T			⸃	𐤗	𐤘	𐤙	Τ	ט	Ⲑ	Ⲑ	τ	Θ	Ⲑ
I			⸄	𐤚	𐤛	𐤜	Ι	י	Ⲓ	Ⲓ	ι	Ι	Ⲓ
K			⸅	𐤝	𐤞	𐤟	Κ	כ	Ⲕ	Ⲕ	κ	Κ	Ⲕ
L			⸆	𐤠	𐤡	𐤢	Λ	ל	Ⲗ	Ⲗ	λ	Λ	Ⲗ
M			⸇	𐤣	𐤤	𐤥	Μ	מ	Ⲙ	Ⲙ	μ	Μ	Ⲙ
N			⸈	𐤦	𐤧	𐤨	Ν	נ	Ⲛ	Ⲛ	ν	Ν	Ⲛ
SEX			⸉	𐤩	𐤪	𐤫	Ξ	ס	Ⲝ	Ⲝ	ξ	Ξ	Ⲝ
O			⸊	𐤬	𐤭	𐤮	Ο	ס	Ⲟ	Ⲟ	ο	Ο	Ⲟ
P			⸋	𐤯	𐤰	𐤱	Π	פ	Ⲡ	Ⲡ	π	Π	Ⲡ
Q			⸌	𐤲	𐤳	𐤴	Ϙ	ק	Ⲣ	Ⲣ	Ϙ	Ϙ	Ⲣ
R				𐤵	𐤶	𐤷	Ρ	ר	ⲣ	ⲣ	ρ	Ρ	ⲣ
S				𐤸	𐤹	𐤺	Σ	ש	ⲥ	ⲥ	σ	Σ	ⲥ







But when we consider the vast extent of time which has elapsed, and the fact that we are probably without the intermediate stages of the alphabet which preceded the archaic Phœnician, it will be astonishing if we find resemblances between *any* of the Maya letters and the European forms, even though we concede that they are related. If we find decided affinities between two or three letters, we may reasonably presume that similar coincidences existed as to many others which have disappeared under the attrition of centuries.




The first thought that occurs to us on examining the Landa alphabet is the complex and ornate character of the letters. Instead of the two or three strokes with which we indicate a sign for a sound, we have here rude pictures of objects. And we find that these are themselves simplifications of older forms of a still more complex character. Take, for instance, the letter *pp* in Landa's alphabet, : here are evidently the traces of a face.

The same appear, but not so plainly, in the sign for *x*, which is . Now, if we turn to the ancient hieroglyphics upon the monuments of Central America, we will find the human face appearing in a great many of them, as in the following, which we copy from the Tablet of the Cross at Palenque. We take the hieroglyphs from the left-hand side of the inscription. Here it will be seen that, out of seven hieroglyphical figures, six contain human faces. And we find that in the whole inscription of the Tablet of the Cross there are 33 figures out of 108 that are made up in part of the human countenance.









We can see, therefore, in the Landa alphabet a tendency to simplification. And this is what we would naturally expect. When the emblems--which were probably first intended for religious inscriptions, where they could be slowly and carefully elaborated--were placed in the bands of a busy, active, commercial people, such as were the Atlanteans, and afterward the Phœnicians, men with whom time was valuable, the natural tendency would be to simplify and condense them; and when the original meaning of the picture was lost, they would naturally slur it, as we find in the letters *pp* and *x* of the Maya alphabet, where the figure of the human face remains only in rude lines.



The same tendency is plainly shown in the two forms of the letter *h*, as given in Landa's alphabet; the original form is more elaborate than the variation of it. The original form is . The variation is given as . Now let us suppose this simplification to be carried a step farther: we have seen the upper and lower parts of the first form shrink into a smaller and less elaborate shape; let us imagine that the same tendency does away with them altogether; we would then have the letter *H* of the Maya alphabet represented by this figure, ; now, as it takes less time to make a single stroke than a double one, this would become in time . We turn now to the archaic Greek and the old Hebrew, and we find the letter *h* indicated by this sign, , precisely the Maya letter *h* simplified. We turn to the archaic Hebrew, and we find . Now it is known that the Phœnicians wrote from

right to left, and just as we in writing from left to right slope our letters to the right, so did the Phœnicians slope their letters to the left. Hence the Maya sign becomes in the archaic Phœnician this, . In some of the Phœnician alphabets we even find the letter h made with the double strokes above and below, as in the Maya *h*. The Egyptian hieroglyph for *h* is  while *ch* is . In time the Greeks carried the work of simplification still farther, and eliminated the top lines, as we have supposed the Atlanteans to have eliminated the double strokes, and they left the letter as it has come down to us, H.

Now it may be said that all this is coincidence. If it is, it is certainly remarkable. But let us go a step farther:






We have seen in Landa's alphabet that there are two forms of the letter *m*. The first is . But we find also an *m* combined with the letter *o*, *a*, or *e*, says Landa, in this form, . The *m* here is certainly indicated by the central part of this combination, the figure ; where does that come from? It is clearly taken from the heart of the original figure wherein it appears. What does this prove? That the Atlanteans, or Mayas, when they sought to simplify their letters and combine them with others, took from the centre of the ornate hieroglyphical figure some characteristic mark with which they represented the whole figure. Now let us apply this rule:












We have seen in the table of alphabets that in every language, from our own day to the time of the Phœnicians, *o* has been represented by a circle or a circle within a circle. Now where did the Phœnicians get it? Clearly from the Mayas. There are two figures for *o* in the Maya alphabet; they are  and ; now, if we apply the rule which we have seen to exist in the case of the Maya *m* to these figures, the essential characteristic found in each is the circle, in the first case pendant from the hieroglyph; in the other, in the centre of the lower part of it. And that this circle was withdrawn from the hieroglyph, and used alone, as in the case of the *m*, is proved by the very sign used at the foot of Landa's alphabet, which is,  Landa calls this *ma*, *me*, or *mo*; it is probably the latter, and in it we have the circle detached from the hieroglyph.

We find the precise Maya *o* a circle in a circle, or a dot within a circle, repeated in the Phœnician forms for *o*, thus,  and , and by exactly the same forms in the Egyptian hieroglyphics; in the Runic we have the circle in the circle; in one form of the Greek *o* the dot was placed along-side of the circle instead of below it, as in the Maya.












Are these another set of coincidences?














Take another letter:

The letter *n* of the Maya alphabet is represented by this sign, itself probably a simplification of some more ornate form, . This is something like our letter S, but quite unlike our N. But let us examine into the pedigree of our *n*. We find in the archaic Ethiopian, a language as old as the Egyptian, and which represents the Cushite branch of the Atlantean stock, the sign for *n* (*na*) is ; in archaic Phœnician it comes still closer to the S shape, thus, , or in this form, ; we have but to curve these angles to approximate it very closely to the Maya *n*; in Troy this form was found, . The

Samaritan makes it ; the old Hebrew ; the Moab stone inscription gives it ; the later Phœnicians simplified the archaic form still further, until it became ; then it passed into : the archaic Greek form is ; the later Greeks made , from which it passed into the present form, N. All these forms seem to be representations of a serpent; we turn to the valley of the Nile, and we find that the Egyptian hieroglyphic for *n* was the serpent, ; the Pelasgian *n* was ; the Arcadian, ; the Etruscan, .

Can anything be more significant than to find the serpent the sign for *n* in Central America, and in all these Old World languages?

Now turn to the letter *k*. The Maya sign for *k* is . This does not look much like our letter K; but let us examine it. Following the precedent established for us by the Mayas in the case of the letter *m*, let us see what is the distinguishing feature here; it is clearly the figure of a serpent standing erect, with its tail doubled around its middle, forming a circle. It has already been remarked by Savolini that this erect serpent is very much like the Egyptian *Uræus*, an erect serpent with an enlarged body--a sacred emblem found in the hair of their deities. We turn again to the valley of the Nile, and we find that the Egyptian hieroglyphic for *k* was a serpent with a convolution or protuberance in the middle, precisely as in the Maya, thus, ; this was transformed into the Egyptian letter ; the serpent and the protuberance reappear in one of the Phœnician forms of *k*, to wit, ; while in the Punic we have these forms,  and . Now suppose a busy people trying to give this sign: instead of drawing the serpent in all its details they would abbreviate it into something like this, ; now we turn to the ancient Ethiopian sign for *k* (*ka*), and we have , or the Himyaritic Arabian ; while in the Phœnician it becomes ; in the archaic Greek, ; and in the later Greek, when they changed the writing from left to right, **K**. So that the two lines projecting from the upright stroke of our English K are a reminiscence of the convolution of the serpent in the Maya original and the Egyptian copy.

Turn now to the Maya sign for *t*: it is . What is the distinctive mark about this figure? It is the cross composed of two curved lines, thus, . It is probable that in the Maya sign the cross is united at the bottom, like a figure δ . Here again we turn to the valley of the Nile, and we find that the Egyptian hieroglyph for *t* is  and ; and in the Syriac *t* it is . We even find the curved lines of the Maya *t* which give it something of the appearance of the numeral δ , repeated accurately in the Mediterranean alphabets; thus the Punic *t* repeats the Maya form almost exactly as  and . Now suppose a busy people compelled to make this mark every day for a thousand years, and generally in a hurry, and the cross would soon be made without curving the lines; it would become **X**. But before it reached even that simplified form it had crossed the Atlantic, and appeared in the archaic Ethiopian sign for *tsa*, thus, . In the archaic Phœnician the sign for  is  and ; the oldest Greek form is  or  and the later Greeks gave it to the


Romans T, and modified this into ⊖; the old Hebrew gave it as X and †; the Moab stone as X; this became in time † and T.





Take the letter *a*. In the Maya there are three forms given for this letter. The first is 𐄂; the third is 𐄃. The first looks very much like the foot of a lion or tiger; the third is plainly a foot or boot. If one were required to give hurriedly a rude outline of either of these, would he not represent it thus, 𐄄; and can we not conceive that this could have been in time modified into the Phœnician *a*, which was 𐤀? The hieratic Egyptian *a* was 𐀀; the ancient Hebrew, which was 𐤀 or 𐤁; the ancient Greek was the foot reversed, 𐀀; the later Greek became our A.












