

PART V.

THE COLONIES OF ATLANTIS.

CHAPTER I.

THE CENTRAL AMERICAN AND MEXICAN COLONIES.

THE western shores of Atlantis were not far distant from the West India Islands; a people possessed of ships could readily pass from island to island until they reached the continent. Columbus found the natives making such voyages in open canoes. If, then, we will suppose that there was no original connection between the inhabitants of the mainland and of Atlantis, the commercial activity of the Atlanteans would soon reveal to them the shores of the Gulf. Commerce implies the plantation of colonies; the trading-post is always the nucleus of a settlement; we have seen this illustrated in modern times in the case of the English East India Company and the Hudson Bay Company. We can therefore readily believe that commercial intercourse between Atlantis and Yucatan, Honduras and Mexico, created colonies along the shores of the Gulf which gradually spread into the interior, and to the high table-lands of Mexico. And, accordingly, we find, as I have already shown, that all the traditions of Central America and Mexico point to some country in the East, and beyond the sea, as the source of their first civilized people; and this region, known among them as "Aztlan," lived in the memory of the people as a beautiful and happy land, where their ancestors had dwelt in peace for many generations.

Dr. Le Plongeon, who spent four years exploring Yucatan, says:

"One-third of this tongue (the Maya) is pure Greek. Who brought the dialect of Homer to America? or who took to Greece that of the Mayas? Greek is the offspring of the Sanscrit. Is Maya? or are they coeval? . . . The Maya is not devoid of words from the Assyrian."

That the population of Central America (and in this term I include Mexico) was at one time very dense, and had attained to a high degree of civilization, higher even than that of Europe in the time of Columbus, there can be no question; and it is also probable, as I have shown, that they originally belonged to the white race. Désirè Charnay, who is now exploring the ruins of Central America, says (*North American Review*, January, 1881, p. 48), "The Toltecs were *fair, robust, and bearded*. I have often seen Indians of pure blood with blue eyes." Quetzalcoatl was represented as large, "with a big head and a heavy beard." The same author speaks (page 44) of "the ocean of ruins all around, not inferior in size to those of Egypt" At Teotihuacan he measured one building two thousand feet wide on each side, and fifteen pyramids, each nearly as large in the base as Cheops. "The city is indeed of vast extent . . . the whole ground, over a space of five or six miles in diameter, is covered with heaps of ruins--ruins which at first make no impression, so complete is their dilapidation." He asserts the great antiquity of these ruins, because he found the very highways of the ancient city to be composed of broken bricks and pottery, the débris left by earlier populations. "This continent," he says (page 43), "is the land of mysteries; we here enter an infinity whose limits we cannot estimate. . . . I shall soon have to quit work in this place. The long avenue on which it stands is lined with ruins of public buildings and palaces, forming continuous lines, as in the streets of modern cities.

Still, all these edifices and balls were as nothing compared with the vast substructures which strengthened their foundations."

We find the strongest resemblances to the works of the ancient European races: the masonry is similar; the cement is the same; the sculptures are alike; both peoples used the arch; in both continents we find bricks, glassware, and even porcelain (*North American Review*, December, 1880, pp. 524, 525), "with blue figures on a white ground;" also bronze composed of the same elements of copper and tin in like proportions; coins made of copper, round and T-shaped, and even metallic candlesticks.

Dèsirè Charnay believes that he has found in the ruins of Tula the bones of swine, sheep, oxen, and horses, in a fossil state, indicating an immense antiquity. The Toltecs possessed a pure and simple religion, like that of Atlantis, as described by Plato, with the same sacrifices of fruits and flowers; they were farmers; they raised and wove cotton; they cultivated fruits; they used the sign of the Cross extensively; they cut and engraved precious stones; among their carvings have been found representations of the elephant and the lion, both animals not known in America. The forms of sepulture were the same as among the ancient races of the Old World; they burnt the bodies of their great men, and enclosed the dust in funeral urns; some of their dead were buried in a sitting position, others reclined at full length, and many were embalmed like the Egyptian mummies.

When we turn to Mexico, the same resemblances present themselves.

The government was an elective monarchy, like that of Poland, the king being selected from the royal family by the votes of the nobles of the kingdom. There was a royal family, an aristocracy, a privileged priesthood, a judiciary, and a common people. Here we have all the several estates into which society in Europe is divided.

There were thirty grand nobles in the kingdom, and the vastness of the realm may be judged by the fact that each of these could muster one hundred thousand vassals from their own estates, or a total of three millions. And we have only to read of the vast hordes brought into the field against Cortez to know that this was not an exaggeration.

They even possessed that which has been considered the crowning feature of European society, the feudal system. The nobles held their lands upon the tenure of military service.

But the most striking feature was the organization of the judiciary. The judges were independent even of the king, and held their offices for life. There were supreme judges for the larger divisions of the kingdom, district judges in each of the provinces, and magistrates chosen by the people throughout the country.