Turn next to the Maya sign for *q* (*ku*): it is 𐄅. Now what is the peculiarity of this hieroglyph? The circle below is not significant, for there are many circular figures in the Maya alphabet. Clearly, if one was called upon to simplify this, he would retain the two small circles joined side by side at the top, and would indicate the lower circle with a line or dash. And when we turn to the Egyptian *q* we find it in this shape, 𐀁; we turn to the Ethiopian *q* (*khua*), and we find it 𐌒, as *qua*, 𐌒; while the Phœnician comes still nearer the supposed Maya form in 𐤒; the Moab stone was 𐤒; the Himyaritic Arabian form became 𐩒; the Greek form was 𐀒, which graduated into the Roman Q. But a still more striking proof of the descent of the Phœnician alphabet from the Maya is found in the other form of the *q*, the Maya *cu*, which is 𐄆. Now, if we apply the Maya rule to this, and discard the outside circle, we have this left, 𐄇. In time the curved line would be made straight, and the figure would assume this form, 𐄈; the next step would be to make the cross on the straight line, thus, 𐄉. One of the ancient Phœnician forms is 𐤑. Can all this be accident?











The letter *c* or *g* (for the two probably gave the same sound as in the Phœnician) is given in the Maya alphabet as follows, 𐄊. This would in time be simplified into a figure representing the two sides of a triangle with the apex upward, thus, 𐄋. This is precisely the form found by Dr. Schliemann in the ruins of Troy, 𐄋. What is the Phœnician form for *g* as found on the Moab stone? It is 𐤍. The Carthaginian Phœnicians gave it more of a rounded form, thus, 𐤎. The hieratic Egyptian figure for *g* was 𐀃; in the earlier Greek form the left limb of the figure was shortened, thus, 𐀄; the later Greeks reversed it, and wrote it 𐀅; the Romans, changed this into 𐀆 and it finally became C.











In the Maya we have one sign for *p*, and another for *pp*. The first contains a curious figure, precisely like our *r* laid on its back 𐄌, There is, apparently, no *r* in the Maya alphabet; and the Roman *r* grew out of the later Phœnician *r* formed thus, 𐤓; it would appear that the earliest Phœnician alphabet did not contain the letter *r*. But if we now turn





to the Phœnician alphabet, we will find one of the curious forms of the *p* given thus, , a very fair representation of an *r* lying upon its face. Is it not another remarkable coincidence that the *p*, in both Maya and Phœnician, should contain this singular sign?








The form of *pp* in the Maya alphabet is this, . If we are asked, on the principle already indicated, to reduce this to its elements, we would use a figure like this, ; in time the tendency would be to shorten one of these perpendicular lines, thus, and this we find is very much like the Phœnician *p*, . The Greek *ph* is .

















The letter *l* in the Maya is in two forms; one of these is , the other is . Now, if we again apply the rule which we observed to hold good with the letter *m*--that is, draw from the inside of the hieroglyph some symbol that will briefly indicate the whole letter--we will have one of two forms, either a right-angled figure formed thus, , or an acute angle formed by joining the two lines which are unconnected, thus, ; and either of these forms brings us quite close to the letter *l* of the Old World. We find *l* on the Moab stone thus formed, . The archaic Phœnician form of *l* was , or ; the archaic Hebrew was  and ; the hieratic Egyptian was ; the Greek form was --the Roman *L*.











The Maya letter *b* is shaped thus, . Now, if we turn to the Phœnician, we find that *b* is represented by the same crescent-like figure which we find in the middle of this hieroglyph, but reversed in the direction of the writing, thus, ; while in the archaic Hebrew we have the same crescent figure as in the Maya, turned in the same direction, but accompanied by a line drawn downward, and to the left, thus, ; a similar form is also found in the Phœnician , and this in the earliest Greek changed into , and in the later Greek into *B*. One of the Etruscan signs for *b* was , while the Pelasgian *b* was represented thus, ; the Chaldaic *b* was ; the Syriac sign for *b* was ; the Illyrian *b* was .




















The Maya *e* is ; this became in time ; then  (we see this form on the Maya monuments); the dots in time were indicated by strokes, and we reach the hieratic Egyptian form, : we even find in some of the ancient Phœnician inscriptions the original Maya circles preserved in making the letter *e*, thus, ; then we find the old Greek form, ; the old Hebrew, ; and the later Phœnician, : when the direction of the writing was changed this became . Dr. Schliemann found a form like this on inscriptions deep in the ruins of Troy, . This is exactly the form found on the American monuments.

The Maya *i* is ; this became in time ; this developed into a still simpler form, ; and this passed into the Phœnician form, . The Samaritan *i* was formed thus,

; the Egyptian letter *i* is : gradually in all these the left-hand line was dropped, and we come to the figure used on the stone of Moab,  and ; this in time became the old Hebrew , or ; and this developed into the Greek .

We have seen the complicated symbol for *m* reduced by the Mayas themselves into this figure, : if we attempt to write this rapidly, we find it very difficult to always keep the base lines horizontal; naturally we form something like this, : the distinctive figure within the sign for *m* in the Maya is  or . We see this repeated in the Egyptian hieroglyphics for *m*, , and , and ; and in the Chaldaic *m*, ; and in the Ethiopic . We find one form of the Phœnician where the *m* is made thus, ; and in the Punic it appears thus, ; and this is not unlike the *m* on the stone of Moab, , or the ancient Phœnician forms , , and the old Greek , or the ancient Hebrew .

The χ , *x*, of the Maya alphabet is a hand pointing downward , this, reduced to its elements, would be expressed some thing like this,  or ; and this is very much like the *x* of the archaic Phœnician, ; or the Moab stone, ; or the later Phœnician  or the Hebrew , , or the old Greek, : the later Greek form was .

The Maya alphabet contains no sign for the letter *s*; there is, however, a symbol called *ca* immediately above the letter *k*; it is probable that the sign *ca* stands for the soft sound of *c*, as, in our words *citron*, *circle*, *civil*, *circus*, etc. As it is written in the Maya alphabet *ca*, and not *k*, it evidently represents a different sound. The sign *ca* is this, . A somewhat similar sign is found in the body of the symbol for *k*, thus, , this would appear to be a simplification of *ca*, but turned downward. If now we turn to the Egyptian letters we find the sign *k* represented by this figure , simplified again into ; while the sign for *k* in the Phœnician inscription on the stone of Moab is . If now we turn to the *s* sound, indicated by the Maya sign *ca*, , we find the resemblance still more striking to kindred European letters. The Phœnician *s* is   ; in the Greek this becomes  ; the Hebrew is  ; the Samaritan, . The Egyptian hieroglyph for *s* is ; the Egyptian letter *s* is ; the Ethiopic, ; the Chaldaic, ; and the Illyrian *s c* is .

We have thus traced back the forms of eighteen of the ancient letters to the Maya alphabet. In some cases the pedigree, is so plain as to be indisputable.





For instance, take the *h*:

Maya, ; old Greek, ; old Hebrew, ; Phœnician, .





Or take the letter *o*:

Maya, ; old Greek, ; old Hebrew, ; Phœnician, .

Or take the letter *t*:

Maya, ; old Greek, ; old Phœnician,  and .

Or take the letter *q*:

Maya, ; old Phœnician,  and ; Greek, .

Or take the letter *k*:



















Maya, ; Egyptian, ; Ethiopian, ; Phœnician, .

Or take the letter *n*:

Maya, ; Egyptian, ; Pelasgian , Arcadian, ; Phœnician, .

Surely all this cannot be accident!

But we find another singular proof of the truth of this theory: It will be seen that the Maya alphabet lacks the letter *d* and the letter *r*. The Mexican alphabet possessed a *d*. The sounds *d* and *t* were probably indicated in the Maya tongue by the same sign, called *t* in the Landa alphabet. The Finns and Lapps do not distinguish between these two sounds. In the oldest known form of the Phœnician alphabet, that found on the Moab stone, we find in the same way but one sign to express the *d* and *t*. *D* does not occur on the Etruscan monuments, *t* being used in its place. It would, therefore, appear that after the Maya alphabet passed to the Phœnicians they added two new signs for the letters *d* and *r*; and it is a singular fact that their poverty of invention seems to have been such that they used to express both *d* and *r*, the same sign, with very little modification, which they had already obtained from the Maya alphabet as the symbol for *b*. To illustrate this we place the signs side by side:

		^b			^d			^r	
Phœnician									
Old Greek									
Old Hebrew									

It thus appears that the very signs *d* and *r*, in the Phœnician, early Greek, and ancient Hebrew, which are lacking in the Maya, were supplied by imitating the Maya sign for *b*; and it is a curious fact that while the Phœnician legends claim that Taaut invented the art of writing, yet they tell us that Taaut made records, and "delivered them to his successors and to foreigners, of whom one was Isiris (Osiris, the Egyptian god), *the inventor of the three letters.*" Did these three letters include the *d* and *r*, which they did not receive from the Atlantean alphabet, as represented to us by the Maya alphabet?

In the alphabetical table which we herewith append we have represented the sign V, or vau, or *f*, by the Maya sign for U. "In the present so-called Hebrew, as in the Syriac, Sabæic, Palmyrenic, and some other kindred writings, the *vau* takes the place of F, and indicates the sounds of *v* and *u*. F occurs in the same place also on the Idalian tablet of Cyprus, in Lycian, also in Tuarik (Berber), and some other writings." ("American Cyclopædia," art. F.)

Since writing the above, I find in the "Proceedings of the American Philosophical Society" for December, 1880, p. 154, an interesting article pointing out other resemblances between the Maya alphabet and the Egyptian. I quote:

It is astonishing to notice that while Landa's first B is, according to Valentini, represented by a footprint, and that path and footprint are pronounced *Be* in the Maya dictionary, the Egyptian sign for B was the human leg.