There was also a general legislative assembly, congress, or parliament, held every eighty days, presided over by the king, consisting of all the judges of the realm, to which the last appeal lay

"The rites of marriage," says Prescott, "were celebrated with as much formality as in any Christian country; and the institution was held in such reverence that a tribunal was instituted for the sole purpose of determining questions relating to it. Divorces could not be obtained until authorized by a sentence of the court, after a patient hearing of the parties."

Slavery was tolerated, but the labors of the slave were light, his rights carefully guarded, and his children were free. The slave could own property, and even other slaves.

Their religion possessed so many features similar to those of the Old World, that the Spanish priests declared the devil had given them a bogus imitation of Christianity to destroy their souls. "The devil," said they, "stole all he could."

They had confessions, absolution of sins, and baptism. When their children were named, they sprinkled their lips and bosoms with water, and "the Lord was implored to permit the holy drops to wash away the sin that was given it before the foundation of the world."

The priests were numerous and powerful. They practised fasts, vigils, flagellations, and many of them lived in monastic seclusion.

The Aztecs, like the Egyptians, had progressed through all the three different modes of writing--the picture-writing, the symbolical, and the phonetic. They recorded all their laws, their tribute-rolls specifying the various imposts, their mythology, astronomical calendars, and rituals, their political annals and their chronology. They wrote on cotton-cloth, on skins prepared like parchment, on a composition of silk and gum, and on a species of paper, soft and beautiful, made from the aloe. Their books were about the size and shape of our own, but the leaves were long strips folded together in many folds.

They wrote poetry and cultivated oratory, and paid much attention to rhetoric. They also had a species of theatrical performances.

Their proficiency in astronomy is thus spoken of by Prescott:

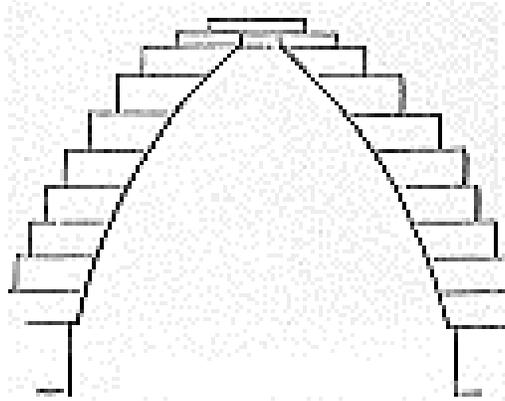
"That they should be capable of accurately adjusting their festivals by the movements of the heavenly bodies, and should fix the true length of the tropical year *with a precision unknown to the great philosophers of antiquity*, could be the result only of a long series of nice and patient observations, evincing no slight progress in civilization."

"Their women," says the same author, "are described by the Spaniards as pretty, though with a serious and rather melancholy cast of countenance. Their long, black hair might generally be seen wreathed with flowers, or, among the richer people, with strings of precious stones and pearls from the Gulf of California. They appear to have been treated with much consideration by their husbands; and passed their time in indolent tranquillity, or in such feminine occupations as spinning, embroidery, and the like; while their maidens beguiled the hours by the rehearsal of traditionary tales and ballads.

"Numerous attendants of both sexes waited at the banquets. The balls were scented with perfumes, and the courts strewed with odoriferous herbs and flowers, which were distributed in profusion among the guests as they arrived. Cotton napkins and ewers of water were placed before them as they took their seats at the board. Tobacco was them offered, in pipes, mixed with aromatic substances, or in the form of cigars inserted in tubes of tortoise-shell or silver. It is a curious fact that the Aztecs also took the dried tobacco leaf in the pulverized form of snuff.

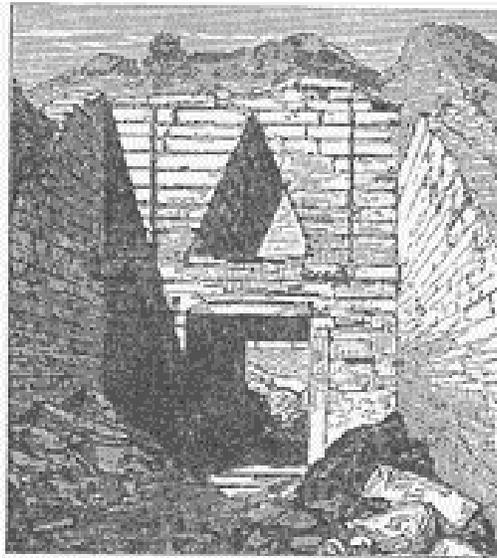
"The table was well supplied with substantial meats, especially game, among which the most conspicuous was the turkey. Also, there were found very delicious vegetables and fruits of every variety native to the continent. Their palate was still further regaled by confections and pastry, for which their maize-flower and sugar furnished them ample materials. The meats were kept warm with chafing-dishes. The table was ornamented with vases of silver and sometimes gold of delicate workmanship. The favorite beverage was *chocolatl*, flavored with vanilla and different spices. The fermented juice of the maguey, with a mixture of sweets and acids, supplied various agreeable drinks of different degrees of strength."

It is not necessary to describe their great public works, their floating gardens, their aqueducts, bridges, forts, temples,



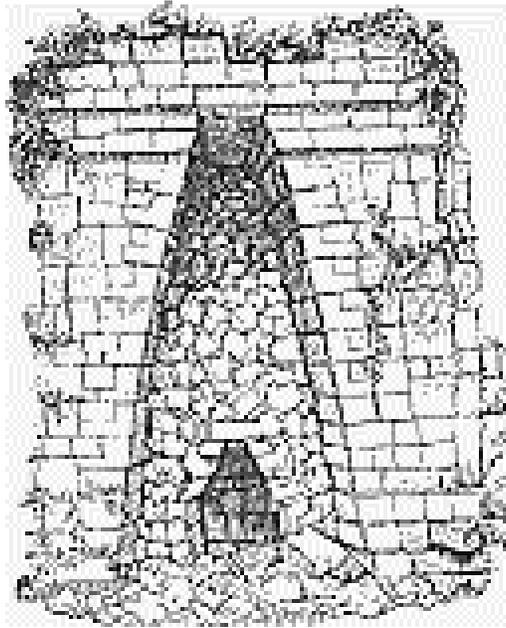
COMMON FORM OF ARCH, CENTRAL AMERICA.

palaces, and gigantic pyramids, all ornamented with wonderful statuary.



SECTION OF THE TREASURE-HOUSE OF ATREUS AT MYCENAE

We find a strong resemblance between the form of arch used in the architecture of Central America and that of the oldest buildings of Greece. The Palenque arch is made by the gradual overlapping of the strata of the building, as shown in the accompanying cut from Baldwin's "Ancient America," page 100. It was the custom of these ancient architects to fill in the arch itself with masonry, as shown in the picture



ARCH OF LAS MONJAS, PALENQUE, CENTRAL AMERICA

on page 355 of the Arch of Las Monjas, Palenque. If now we took at the representation of the "Treasure-house of Atreus" at Mycenæ, on page 354--one of the oldest structures in Greece--we find precisely the same form of arch, filled in in the same way.

Rosengarten ("Architectural Styles," p. 59) says:

"The base of these treasure-houses is circular, and the covering of a dome shape; it does not, however, form an arch, but courses of stone are laid horizontally over one another in such a way that each course projects beyond the one below it, till the space at the highest course becomes so narrow that a single stone covers it. Of all those that have survived to the present day the treasure-house at Atreus is the most venerable."

The same form of arch is found among the ruins of that interesting people, the Etruscans.

"Etruscan vaults are of two kinds. The more curious and probably the most ancient are *false arches*, formed of horizontal courses of stone, each a little overlapping the other, and carried on until the aperture at the top could be closed by a single superincumbent slab. Such is the construction of the Regulini-Galassi vault, at Cervetere, the ancient Cære." (Rawlinson's "Origin of Nations," p. 117.)

It is sufficient to say, in conclusion, that Mexico, under European rule, or under her own leaders, has never again risen to her former standard of refinement, wealth, prosperity, or civilization.

CHAPTER II.

THE EGYPTIAN COLONY.

WHAT proofs have we that the Egyptians were a colony from Atlantis?

1. They claimed descent from "the twelve great gods," which must have meant the twelve gods of Atlantis, to wit, Poseidon and Cleito and their ten sons.
2. According to the traditions of the Phœnicians, the Egyptians derived their civilization from them; and as the Egyptians far antedated the rise of the Phœnician nations proper, this must have meant that Egypt derived its civilization from the same country to which the Phœnicians owed their own origin. The Phœnician legends show that Misor, from whom, the Egyptians were descended, was the child of the Phœnician gods Amynus and Magus. Misor gave birth to Taaut, the god of letters, the inventor of the alphabet, and Taaut became Thoth, the god of history of the Egyptians. Sanchoniathon tells us that "Chronos (king of Atlantis) visited the South, and gave all Egypt to the god Taaut, that it might be his kingdom." "Misor" is probably the king "Mestor" named by Plato.
3. According to the Bible, the Egyptians were descendants of Ham, who was one of the three sons of Noah who escaped from the Deluge, to wit, the destruction of Atlantis.
4. The great similarity between the Egyptian civilization and that of the American nations.
5. The fact that the Egyptians claimed to be red men.
6. The religion of Egypt was pre-eminently sun-worship, and Ra was the sun-god of Egypt, Rama, the sun of the Hindoos, Rana, a god of the Toltecs, Raymi, the great festival of the sun of the Peruvians, and Rayam, a god of Yemen.
7. The presence of pyramids in Egypt and America.
8. The Egyptians were the only people of antiquity who were well-informed as to the history of Atlantis. The Egyptians were never a maritime people, and the Atlanteans must have brought that knowledge to them. They were not likely to send ships to Atlantis.
9. We find another proof of the descent of the Egyptians from Atlantis in their belief as to the "under-world." This land of the dead was situated in the West--hence the tombs were all placed, whenever possible, on the west bank of the Nile. The constant cry of the mourners as the funeral procession moved forward was, "To the west; to the west." This under-world was *beyond the water*, hence the funeral procession always crossed a body of water. "Where the tombs were, as in most cases, on the west bank of the Nile, the Nile was crossed; where they were on the eastern shore the procession passed over a sacred lake." (R. S. Poole, *Contemporary Review*, August, 1881, p. 17.) In the procession was "*a sacred ark of the sun.*"