"Still more surprising is it that the H of Landa's alphabet is a tie of cord, while the Egyptian H is a twisted cord. . . . But the most striking coincidence of all occurs in the coiled or curled line representing Landa's U; *for it is absolutely identical with the Egyptian curled U*. The Mayan word for to wind or bend is Uuc; but why should Egyptians, confined as they were to the valley of the Nile, and abhorring as they did the sea and sailors, write their U precisely like Landa's alphabet U in Central America? There is one other remarkable coincidence between Landa's and the Egyptian alphabets; and, by-the-way, the English and other Teutonic dialects have a curious share in it. Landa's D (T) is a disk with lines inside the four quarters, the allowed Mexican symbol for a day or sun. So far as sound is concerned, the English day represents it; so far as the form is concerned, the Egyptian 'cake,' ideograph for (1) country and (2) the sun's orbit is essentially the same."

It would appear as if both the Phœnicians and Egyptians drew their alphabet from a common source, of which the Maya is a survival, but did not borrow from one another. They followed out different characteristics in the same original hieroglyph, as, for instance, in the letter *b*. And yet I have shown that the closest resemblances exist between the Maya alphabet and the Egyptian signs--in the *c, h, t, i, k, m, n, o, q,* and *s*--eleven letters in all; in some cases, as in the *n* and *k*, the signs are identical; the *k*, in both alphabets, is not only a serpent, but a serpent with a protuberance or convolution in the middle! If we add to the above the *b* and *u*, referred to in the "Proceedings of the American Philosophical Society," we have thirteen letters out of sixteen in the Maya and Egyptian related to each other. Can any theory of accidental coincidences account for all this? And it must be remembered that these resemblances are found between the only two phonetic systems of alphabet in the world.




Let us suppose that two men agree that each shall construct apart from the other a phonetic alphabet of sixteen letters; that they shall employ only simple forms--combinations of straight or curved lines--and that their signs shall not in anywise resemble the letters now in use. They go to work apart; they have a multitudinous array of forms to draw from the thousand possible combinations of lines, angles, circles, and curves; when they have finished, they bring their alphabets together for comparison. Under such circumstances it is possible that out of the sixteen signs one sign might appear in both alphabets; there is one chance in one hundred that such might be the case; but there is not one chance in five hundred that this sign should in both cases represent the same sound. It is barely possible that two men working thus apart should hit upon two or three identical forms, but altogether impossible that these forms should have the same

significance; and by no stretch of the imagination can it be supposed that in these alphabets so created, without correspondence, thirteen out of sixteen signs should be the same in form and the same in meaning.

It is probable that a full study of the Central American monuments may throw stronger light upon the connection between the Maya and the European alphabets, and that further discoveries of inscriptions in Europe may approximate the alphabets of the New and Old World still more closely by supplying intermediate forms.

We find in the American hieroglyphs peculiar signs which take the place of pictures, and which probably, like the hieratic symbols mingled with the hieroglyphics of Egypt, represent alphabetical sounds. For instance, we find this sign on the walls of the palace of Palenque, ; this is not unlike the form of the Phœnician *t* used in writing,  and ; we find also upon these monuments the letter *o* represented by a small circle, and entering into many of the hieroglyphs; we also find the *tau* sign (thus ) often repeated; also the sign which we have supposed to represent *b*, ; also this sign, , which we think is the simplification of the letter *k*; also this sign, which we suppose to represent *e*, ; also this figure, ; and this . There is an evident tendency to reduce the complex figures to simple signs whenever the writers proceed to form words.

Although it has so far been found difficult, if not impossible, to translate the compound words formed from the Maya alphabet, yet we can go far enough to see that they used the system of simpler sounds for the whole hieroglyph to which we have referred.

Bishop Landa gives us, in addition to the alphabet, the signs which represent the days and months, and which are evidently compounds of the Maya letters. For instance, we have this figure as the representative of the month *Mol* . Here we see very plainly the letter  for *m*, the sign  for *o*; and we will possibly find the sign for *l* in the right angle to the right of the *m* sign, and which is derived from the figure in the second sign for *l* in the Maya alphabet.

One of the most ancient races of Central America is the Chiapenec, a branch of the Mayas. They claim to be the first settlers of the country. They came, their legends tell us, from the East, from beyond the sea.

And even after the lapse of so many thousand years most remarkable resemblances have been found to exist between the Chiapenec language and the Hebrew, the living representative of the Phœnician tongue.

The Mexican scholar, Señor Melgar ("North Americans of Antiquity," p. 475) gives the

following list of words taken from the Chiapenec and the Hebrew:

<i>English.</i>	<i>Chiapenec.</i>	<i>Hebrew.</i>
Son	Been	Ben.
Daughter	Batz	Bath.
Father	Abagh	Abba.
Star in Zodiac	Chimax	Chimah.
King	Molo	Maloc.
Name applied to Adam	Abagh	Abah.
Afflicted	Chanam	Chanan.
God	Elab	Elab.
September	Tsiquin	Tischiri.
More	Chic	Chi.
Rich	Chabin	Chabic.
Son of Seth	Enot	Enos.
To give	Votan	Votan.

Thus, while we find such extraordinary resemblances between the Maya alphabet and the Phœnician alphabet, we find equally surprising coincidences between the Chiapenec tongue, a branch of the Mayas, and the Hebrew, a branch of the Phœnician.

Attempts have been repeatedly made by European scholars to trace the letters of the Phœnician alphabet back to the elaborate hieroglyphics from which all authorities agree they must have been developed, but all such attempts have been failures. But here, in the Maya alphabet, we are not only able to extract from the heart of the hieroglyphic the typical sign for the sound, but we are able to go a step farther, and, by means of the inscriptions upon the monuments of Copan and Palenque, deduce the alphabetical hieroglyph itself from an older and more ornate figure; we thus not Only discover the relationship of the European alphabet to the American, but we trace its descent in the

very mode in which reason tells us it must have been developed. All this proves that the similarities in question did not come from Phœnicians having accidentally visited the shores of America, but that we have before us the origin, the source, the very matrix in which the Phœnician alphabet was formed. In the light of such a discovery the inscriptions upon the monuments of Central America assume incalculable importance; they take us back to a civilization far anterior to the oldest known in Europe; they represent the language of antediluvian times.

It may be said that it is improbable that the use of an alphabet could have ascended to antediluvian times, or to that prehistoric age when intercourse existed between ancient Europe and America; but it must be remembered that if the Flood legends of Europe and Asia are worth anything they prove that the art of writing existed at the date of the Deluge, and that records of antediluvian learning were preserved by those who escaped the Flood; while Plato tells us that the people of Atlantis engraved their laws upon columns of bronze and plates of gold.

There was a general belief among the ancient nations that the art of writing was known to the antediluvians. The Druids believed in books more ancient than the Flood. They styled them "the books of Pheryllt," and "the writings of Pridian or Hu." "Ceridwen consults them before she prepares the mysterious caldron which shadows out the awful catastrophe of the Deluge." (Faber's "Pagan Idolatry," vol. ii., pp. 150, 151.) In the first *Avatar* of Vishnu we are told that "the divine ordinances were stolen by the demon Haya-Griva. Vishnu became a fish; and after the Deluge, when the waters had subsided, he recovered the holy books *from the bottom of the ocean.*" Berosus, speaking of the time before the Deluge, says: "Oannes wrote concerning the generations of mankind and their civil polity." The Hebrew commentators on Genesis say, "Our rabbins assert that Adam, our father of blessed memory, composed a book of precepts, which were delivered to him by God in Paradise." (Smith's "Sacred Annals," p. 49.) That is to say, the Hebrews preserved a tradition that the Ad-ami, the people of Ad, or Adlantis, possessed, while yet dwelling in Paradise, the art of writing. It has been suggested that without the use of letters it would have been impossible to preserve the many details as to dates, ages, and measurements, as of the ark, handed down to us in Genesis. Josephus, quoting Jewish traditions, says, "The births and deaths of illustrious men, between Adam and Noah, were noted down at the time with great accuracy." (Ant., lib. 1, cap. iii., sec. 3.) Suidas, a Greek lexicographer of the eleventh century, expresses tradition when he says, "Adam was the author of arts and letters." The Egyptians said that their god Anubis was an antediluvian, and it wrote annals *before* the Flood." The Chinese have traditions that the earliest race of their nation, prior to history, "taught all the arts of life and wrote books." "The Goths always had the use of letters;" and Le Grand affirms that before or soon after the Flood "there were found the acts of great men engraved in letters on large stones." (Fosbroke's "Encyclopædia of Antiquity," vol. i., p. 355.) Pliny says, "Letters were always in use." Strabo says, "The inhabitants of Spain possessed records *written before the Deluge.*" (Jackson's "Chronicles of Antiquity," vol. iii., p. 85.) Mitford ("History of Greece," vol. i, p. 121) says, "Nothing appears to us so probable as that it (the alphabet) was derived from the antediluvian world."

CHAPTER VIII.

THE BRONZE AGE IN EUROPE.

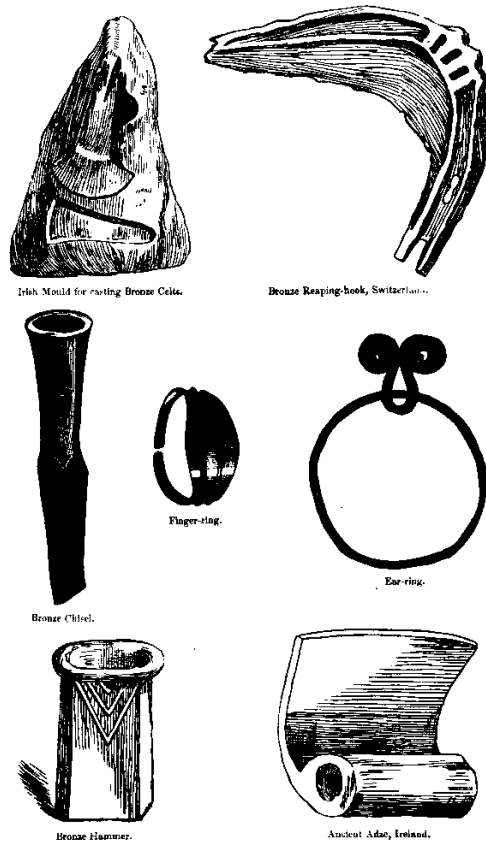
THERE exist in Europe the evidences of three different ages of human development:

1. The Stone Age, which dates back to a vast antiquity. It is subdivided into two periods: an age of rough stone implements; and a later age, when these implements were ground smooth and made in improved forms.
2. The Bronze Age, when the great mass of implements were manufactured of a compound metal, consisting of about nine parts of copper and one part of tin.
3. An age when iron superseded bronze for weapons and cutting tools, although bronze still remained in use for ornaments. This age continued down to what we call the Historical Period, and embraces our present civilization; its more ancient remains are mixed with coins of the Gauls, Greeks, and Romans.