All this is very plain: the under-world in the West, the land of the dead, was Atlantis, the drowned world, the world beneath the horizon, beneath the sea, to which the peasants of Brittany looked from Cape Raz, the most western cape projecting into the Atlantic. It was only to be reached from Egypt by crossing the water, and it was associated with the ark, the emblem of Atlantis in all lands.

The soul of the dead man was supposed to journey to the under-world by "*a water progress*" (*Ibid.*, p. 18), his destination was the Elysian Fields, where mighty corn grew, and where he was expected to cultivate the earth; "this task was of supreme importance." (*Ibid.*, p. 19.) The Elysian Fields were the "Elysion" of the Greeks, the abode of the blessed, which we have seen was an island *in the remote west*." The Egyptian belief referred to a real country; they described its cities, mountains, and rivers; one of the latter was called *Uranes*, a name which reminds us of the Atlantean god Uranos. In connection with all this we must not forget that Plato described Atlantis as "that *sacred* island lying beneath the sun." Everywhere in the ancient world we find the minds of men looking to the west for the land of the dead. Poole says, "How then can we account for this strong conviction? Surely it must be a survival of an ancient belief which flowed in the very veins of the race." (*Contemporary Review*, 1881, p. 19.) It was based on an universal tradition that under "an immense ocean," in "the far west," there was an "under-world," a world comprising millions of the dead, a mighty race, that had been suddenly swallowed up in the greatest catastrophe known to man since he had inhabited the globe.

10. There is no evidence that the civilization of Egypt was developed in Egypt itself; it must have been transported there from some other country. To use the words of a recent writer in *Blackwood*,

"Till lately it was believed that the use of the papyrus for writing was introduced about the time of Alexander the Great; then Lepsius found the hieroglyphic sign of the papyrus-roll on monuments of the twelfth dynasty; afterward he found the same sign on monuments of the fourth dynasty, which is getting back pretty close to Menes, the protomonarch; and, indeed, little doubt is entertained that the art of writing on papyrus was understood as early as the days of Menes himself. The fruits of investigation in this, as in many other subjects, are truly most marvellous. Instead of exhibiting the rise and progress of any branches of knowledge, they tend to prove that nothing had any rise or progress, but that everything is referable to the very earliest dates. The experience of the Egyptologist must teach him to reverse the observation of Topsy, and to 'spect that nothing grewed,' but that as soon as men were planted on the banks of the Nile they were *already the cleverest men that ever lived, endowed with more knowledge and more power than their successors for centuries and centuries could attain to*. Their system of writing, also, is found to have been complete from the very first. . . .

"But what are we to think when the antiquary, grubbing in the dust and silt of five thousand years ago to discover some traces of infant effort--some rude specimens of the ages of Magog and Mizraim, in which we may admire the germ that has since developed into a wonderful art--breaks his shins against an article so perfect that it equals if it does not excel the supreme stretch of modern ability? How shall we support the theory if it come to our knowledge that, before Noah was cold in his grave, his descendants were adepts in construction and in the fine arts, and that their achievements were for magnitude such as, if we possess the requisite skill, we never attempt to emulate? . . .

"As we have not yet discovered any trace of the rude, savage Egypt, but have seen her in her very earliest manifestations already skilful, erudite, and strong, it is impossible to determine the order of her inventions. Light may yet be thrown upon her rise and progress, but our deepest researches have hitherto shown her to us as only the mother of a most accomplished race. How they came by their knowledge is matter for speculation; that they possessed it is matter of fact. We never find them without the ability to organize labor, or shrinking from the very boldest efforts in digging canals and irrigating, in quarrying rock, in building, and in sculpture."

The explanation is simple: the waters of the Atlantic now flow over the country where all this magnificence and power were developed by slow stages from the rude beginnings of barbarism.

And how mighty must have been the parent nation of which this Egypt was a colony!

Egypt was the magnificent, the golden bridge, ten thousand years long, glorious with temples and pyramids, illuminated and illustrated by the most complete and continuous records of human history, along which the civilization of Atlantis, in a great procession of kings and priests, philosophers and astronomers, artists and artisans, streamed forward to Greece, to Rome, to Europe, to America. As far back in the ages as the eye can penetrate, even where the perspective dwindles almost to a point, we can still see the swarming multitudes, possessed of all the arts of the highest civilization, pressing forward from out that other and greater empire of which even this wonderworking Nile-land is but a faint and imperfect copy.

Look at the record of Egyptian greatness as preserved in her works: The pyramids, still in their ruins, are the marvel of mankind. The river Nile was diverted from its course by monstrous embankments to make a place for the city of Memphis. The artificial lake of Mœris was created as a reservoir for the waters of the Nile: it was *four hundred and fifty miles in circumference* and three hundred and fifty feet deep, with subterranean channels, flood-gates, locks, and dams, by which the wilderness was redeemed from sterility. Look at the magnificent mason-work of this ancient people! Mr. Kenrick, speaking of the casing of the Great Pyramid, says, "The joints are scarcely perceptible, and *not wider than the thickness of silver-paper*, and the cement so tenacious that fragments of the casing-stones still remain in their original position, notwithstanding the lapse of so many centuries, and the violence by which they were detached." Look at the ruins of the Labyrinth, which aroused the astonishment of Herodotus; it had three thousand chambers, half of them above ground and half below--a combination of courts, chambers, colonnades, statues, and pyramids. Look at the Temple of Karnac, covering a square each side of which is eighteen hundred feet. Says a recent writer, "Travellers one and all appear to have been unable to find words to express the feelings with which these sublime remains inspired them. They have been astounded and overcome by the magnificence and the prodigality of workmanship here to be admired. Courts, halls, gateways, pillars, obelisks, monolithic figures, sculptures, rows of sphinxes, are massed in such profusion that the sight is too much for modern comprehension." Denon says, "It is hardly possible to believe, after having seen it, in the reality of the existence of so many buildings collected on a single point--in their dimensions, in the resolute perseverance which their construction required, and in the incalculable expense of so much magnificence." And again, "It is necessary that the reader should fancy what is before him to be a dream, as he who views the objects themselves occasionally yields to the doubt whether he be perfectly awake." There were lakes and mountains within the periphery of the sanctuary. "*The cathedral of Notre Dame at Paris could be set inside one of the halls of Karnac, and not touch the walls!* . . . The whole valley and delta of the Nile, from the Catacombs to the sea, was covered with temples, palaces, tombs, pyramids, and pillars." Every stone was covered with inscriptions.

The state of society in the early days of Egypt approximated very closely to our modern civilization. Religion consisted in the worship of one God and the practice of virtue; forty-two commandments prescribed the duties of men to themselves, their neighbors, their country, and the Deity; a heaven awaited the good and a hell the vicious; there was a judgment-day when the hearts of men were weighed:

"He is sifting out the hearts of men
Before his judgment-seat."

Monogamy was the strict rule; not even the kings, in the early days, were allowed to have more than one wife. The wife's rights of separate property and her dower were protected by law; she was "the lady of the house;" she could "buy, sell, and trade on her own account;" in case of divorce her dowry was to be repaid to her, with interest at a high rate. The marriage-ceremony embraced an oath not to contract any other matrimonial alliance. The wife's status was as high in the earliest days of Egypt as it is now in the most civilized nations of Europe or America.

Slavery was permitted, but the slaves were treated with the greatest humanity. In the confessions, buried with the dead, the soul is made to declare that "I have not incriminated the slave to his master," There was also a clause in the commandments "which protected the laboring man against the exaction of more than his day's labor." They were merciful to the captives made in war; no picture represents torture inflicted upon them; while the representation of a sea-fight shows them saving their drowning enemies. Reginald Stuart Poole says (*Contemporary Review*, August, 1881, p. 43):

"When we consider the high ideal of the Egyptians, as proved by their portrayals of a just life, the principles they laid down as the basis of ethics, the elevation of women among them, their humanity in war, we must admit that their moral place ranks very high among the nations of antiquity.

"The true comparison of Egyptian life is with that of modern nations. This is far too difficult a task to be here undertaken. Enough has been said, however, to show that we need not think that in all respects they were far behind us."

Then look at the proficiency in art of this ancient people.

They were the first mathematicians of the Old World. Those Greeks whom we regard as the fathers of mathematics were simply pupils of Egypt. They were the first land-surveyors. They were the first astronomers, calculating eclipses, and watching the periods of planets and constellations. They knew the rotundity of the earth, which it was supposed Columbus had discovered!

"The signs of the zodiac were certainly in use among the Egyptians 1722 years before Christ. One of the learned men of our day, who for fifty years labored to decipher the hieroglyphics of the ancients, found upon a mummy-case in the British Museum a delineation of the signs of the zodiac, and the position of the planets; the date to which they pointed was the autumnal equinox of the year 1722 B.C. Professor Mitchell, to whom the fact was communicated, employed his assistants to ascertain the exact position of the heavenly bodies belonging to our solar system on the equinox of that year. This was done, and a diagram furnished by parties ignorant of his object, which showed that on the 7th of October, 1722 B.C. the moon and planets occupied the exact point in the heavens marked upon the coffin in the British Museum." (Goodrich's "Columbus," p. 22.)