The Bronze Period has been one of the perplexing problems of European scientists. Articles of bronze are found over nearly all that continent, but in especial abundance in Ireland and Scandinavia. They indicate very considerable refinement and civilization upon the part of the people who made them; and a wide diversity of opinion has prevailed as to who that people were and where they dwelt.

In the first place, it was observed that the age of bronze (a compound of copper and tin) must, in the natural order of things, have been preceded by an age when copper and tin were used separately, before the ancient metallurgists had discovered the art of combining them, and yet in Europe the remains of no such age have been found. Sir John Lubbock says ("Prehistoric Times," p. 59), "The absence of implements made either of copper or tin seems to me to indicate that *the art of making bronze was introduced into, not invented in, Europe.*" The absence of articles of copper is especially marked, nearly all the European specimens of copper implements have been found in Ireland; and yet out of twelve hundred and eighty-three articles of the Bronze Age, in the great museum at Dublin, only thirty celts and one sword-blade are said to be made of pure copper; and even as to some of these there seems to be a question.

Where on the face of the earth are we to find a Copper Age? Is it in the barbaric depths of that Asia out of whose uncivilized tribes all civilization is said to have issued? By no means. Again we are compelled to turn to the West. In America, from Bolivia to Lake Superior, we find everywhere the traces of a long-enduring Copper Age; bronze existed, it is true, in Mexico, but it held the same relation to the copper as the copper held to the bronze in Europe--it was the exception as against the rule. And among the Chippeways of the shores of Lake Superior, *and among them alone*, we find any traditions of the origin of the manufacture of copper implements; and on the shores of that lake we find pure copper, out of which the first metal tools were probably hammered before man had learned to reduce the ore or run the metal into moulds. And on the shores of this same American lake we find the ancient mines from which some people, thousands of years ago, derived their supplies of copper.



IMPLEMENTS AND ORNAMENTS OF THE BRONZE AGE

Sir W. R. Wilde says, "It is remarkable that so few antique copper implements have been found (in Europe), although a knowledge of that metal must have been the preliminary stage in the manufacture of bronze." He thinks that this may be accounted for by supposing that "but a short time elapsed between the knowledge of smelting and casting copper ore and the introduction of tin, and the subsequent manufacture and use of bronze."

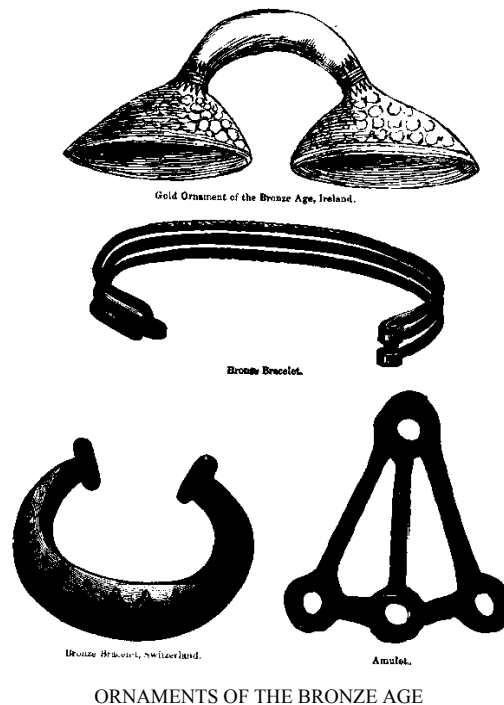
But here we have in America the evidence that thousands of years must have elapsed during which copper was used alone, before it was discovered that by adding one-tenth part of tin it gave a harder edge, and produced a superior metal.

The Bronze Age cannot be attributed to the Roman civilization. Sir John Lubbock shows ("Prehistoric Times," p. 21) that bronze weapons have never been found associated with Roman coins or pottery, or other remains of the Roman Period; that bronze articles have been found in the greatest abundance in countries like Ireland and Denmark, which were never invaded by Roman armies; and that the character of the ornamentation of the works of bronze is not Roman in character, and that the Roman bronze contained a large proportion of lead, which is never the case in that of the Bronze Age.

It has been customary to assume that the Bronze Age was due to the Phœnicians, but of late the highest authorities have taken issue with this opinion. Sir John Lubbock (*Ibid.*, p. 73) gives the following reasons why the Phœnicians could not have been the authors of the Bronze Age: First, the ornamentation is different. In the Bronze Age "this always consists of geometrical figures, and we rarely, if ever, find upon them representations of animals and plants, while on the ornamented shields, etc., described by Homer, as well as in the decoration of Solomon's Temple, animals and plants were abundantly represented." The cuts on p. 242 will show the character of the ornamentation of the Bronze Age. In the next place, the form of burial is different in the Bronze Age from that of the Phœnicians.

"In the third place, the Phœnicians, so far as we know them, were well acquainted with the use of iron; in Homer we find the warriors already armed with iron weapons, and the tools used in preparing the materials for Solomon's Temple were of this metal."

This view is also held by M. de Fallenberg, in the "Bulletin de la Société des Sciences" of Berne. (See "Smithsonian Rep.," 1865-66, p. 383.) He says,



ORNAMENTS OF THE BRONZE AGE

"It seems surprising that the nearest neighbors of the Phœnicians--the Greeks, the Egyptians, the Etruscans, and the Romans--should have manufactured *plumbiferous* bronzes, while the Phœnicians carried to the people of the North only pure bronzes without the alloy of lead. If the civilized people of the Mediterranean added lead to their bronzes, it can scarcely be doubted that the calculating Phœnicians would have done as much, and, at least, with distant and half-civilized tribes, have replaced the more costly tin by the cheaper metal. . . . On the whole, then, I consider that the first knowledge of bronze may have been conveyed to the populations of the period tinder review not only by the Phœnicians, but by other civilized people dwelling more to the south-east."

Professor E. Desor, in his work on the "Lacustrian Constructions of the Lake of Neuchatel," says,

"The Phœnicians certainly knew the use of iron, and it can scarcely be conceived why they should have excluded it from their commerce on the Scandinavian coasts. . . . The Etruscans, moreover, were acquainted with the use of iron as well as the Phœnicians, and it has already been seen that the composition of their bronzes is different, since it contains lead, which is entirely a stranger to our bronze epoch. . . . We must look, then, *beyond* both the Etruscans and Phœnicians in attempting to identify the commerce of the Bronze Age of our palafittes. It will be the province of the historian to inquire whether, exclusive of Phœnicians and Carthaginians, there may not have been some maritime and commercial people who carried on a traffic through the ports of Liguria with the populations of the age of bronze of the lakes of Italy *before the discovery of iron*. We may remark, in passing, that there is nothing to prove that the Phœnicians were the first navigators. History, on the Contrary, positively mentions prisoners, under the name of Tokhari, who were vanquished in a naval battle fought by Rhamses III. in the thirteenth

century before our era, and whose physiognomy, according to Morton, would indicate the Celtic type. Now there is room to suppose that if these Tokhari were energetic enough to measure their strength on the sea with one of the powerful kings of Egypt, they must, with stronger reason, have been in a condition to carry on a commerce along the coasts of the Mediterranean, and perhaps of the Atlantic. If such a commerce really existed before the time of the Phœnicians, it would not be limited to the southern slope of the Alps; it would have extended also to the people of the age of bronze in Switzerland. The introduction of bronze would thus ascend to a very high antiquity, doubtless beyond the limits of the most ancient European races."

For the merchants of the Bronze Age we must look beyond even the Tokhari, who were contemporaries of the Phœnicians.



The Tokhari, we have seen, are represented as taken prisoners, in a sea-fight with Rhamses III., of the twentieth dynasty, about the thirteenth century B.C. They are probably the *Tochari* of Strabo. The accompanying figure represents one of these people as they appear upon the Egyptian monuments. (See Nott and Gliddon's "Types of Mankind," p. 108.) Here we have, not an inhabitant of Atlantis, but probably a representative of one of the mixed races that sprung from its colonies.

Dr. Morton thinks these people, as painted on the Egyptian monuments, to have "strong Celtic features. Those familiar with the Scotch Highlanders may recognize a speaking likeness."

It is at least interesting to have a portrait of one of the daring race who more than three thousand years ago left the west of Europe in their ships to attack the mighty power of Egypt.

They were troublesome to the nations of the East for many centuries; for in 700 B.C. we find them depicted on the Assyrian monuments. This figure represents one of the Tokhari of the time of Sennacherib. It will be observed that the headdress (apparently of feathers) is the same in both portraits, al, though separated by a period of six hundred years.

It is more reasonable to suppose that the authors of the bronze Age of Europe were the people described by Plato, who were workers in metal, who were highly civilized, who preceded in time all the nations which we call ancient. It was this people who passed through an age of copper before they reached the age of bronze, and whose colonies in America represented this older form of metallurgy as it existed for many generations.

Professor Desor says:

"We are asked if the preparation of bronze was not an indigenous invention which had originated on the slopes of the Alps? . . . In this idea we acquiesced for a moment. But we are met by the objection that, if this were so, the



natives, like the ancient tribes of America, would have commenced by manufacturing utensils of *copper*; yet thus far no utensils of this metal have been found except a few in the strand of Lake Garda. The great majority of metallic objects is of bronze, which necessitated the employment of tin, and this could not be obtained except by commerce, inasmuch as it is a stranger to the Alps. It would appear, therefore, more natural to admit that the art of combining tin with copper--in other words, *that the manufacture of bronze--was of foreign importation.*" He then shows that, although copper ores are found in the Alps, the probability is that even "the copper also was of foreign importation. Now, in view of the prodigious quantity of bronze manufactured at that epoch, this single branch of commerce must itself have *necessitated the most incessant commercial communications.*"

And as this commerce could not, as we have seen, have been carried on by the Romans, Greeks, Etruscans, or Phœnicians, because their civilizations flourished during the Iron Age, to which this age of bronze was anterior, where then are we to look for a great maritime and commercial people, who carried vast quantities of copper, tin, and bronze (unalloyed by the lead of the south of Europe) to Denmark, Norway, Sweden, Ireland, England, France, Spain, Switzerland, and Italy? Where can we find them save in that people of Atlantis, whose ships, docks, canals, and commerce provoked the astonishment of the ancient Egyptians, as recorded by Plato. The Toltec root for water is *Atl*; the Peruvian word for copper is *Anti* (from which, probably, the Andes derived their name, as there was a province of Anti on their slopes): may it not be that the name of Atlantis is derived from these originals, and signified the copper island, or the copper mountains in the sea? And from these came the thousands of tons of copper and tin that must, during the Bronze Age, have been introduced into Europe? There are no ancient works to indicate that the tin mines of Cornwall were worked for any length of time in the early days (see "Prehistoric Times," p. 74). Morlot has pointed out that the bronze implements of Hallstadt, in Austria, were of foreign origin, because they contain no lead or silver.

Or, if we are to seek for the source of the vast amount of copper brought into Europe somewhere else than in Atlantis, may it not be that these supplies were drawn in large part from the shores of Lake Superior in America? The mining operations of some ancient people were there carried on upon a gigantic scale, not only along the shores of the lake but even far out upon its islands. At Isle Royale vast works were found, reaching to a depth of sixty feet; great intelligence was shown in following up the richest veins even when interrupted; the excavations were drained by underground drains. On three sections of land on this island the amount of mining exceeded that mined in twenty years in one of our largest mines, with a numerous force constantly employed. In one place the excavations extended in a nearly continuous line for two miles. No remains of the dead and no mounds are found near these mines: it would seem, therefore, that the miners came from a distance, and carried their dead back with them. Henry Gillman ("Smithsonian Rep.," 1873, p. 387) supposes that the curious so-called "Garden Beds" of Michigan were the fields from which they drew their supplies of food. He adds,

"The discoveries in Isle Royale throw a new light on the character of the 'Mound Builders,' giving us a totally distinct conception of them, and dignifying them with something of the prowess and spirit of adventure which we associate with the higher races. The copper, the result of their mining, to be available, must, in all probability, have been conveyed in vessels, great or small, across a treacherous and stormy sea, whose dangers are formidable to us now, being dreaded even by our largest craft, and often proving their destruction. Leaving their homes, those men dared to face the unknown, to

brave the hardships and perils of the deep and of the wilderness, actuated by an ambition which we to-day would not be ashamed to acknowledge."

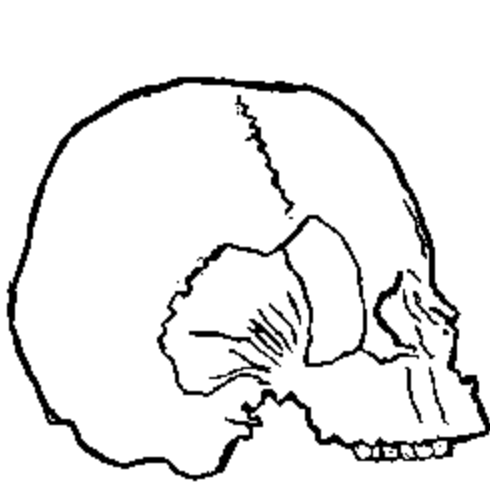
Such vast works in so remote a land must have been inspired by the commercial necessities of some great civilization; and why not by that ancient and mighty people who covered Europe, Asia, and Africa with their manufactures of bronze-and who possessed, as Plato tells us, enormous fleets trading to all parts of the inhabited world-whose cities roared with the continual tumult of traffic, whose dominion extended to Italy and Egypt, and who held parts of "the great opposite continent" of America under their control? A continuous water-way led, from the island of Atlantis to the Gulf of Mexico, and thence up the Mississippi River and its tributaries almost to these very mines of Lake Superior.

Arthur Mitchell says ("The Past in the Present," p. 132),

"The discovery of bronze, and the knowledge of how to make it, may, as a mere intellectual effort, be regarded as rather above than below the effort which is involved in the discovery and use of iron. As regards bronze, there is first the discovery of copper, and the way of getting it from its ore; then the discovery of tin, and the way to get it from its ore; and then the further discovery that, by an admixture of tin with copper in proper proportions, an alloy with the qualities of a hard metal can be produced. It is surely no mistake to say that there goes quite as much thinking to this as to the getting of iron from its ore, and the conversion of that iron into steel. There is a considerable leap from stone to bronze, but the leap from bronze to iron is comparatively small. . . . It seems highly improbable, if not altogether absurd, that the human mind, at some particular stage of its development, should here, there, and everywhere--independently, and as the result of reaching that stage--discover that an alloy of copper and tin yields a hard metal useful in the manufacture of tools and weapons. There is nothing analogous to such an occurrence in the known history of human progress. It is infinitely more probable that bronze was discovered in one or more centres by one or more men, and that its first use was solely in such centre or centres. That the invention should then be perfected, and its various applications found out, and that it should thereafter spread more or less broadly over the face of the earth, is a thing easily understood."

We will find the knowledge of bronze wherever the colonies of Atlantis extended, and nowhere else; and Plato tells us that the people of Atlantis possessed and used that metal.

The indications are that the Bronze Age represents the coming in of a new people--a civilized people. With that era, it is believed, appears in Europe for the first time the domesticated animals--the horse, the ox, the sheep, the goat, and the hog. (Morlot, "Smithsonian Rep.," 1860, p. 311.) It was a small race, with very small hands; this is shown in the size of the sword-hilts: they are not large enough to be used by the present races of Europe. They were a race with long skulls, as contradistinguished from the round heads of the Stone Period. The drawings on the following page represent the types of the two races.



A SKULL OF THE AGE OF STONE,
DENMARK ($\frac{2}{3}$ NATURAL SIZE).



A SKULL OF THE EARLIEST TIMES OF THE AGE
OF IRON, DENMARK ($\frac{1}{3}$ NATURAL SIZE).

SKULLS OF THE AGE OF STONE, DENMARK

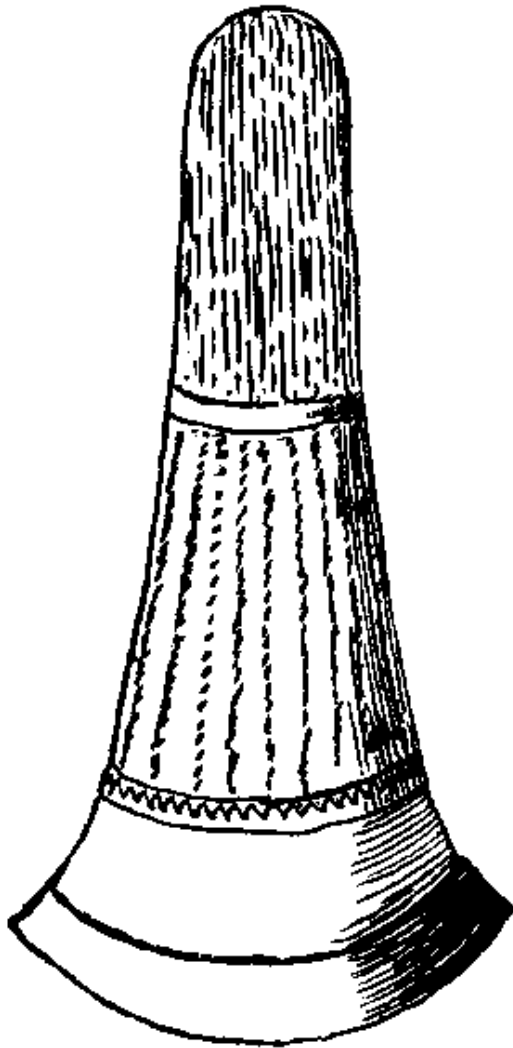
This people must have sent out colonies to the shores of France, Spain, Italy, Ireland, Denmark, and Norway, who bore with them the arts and implements of civilized life. They raised crops of grain, as is proved by the bronze sickles found in different parts of Europe.

It is not even certain that their explorations did not reach to Iceland. Says Humboldt,

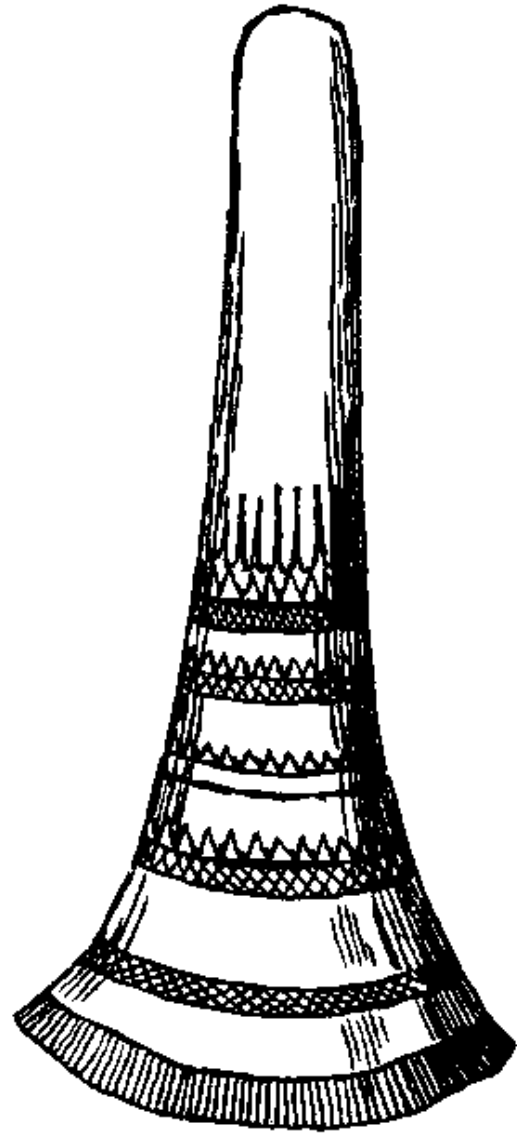
"When the Northmen first landed in Iceland (A.D. 875), although the country was uninhabited, they found there Irish books, mass-bells, and other objects which had been left behind by earlier visitors, called Papar; these papæ (fathers) were the clerici of Dicuil. If, then, as we may suppose from the testimony here referred to, these objects belonged to Irish monks (papar), who had come from the Faroe Islands, why should they have been termed in the native sagas 'West men' (Vestmen), '*who had come over the sea from the westward*' (kommer til vestan um haf)?" (Humboldt's "Cosmos," vol. ii., 238.)