They had clocks and dials for measuring time. They possessed gold and silver money. They were the first agriculturists of the Old World, raising all the cereals, cattle, horses, sheep, etc. They manufactured linen of so fine a quality that in the days of King Amasis (600 years B.C.) a single thread of a garment was composed of three hundred and sixty-five minor threads. They worked in gold, silver, copper, bronze, and iron; they tempered iron to the hardness of steel. They were the first chemists. The word "chemistry" comes from *chemi*, and *chemi* means Egypt. They manufactured glass and all kinds of pottery;

they made boats out of earthenware; and, precisely as we are now making railroad car-wheels of paper, they manufactured vessels of paper. Their dentists filled teeth with gold; their farmers hatched poultry by artificial heat. They were the first musicians; they possessed guitars, single and double pipes, cymbals, drums, lyres, harps, flutes, the sambic, ashur, etc.; they had even castanets, such as are now used in Spain. In medicine and surgery they had reached such a degree of perfection that several hundred years B.C. the operation for the removal of cataract from the eye was performed among them; one of the most delicate and difficult feats of surgery, only attempted by us in the most recent times. "The papyrus of Berlin" states that it was discovered, rolled up in a case, under the feet of an Anubis in the town of Sekhem, in the days of Tet (or Thoth), after whose death it was transmitted to King Sent, and was then restored to the feet of the statue. King Sent belonged to the second dynasty, which flourished 4751 B.C., and the papyrus was old in his day. This papyrus is a medical treatise; there are in it no incantations or charms; but it deals in reasonable remedies, draughts, unguents and injections. The later medical papyri contain a great deal of magic and incantations.

"Great and splendid as are the things which we know about oldest Egypt, she is made a thousand times more sublime by our uncertainty as to the limits of her accomplishments. She presents not a great, definite idea, which, though hard to receive, is, when once acquired, comprehensible and clear. Under the soil of the modern country are hid away thousands and thousands of relics which may astonish the world for ages to come, and change continually its conception of what Egypt was. The effect of research seems to be to prove the objects of it to be much older than we thought them to be--some things thought to be wholly modern having been proved to be repetitions of things Egyptian, and other things known to have been Egyptian being by every advance in knowledge carried back more and more toward the very beginning of things. She shakes our most rooted ideas concerning the world's history; she has not ceased to be a puzzle and a lure: there is a spell over her still."

Renan says, "It has no archaic epoch." Osborn says, "It bursts upon us at once in the flower of its highest perfection." Seiss says ("A, Miracle in Stone," p. 40), "It suddenly takes its place in the world in all its matchless magnificence, without father, without mother, and as clean apart from all evolution as if it had dropped from the unknown heavens." It had dropped from Atlantis.

Rawlinson says ("Origin of Nations," p. 13):

"Now, in Egypt, it is notorious that there is no indication of any early period of savagery or barbarism. All the authorities agree that, however far back we go, we find in Egypt no rude or uncivilized time out of which civilization is developed. Menes, the first king, changes the course of the Nile, makes a great reservoir, and builds the temple of Phthah at Memphis. . . . We see no barbarous customs, not even the habit, so slowly abandoned by all people, of wearing arms when not on military service."

Tylor says (" Anthropology," p. 192):

"Among the ancient cultured nations of Egypt and Assyria handicrafts had already come to a stage which could only have been reached by thousands of years of progress. In museums still may be examined the work of their joiners, stone-cutters, goldsmiths, wonderful in skill and finish, and in putting to shame the modern artificer. . . . To see gold jewellery of the highest order, the student should examine that of the ancients, such as the Egyptian, Greek, and Etruscan."

The carpenters' and masons' tools of the ancient Egyptians were almost identical with those used among us to-day.

There is a plate showing an Aztec priestess in Delafield's "Antiquities of America," p. 61, which presents a head-dress strikingly Egyptian. In the celebrated "tablet of the cross," at Palenque, we see a cross with a bird perched upon it, to which (or to the cross) two priests are offering sacrifice. In Mr. Stephens's representation from the Vocal Memnon we find almost the same thing, the difference being that, instead of an ornamented Latin cross, we have a *crux commissa*, and instead of one bird there are two, not on the cross, but immediately above it. In both cases the hieroglyphics, though the characters are of course different, are disposed upon the stone in much the same manner. (Bancroft's "Native Races," vol. v., p. 61.)

Even the obelisks of Egypt have their counterpart in America.

Quoting from Molina ("History of Chili," tom. i., p. 169), McCullough writes, "Between the hills of Mendoza and La Punta is a pillar of stone *one hundred and fifty feet high*, and twelve feet in diameter." ("Researches," pp. 171, 172.) The columns of Copan stand detached and solitary, so do the obelisks of Egypt; both are square or four-sided, and covered with sculpture. (Bancroft's "Native Races," vol. v., p. 60.)