If they came "from the West" they could not have come from Ireland; and the Scandinavians may easily have mistaken Atlantean books and bells for Irish books and mass-bells. They do not say that there were any evidences that these relics belonged to a people who had recently visited the island; and, as they found the island uninhabited, it would be impossible for them to tell how many years or centuries had elapsed since the books and bells were left there.

The fact that the implements of the Bronze Age came from some common centre, and did not originate independently in different countries, is proved by the striking similarity which exists between the bronze implements of regions as widely separated as Switzerland, Ireland, Denmark, and Africa. It is not to be supposed that any overland communication existed in that early age between these countries; and the coincidence of design which we find to exist can only be accounted for by the fact that the articles of bronze were obtained from some sea-going people, who carried on a commerce at the same time with all these regions.



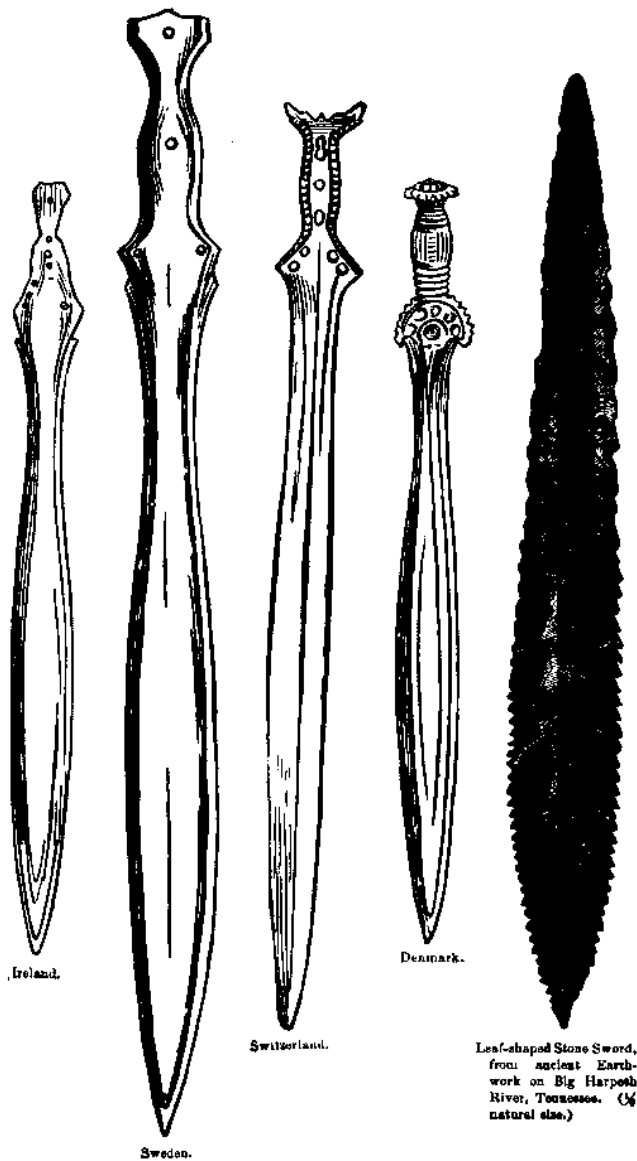
IRISH CELT.



DANISH CELT.

CELTS

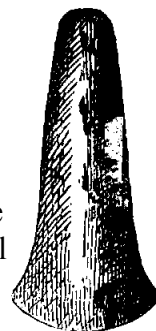
Compare, for instance, these two decorated bronze celts. the first from Ireland, the second from Denmark; and then compare both these with a stone celt found in a mound in Tennessee, given below. Here we have the same form precisely.



LEAF SHAPED BRONZE SWORDS

Compare the bronze swords in the four preceding illustrations—from Ireland, Sweden, Switzerland, and Denmark—and then observe the same very peculiar shape—the leaf-shape, as it is called—in the stone sword from Big Harpeth River, Tennessee.

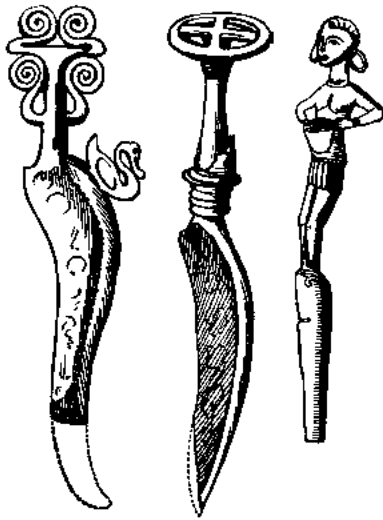
We shall find, as we proceed, that the Phœnicians were unquestionably identified with Atlantis, and that it was probably from Atlantis they derived their god Baal, or Bel, or El, whose name crops out in the Bel of the Babylonians, the Elohim, and the Beelzebub of the Jews, and the Allah of the Arabians, And we find that this great deity, whose worship extended so widely among the Mediterranean races, was known and adored also upon the northern and western coasts of Europe. Professor Nilsson finds traces of Baal worship in Scandinavia; he tells us that the festival of Baal, or Balder, was celebrated on midsummer's night in Scania, and far up into Norway, almost to the Loffoden Islands, until within the last fifty years. The feast of Baal, or Beltinne, was celebrated in Ireland to a late period. I argue from these facts, not that the worship of Baal came to Ireland and Norway from Assyria or Arabia, but that the same great parent-race which carried the knowledge of Baal to the Mediterranean



STONE OELT, MOUND IN TENNESSEE.

brought it also to the western coasts of Europe, and with the adoration of Baal they imported also the implements of bronze now found in such abundance in those regions.

The same similarity of form exists in the bronze knives from Denmark and Switzerland, as represented in the illustrations on p. 254.



BRONZE KNIVES FROM DENMARK.

In the central figure we have a representation of an Egyptian-looking man holding a cup before him. We shall see, as we proceed, that the magnetic needle, or "mariner's compass," dates back to the days of Hercules, and that it consisted of a bar of magnetized iron floating upon a piece of wood in a cup. It is possible that in this ancient relic of the Bronze Age we have a representation of the magnetic cup. The magnetic needle must certainly have been an object of great interest to a people who, through its agency, were able to carry on commerce on all the shores of Europe, from the Mediterranean to the Baltic. The second knife represented above has upon its handle a wheel, or cross surrounded by a ring, which, we shall see here after, was pre-eminently the symbol of Atlantis.



BRONZE KNIVES FROM SWITZERLAND.

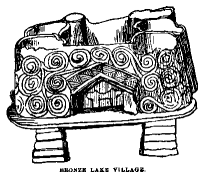
If we are satisfied that these implements of bronze were the work of the artisans of Atlantis--of the antediluvians--they must acquire additional and extraordinary interest in our eyes, and we turn to them to learn something of the habits and customs of "that great, original, broad-eyed, sunken race."

We find among the relics of the Bronze Age an urn, which probably gives us some idea of the houses of the Atlanteans: it is evidently made to represent a house, and shows us even the rude fashion in which they fastened their doors. The Mandan Indiana built round houses very much of this appearance.



BRONZE URN, ALDANO.

The museum at Munich contains a very interesting piece of pottery, which is supposed to represent one of the lake villages or hamlets of the era when the people of Switzerland dwelt in houses erected on piles driven into the bottom of the lakes of that country. The accompanying illustration represents it. The double spiral ornament upon it shows that it belongs to the Bronze Age.



BRONZE URN, ALDANO.

Among the curious relics of the Bronze Age are a number of razor-like knives; from which we may conclude that the habit of shaving the whole or some part of the face or head dates back to a great antiquity. The illustrations below represent them.

These knives were found in Denmark. The figures upon them represent ships, and it is not impossible that their curious appendages may have been a primitive kind of sails.

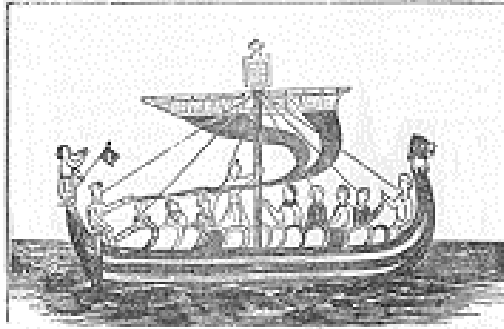


BRONZE RAZOR-KNIVES.

An examination of the second of these bronze knives reveals a singular feature: Upon the handle of the razor there are *ten* series of lines; the stars in the sky are *ten* in number; and there were probably *ten* rings at the left-hand side of the figure, two being obliterated. There were, we are told, ten sub-kingdoms in Atlantis; and precisely as the thirteen stripes on the American flag symbolize the thirteen original States of the Union, so the recurrence of the figure ten in the emblems upon this bronze implement may have reference to the ten subdivisions of Atlantis. The large object in the middle of this ship may be intended to represent a palm-tree-the symbol, as we shall see, in America, of Aztlan, or Atlantis. We have but to compare the pictures of the ships upon these ancient razor-knives with the accompanying representations of a Roman galley and a ship of William the Conqueror's time, to see that there can be no question that they represented the galleys of that remote age. They are doubtless faithful portraits of the great vessels which Plato described as filling the harbors of Atlantis.

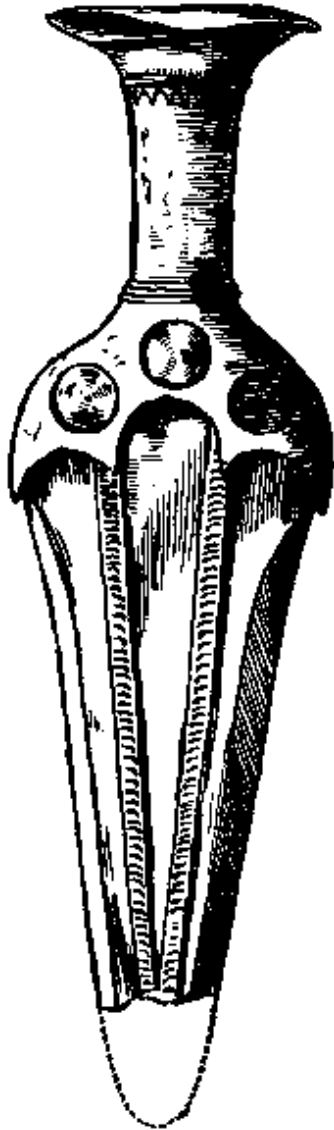


ANCIENT GALLEY, FROM A ROMAN COIN.



SHIP OF WILLIAM THE CONQUERER.

We give on page 258 a representation of a bronze dagger found in Ireland, a strongly-made weapon. The cut below it represents the only implement of the Bronze Age yet found containing an inscription. It has been impossible to decipher it, or even to tell to what group of languages its alphabet belongs.



IRISH BRONZE DAGGER.

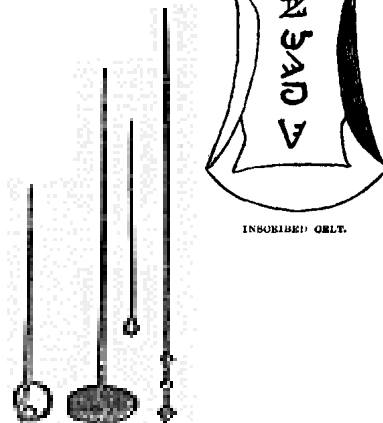
It is proper to note, in connection with a discussion of the Bronze Age, that our word bronze is derived from the Basque, or Iberian *broncea*, from which the Spanish derive *bronce*, and the Italians *bronzo*. The copper mines of the Basques were extensively worked at a very early age of the world, either by the people of Atlantis or by the Basques themselves, a colony from Atlantis. The probabilities are that the name for bronze, as well as the metal itself, dates back to Plato's island.

I give some illustrations on pages 239 and 242 of ornaments and implements of the Bronze Age, which may serve to throw light upon the habits of the ancient people. It will be seen that they had reached a considerable degree of civilization; that they raised crops of grain, and cut them with sickles; that their women ornamented themselves with bracelets, armlets, earrings, finger-rings, hair-pins, and amulets; that their mechanics used hammers, adzes, and chisels; and that they possessed very fair specimens of pottery. Sir John Lubbock argues ("Prehistoric Times," pp. 14, 16, etc.):

"A new civilization is indicated not only by the mere presence of bronze but by the beauty and variety of the articles made from it. We find not only, as before, during the Stone Age, axes, arrows, and knives, but, in addition, swords, lances, sickles, fish-hooks, ear-rings, bracelets, pins, rings, and a variety of other

articles."

If the bronze implements of Europe had been derived from the Phœnicians, Greeks, Etruscans, or Romans, the nearer we approached the site of those nations the greater should be the number of bronze weapons we would find; but the reverse is the case. Sir John Lubbock ("Prehistoric Times," p. 20) shows that more than three hundred and fifty bronze swords have been found in Denmark, and that



INSCRIBED OILT.

the Dublin Museum contains twelve hundred and eighty-three bronze weapons found in Ireland; "while," he says, "I have only been able to hear of six bronze swords in all Italy." This state of things is inexplicable unless we suppose that Ireland and Denmark received their bronze implements directly from some maritime nation whose site was practically as near their shores as it was to the shores of the Mediterranean. We have but to look at our map on page 43, ante, to see that Atlantis was considerably nearer to Ireland than it was to Italy.

The striking resemblance between the bronze implements found in the different portions of Europe is another proof that they were derived from one and the same source--from some great mercantile people who carried on their commerce at the same time with Denmark, Norway, Ireland, Spain, Greece, Italy, Egypt, Switzerland, and Hungary. Mr. Wright ("Essays on Archæology," p. 120) says, "Whenever we find the bronze swords or celts,



VASES FROM MOUNDS IN THE MISSISSIPPI VALLEY.

whether in Ireland, in the far west, in Scotland, in distant Scandinavia, in Germany, or still farther east, in the Slavonic countries, they are the same--*not similar in character, but identical.*" Says Sir John Lubbock ("Prehistoric Times," p. 59), "Not only are the several varieties of celts found throughout Europe alike, but some of the swords, knives, daggers, etc., are so similar that they seem as if they must have been cast by the same maker."

What race was there, other than the people of Atlantis, that existed before the Iron Age--before the Greek, Roman, Etruscan, and Phœnician--that was civilized, that worked in metals, that carried on a commerce with all parts of Europe? Does history or tradition make mention of any such?

We find a great resemblance between the pottery of the Bronze Age in Europe and the pottery of the ancient inhabitants of America. The two figures on page 260 represent vases from one of the mounds of the Mississippi Valley. Compare them with the following from the lake dwellings of Switzerland:



VASES FROM SWITZERLAND.

It will be seen that these vases could scarcely stand upright unsupported; and we find that the ancient inhabitants of Switzerland had circles or rings of baked earth in which they placed them when in use, as in the annexed figure. The Mound Builders used the same contrivance.



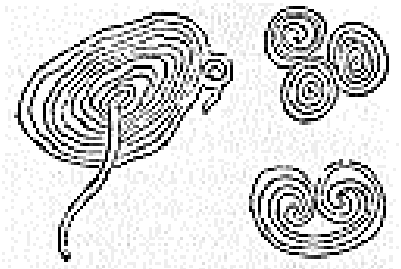
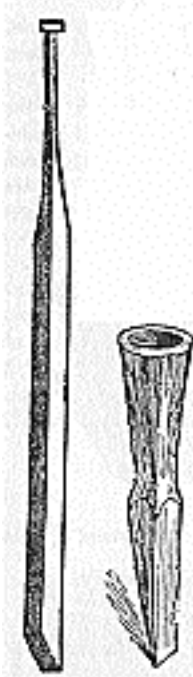
The illustrations of discoidal stones on page 263 are from the "North Americans of Antiquity," p. 77. The objects represented were taken from an ancient mound in Illinois. It would be indeed surprising if two distinct peoples, living

in two different continents, thousands of miles apart, should, without any intercourse with each other, not only form their vases in the same inconvenient form, but should hit upon the same expedient as a remedy.

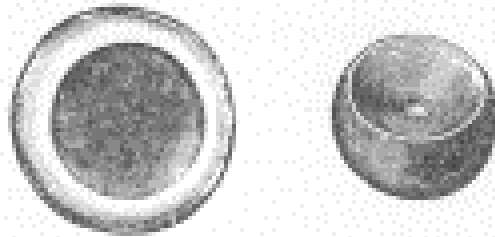
We observe, in the American spear-head and the Swiss hatchets, on the opposite page, the same overlapping), of the metal around the staff, or handle--a very peculiar mode of uniting them together, which has now passed out of use.

A favorite design of the men of the Bronze Age in Europe is the spiral or double-spiral form. It appears on the face of the urn in the shape of a lake dwelling, which is given on p. 255; it also appears in the rock sculptures of Argyleshire, Scotland, here shown.

We find the same figure in an ancient fragment of pottery from the Little Colorado, as given in the "United States Pacific Railroad Survey Report," vol. iii., p. 49, art. *Pottery*. It was part vessel. The annexed illustration represents



of a large
this.



DISCOIDAL STONES, ILLINOIS.



COPPER SPEA

R-HEAD, LAKE SUPERIOR.



BRONZE HATCHETS, SWITZERLAND.

The same design is also found in ancient rock etchings of the Zuñis of New Mexico, of which the cut on p. 265 is an illustration.

We also find this figure repeated upon vase from a Mississippi Valley mound, which we give elsewhere. (See p. 260.)

It is found upon many of the monuments of Central America. In the Treasure House of Atreus, at Mycenæ, Greece, a fragment of a pillar was found which is literally covered with this double spiral design. (See "Rosengarten's Architectural Styles," p, 59.)



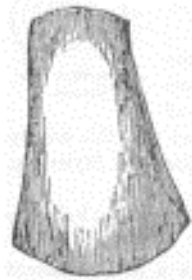
This Treasure House of Atreus is one of the oldest buildings in Greece.

We find the double-spiral figure upon a shell ornament found on the breast of a skeleton, in a carefully constructed stone coffin, in a mound near Nashville, Tennessee.

Lenormant remarks ("Anc. Civil.," vol. ii., p. 158) that the bronze implements found in Egypt, near Memphis, had been buried for six thousand years; and that at that time, as the Egyptians had a horror of the sea, some commercial nation must have brought the tin, of which the bronze was in part composed, from India, the Caucasus, or Spain, the nearest points to Egypt in which tin is found.



Heer has shown that the civilized plants of the lake dwellings are not of Asiatic, but of African, and, to a great extent, of Egyptian origin. Their stone axes are made largely of jade or nephrite, a mineral which, strange to say, geologists *have not found in place on the continent of Europe.*" (Foster's "Prehistoric Races," p. 44.)

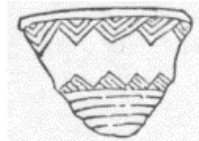


COPPER AXE, FROM A MOUND NEAR LAPORTE, INDIANA.

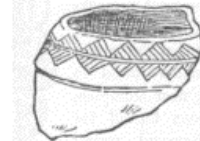
Compare this picture of a copper axe from a mound near Laporte, Indiana, with this representation of a copper axe of the Bronze Age, found near Waterford, Ireland. Professor Foster pronounces them almost identical.