In a letter by Jomard, quoted by Delafield, we read,

"I have recognized in your memoir on the division of time among the Mexican nations, compared with those of Asia, some very striking analogies between the Toltec characters and institutions observed on the banks of the Nile. Among these analogies there is one which is worthy of attention--it is the use of the vague year of three hundred and sixty-five days, composed of equal months, and of five complementary days, equally employed at Thebes and Mexico--a distance of three thousand leagues. . . . In reality, the intercalation of the Mexicans being thirteen days on each cycle of fifty-two years, comes to the same thing as that of the Julian calendar, which is one day in four years; and consequently supposes the duration of the year to be three hundred and sixty-five days *six hours*. Now such was the length of the year among the Egyptians--they intercalated an entire year of three hundred and seventy-five days every one thousand four hundred and sixty years. . . . The fact of the intercalation (by the Mexicans) of thirteen days every cycle that is, the use of a year of three hundred and sixty-five days and a quarter--is a proof that it was borrowed from the Egyptians, *or that they had a common origin*." ("Antiquities of America," pp. 52, 53.)

The Mexican century began on the 26th of February, and the 26th of February was celebrated from the time of Nabonassor, 747 B.C., because the Egyptian priests, conformably to their astronomical observations, had fixed the beginning of the month *Toth*, and the commencement of their year, at noon on that day. The five intercalated days to make up the three hundred and sixty-five days were called by the Mexicans *Nemontemi*, or useless, and on them they transacted no business; while the Egyptians, during that epoch, celebrated the festival of the birth of their gods, as attested by Plutarch and others.

It will be conceded that a considerable degree of astronomical knowledge must have been necessary to reach the conclusion that the true year consisted of three hundred and sixty-five days *and six hours* (modern science has demonstrated that it consists of three hundred and sixty-five days and five hours, less ten seconds); and a high degree of civilization was requisite to insist that the year must be brought around, by the

intercalation of a certain number of days in a certain period of time, to its true relation to the seasons. Both were the outgrowth of a vast, ancient civilization of the highest order, which transmitted some part of its astronomical knowledge to its colonies through their respective priesthoods.

Can we, in the presence of such facts, doubt the statements of the Egyptian priests to Solon, as to the glory and greatness of Atlantis, its monuments, its sculpture, its laws, its religion, its civilization?

In Egypt we have the oldest of the Old World children of Atlantis; in her magnificence we have a testimony to the development attained by the parent country; by that country whose kings were the gods of succeeding nations, and whose kingdom extended to the uttermost ends of the earth.

The Egyptian historian, Manetho, referred to a period of thirteen thousand nine hundred years as "the reign of the gods," and placed this period at the very beginning of Egyptian history. These thirteen thousand nine hundred years were probably a recollection of Atlantis. Such a lapse of time, vast as it may appear, is but as a day compared with some of our recognized geological epochs.

CHAPTER III.

THE COLONIES OF THE MISSISSIPPI VALLEY

IF we will suppose a civilized, maritime people to have planted colonies, in the remote past, along the headlands and shores of the Gulf of Mexico, spreading thence, in time, to the tablelands of Mexico and to the plains and mountains of New Mexico and Colorado, what would be more natural than that these adventurous navigators, passing around the shores of the Gulf, should, sooner or later, discover the mouth of the Mississippi River; and what more certain than that they would enter it, explore it, and plant colonies along its shores, wherever they found a fertile soil and a salubrious climate. Their outlying provinces would penetrate even into regions where the severity of the climate would prevent great density of population or development of civilization.

The results we have presupposed are precisely those which we find to have existed at one time in the Mississippi Valley.

The Mound Builders of the United States were pre-eminently a river people. Their densest settlements and greatest works were near the Mississippi and its tributaries. Says Foster ("Prehistoric Races," p. 110), "The navigable streams were the great highways of the Mound Builders."

Mr. Fontaine claims ("How the World was Peopled") that this ancient people constructed "levees" to control and utilize the bayous of the Mississippi for the purpose of agriculture and commerce. The Yazoo River is called *Yazoo-okhinnah*--the River of Ancient Ruins. "There is no evidence that they had reached the Atlantic coast; no authentic remains of the Mound Builders are found in the New England States, nor even in the State of New York." ("North Americans of Antiquity," p. 28.) This would indicate that the civilization of this people advanced up the Mississippi River and spread out over its tributaries, but did not cross the Alleghany {sic} Mountains. They reached, however, far up the Missouri and Yellowstone rivers, and thence into Oregon. The head-waters of the Missouri became one of their great centres of population; but their chief sites were upon the Mississippi and Ohio rivers. In Wisconsin we find the northern central limit of their work; they seem to have occupied the southern counties of the State, and the western shores of Lake Michigan. Their circular mounds are found in Minnesota and Iowa, and some very large ones in Dakota. Illinois and Indiana were densely populated by them: it is believed that the vital centre of their colonies was near the junction of the Ohio and Mississippi rivers.