Compare this specimen of pottery from the lake dwellings of Switzerland with the following specimen from San José, Mexico. Professor Foster calls attention to the striking resemblance in the designs of these two widely separated works of art, one belonging to the Bronze Age of Europe, the other to the Copper Age of America.



FRAGMENT OF POTTERY, LAKE NEUFCHATEL, SWITZERLAND.



FRAGMENT OF POTTERY, SAN JOSÉ, MEXICO.

These, then, in conclusion, are our reasons for believing that the Bronze Age of Europe has relation to Atlantis:

1. The admitted fact that it is anterior in time to the Iron Age relegates it to a great antiquity.
2. The fact that it is anterior in time to the Iron Age is conclusive that it is not due to any of the known European or Asiatic nations, all of which belong to the Iron Age.
3. The fact that there was in Europe, Asia, or Africa no copper or tin age prior to the Bronze Age, is conclusive testimony that the manufacture of bronze was an importation into those continents from some foreign country.
4. The fact that in America alone of all the world is found the Copper Age, which must necessarily have preceded the Bronze Age, teaches us to look to the westward of Europe and beyond the sea for that foreign country.
5. We find many similarities in forms of implements between the Bronze Age of Europe and the Copper Age of America.

6. if Plato told the truth, the Atlanteans were a great commercial nation, trading to America and Europe, and, at the same time, they possessed bronze, and were great workers in the other metals.
7. We shall see hereafter that the mythological traditions of Greece referred to a Bronze Age which preceded an Iron Age, and placed this in the land of the gods, which was an island in the Atlantic Ocean, beyond the Pillars of Hercules; and this land was, as we shall see, clearly Atlantis.
8. As we find but a small development of the Bronze Age in America, it is reasonable to suppose that there must have been some intermediate station between America and Europe, where, during a long period of time, the Bronze Age was developed out of the Copper Age, and immense quantities of bronze implements were manufactured and carried to Europe.

CHAPTER IX.

ARTIFICIAL DEFORMATION OF THE SKULL.

AN examination of the American monuments shows (see figure on page 269) that the people represented were in the habit of flattening the skull by artificial means. The Greek and Roman writers had mentioned this practice, but it was long totally forgotten by the civilized world, until it was discovered, as an unheard-of wonder, to be the usage among the Carib Islanders, and several Indian tribes in North America. It was afterward found that the ancient Peruvians and Mexicans practised this art: several flattened Peruvian skulls are depicted in Morton's "Crania Americana." It is still in use among the Flat-head Indians of the north-western part of the United States.

In 1849 a remarkable memoir appeared from the pen of M. Rathke, showing that similar skulls had been found near Kertsch, in the Crimea, and calling attention to the book of Hippocrates, "De Aeris, Aquis et Locu," lib. iv., and a passage of Strabo, which speaks of the practice among the Scythians. In 1854 Dr. Fitzinger published a learned memoir on the skulls of the Avars, a branch of the Uralian race of Turks. He shows that the practice of flattening the head had existed from an early date throughout the East, and described an ancient skull, greatly distorted by artificial means, which had lately been found in Lower Austria. Skulls similarly flattened have been found in Switzerland and Savoy. The Huns under Attila had the same practice of flattening the heads. Professor Anders Retzius proved (see "Smithsonian Report," 1859) that the custom still exists in the south of France, and in parts of Turkey. "Not long since a French physician surprised the world by the fact that nurses in Normandy were still giving the children's heads a sugar-loaf shape by bandages and a tight cap,



STUCCO BAS-RELIEF IN THE PALACE OF PALENQUE.

while in Brittany they preferred to press it round. No doubt they are doing so to this day." (Tylor's "Anthropology," p. 241.)

Professor Wilson remarks:



"Trifling as it may appear, it is not without interest to have the fact brought under our notice, by the disclosures of ancient barrows and cysts, that the same practice of nursing the child and carrying it about, bound to a flat cradle-board, prevailed in Britain and the north of Europe long before the first notices of written history reveal the presence of man beyond the Baltic or the English Channel, and that in all probability the same custom

prevailed continuously from the shores of the German Ocean to Behring's Strait." ("Smithsonian Report," 1862, p. 286.)

Dr. L. A. Gosse testifies to the prevalence of the same custom among the Caledonians and Scandinavians in the earliest times; and Dr. Thurman has treated of the same peculiarity among the Anglo-Saxons. *Crania Britannica*, chap. iv., p. 38.)



PERUVIAN SKULL.



CHINOOK (FLAT-HEAD), AFTER CATLIN.

Here, then, is an extraordinary and unnatural practice which has existed from the highest antiquity, over vast regions of country, on both sides of the Atlantic, and which is perpetuated unto this day in races as widely separated as the Turks, the French, and the Flat-head Indians. Is it possible to explain this except by supposing that it originated from some common centre?

The annexed out represents an ancient Swiss skull, from a cemetery near Lausanne, from a drawing of Frederick Troyon. Compare this with the illustration given on page 271, which represents a Peruvian flat-head, copied from Morton's "Ethnography and Archæology of the American Aborigines," 1846. This skull is shockingly distorted. The dotted lines indicate the course of the bandages by which the skull was deformed.

The following heads are from Del Rio's "Account of Palenque," copied into Nott and Gliddon's "Types of Mankind," p. 440. They show that the receding forehead was a natural characteristic of the ancient people of Central America. The same form of head has been found even in fossil skulls. We may therefore conclude that the skull-flattening, which we find to have been practised in both the Old and New Worlds, was an attempt of other races to imitate the form of skull of a people whose likenesses are found on the monuments of Egypt and of America. It has been shown that this peculiar form of the head was present even in the fœtus of the Peruvian mummies.

Hippocrates tells us that the practice among the Scythians was for the purpose of giving a certain aristocratic distinction.



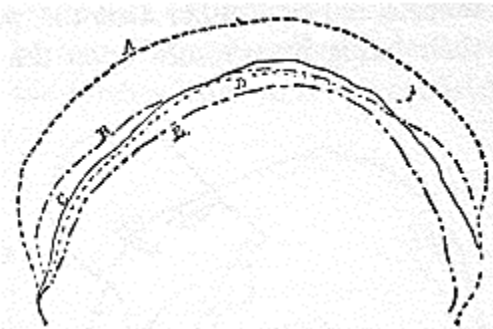
HEADS FROM PALENQUE.

Amedée Thierry, in his "History of Attila," says the Huns used it for the same reason; and the same purpose influences the Indians of Oregon.

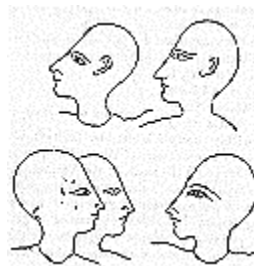
Dr. Lund, a Swedish naturalist, found in the bone caves of Minas-Geraes, Brazil, ancient human bones associated with the remains of extinct quadrupeds. "These skulls," says Lund, "show not only the peculiarity of the American race but in an excessive degree, *even to the entire disappearance of the forehead.*" Sir Robert Schomburgh found on some of the affluents of the Orinoco a tribe known as Frog Indians, whose heads were flattened by Nature, as shown in newly-born children.

In the accompanying plate we show the difference in the conformation of the forehead in various races. The upper dotted line, A, represents the shape of the European forehead; the next line, B, that of the Australian; the next, C, that of the Mound Builder of the United States; the next, D, that of the Guanche of the Canary Islands; and the next, E, that of a skull from the Inca cemetery of Peru. We have but to compare these lines with the skulls of the Egyptians, Kurds, and the heroic type of heads in the statues of the gods of Greece, to see that there was formerly an ancient race marked by a receding forehead; and that the practice of flattening the skull was probably an attempt to approximate the shape of the head to this standard of an early civilized and dominant people.

Not only do we find the same receding forehead in the skulls of the ancient races of Europe and America, and the same attempt to imitate this natural and peculiar conformation by artificial flattening of the head, but it has been found (see Henry Gillman's "Ancient Man in Michigan," "Smithsonian Report," 1875, p. 242) that the Mound Builders and Peruvians of America, and the Neolithic people of France and the *Canary Islands*, had alike an extraordinary custom of boring a circular bole in the top of the skulls of their dead, so that the soul might readily pass in and out. More than this, it has been found that in all these ancient populations the skeletons exhibit a remarkable degree of *platicnemism*, or flattening of the *tibiae* or leg bones. (*Ibid.*, 1873, p.367.) In this respect the Mound Builders of Michigan were identical with the man of Cro Magnon and the ancient inhabitants of Wales.

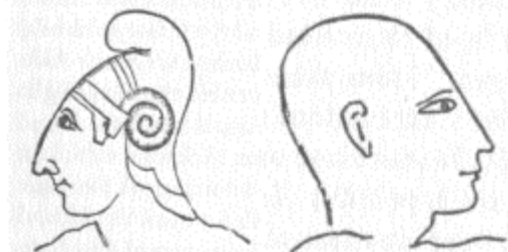


The annexed ancient Egyptian heads, copied from the monuments, indicate either that the people of the Nile deformed their heads by pressure upon the front of the skull, or that



EGYPTIAN HEADS.

there was some race characteristic which gave this appearance to their heads. These erefore represented the aristocratic class.



1 a stucco relief found in a temple at Palenque, Egyptian monument of the time of Rameses IV.

The outline drawing on the following page shows the form of the skull of the royal Inca line: the receding forehead here seems to be natural, and not the result of artificial compression.



Both illustrations at the bottom of the preceding page show the same receding form of the forehead, due to either artificial deformation of the skull or to a common race characteristic.

We must add the fact that the extraordinary practice of deforming the skull was found all over Europe and America to the catalogue of other proofs that the people of both continents were originally united in blood and race. With the couvade, the practice of circumcision, unity of religious beliefs and customs, folk-lore, and alphabetical signs, language and flood legends, we array together a mass of unanswerable proofs of prehistoric identity of race.

Next: Part IV Chapter I: Traditions of Atlantis.