The chief characteristic of the Mound Builders was that from which they derived their name--the creation of great structures of earth or stone, not unlike the pyramids of Mexico and Egypt. Between Alton and East St. Louis is the great mound of Cahokia, which may be selected as a type of their works: it rises ninety-seven feet high, while its square sides are 700 and 500 feet respectively. There was a terrace on the south side 160 by 300 feet, reached by a graded way; the summit of the pyramid is flattened, affording a platform 200 by 450 feet. It will thus be seen that the area covered by the mound of Cahokia is about as large as that of the greatest pyramid of Egypt, Cheops, although its height is much less.

The number of monuments left by the Mound Builders is extraordinarily great. In Ohio alone there are more than ten thousand tumuli, and from one thousand to fifteen hundred enclosures. Their mounds were not cones but four-sided pyramids--their sides, like those of the Egyptian pyramids, corresponding with the cardinal points. (Foster's "Prehistoric Races," p. 112.)

The Mound Builders had attained a considerable degree of civilization; they were able to form, in the construction of their works, perfect circles and perfect squares of great accuracy, carried over the varying surface of the country. One large enclosure comprises

exactly forty acres. At Hopetown, Ohio, are two walled figures--one a square, the other a circle--each containing precisely twenty acres. They must have possessed regular scales of measurement, and the means of determining angles and of computing the area to be enclosed by the square and the circle, so that the space enclosed by each might exactly correspond.

"The most skilful engineer of this day would find it difficult," says Mr. Squier, "without the aid of instruments, to lay down an accurate square of the great dimensions above represented, measuring, as they do, more than four-fifths of a mile in circumference. . . . But we not only find accurate squares and perfect circles, but also, as we have seen, octagons of great dimensions."

They also possessed an accurate system of weights; bracelets of copper on the arms of a skeleton have been found to be of uniform size, measuring each two and nine-tenth inches, and each weighing *precisely four ounces*.

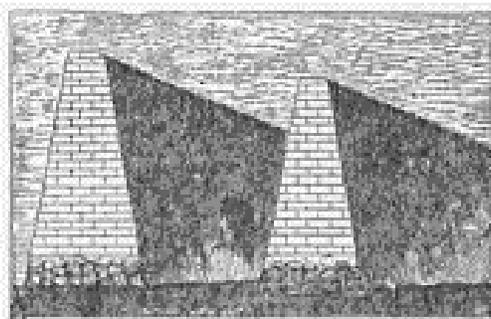
They built great military works surrounded by walls and ditches, with artificial lakes in the centre to supply water. One work, Fort Ancient, on the Little Miami River, Ohio, has a circuit of between four and five miles; the embankment was twenty feet high; the fort could have held a garrison of sixty thousand men with their families and provisions.

Not only do we find pyramidal structures of earth in the Mississippi Valley very much like the pyramids of Egypt, Mexico, and Peru, but a very singular structure is repeated in Ohio and Peru: I refer to the double walls or prolonged pyramids, if I may coin an expression, shown in the cut page 375.



GRAND WAY NEAR PIKETON, OHIO.

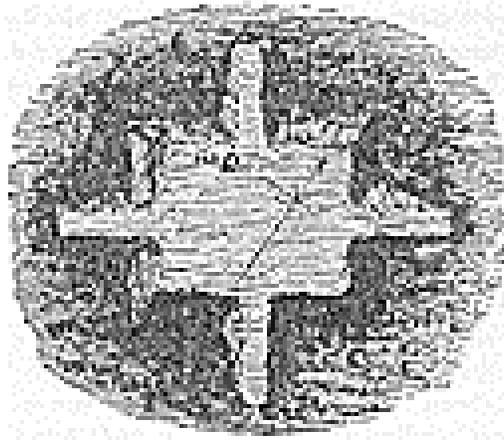
The Mound Builders possessed chains of fortifications reaching from the southern line of New York diagonally across the country, through Central and Northern Ohio to the Wabash. It would appear probable, therefore, that while they



WALLS AT GRAN-CHIMU, PERU.

advanced from the south it was from the north-east the savage races came who drove them south or exterminated them.

At Marietta, Ohio, we find a combination of the cross and pyramid., (See p. 334, *ante*.)
At Newark, Ohio, are extensive



CROSS AND PYRAMID MOUND, OHIO.

and intricate works: they occupy an area two miles square, embraced within embankments twelve miles long. One of the mounds is a threefold symbol, like a bird's foot; the central mound is 155 feet long, and the other two each 110 feet in length. Is this curious design a reminiscence of Atlantis and the three-pronged trident of Poseidon? (See 4th fig., p. 242, ante.)

The Mound Builders made sun-dried brick mixed with rushes, as the Egyptians made sun-dried bricks mixed with straw; they worked in copper, silver, lead, and there are evidences, as we shall see, that they wrought even in iron.

Copper implements are very numerous in the mounds. Copper axes, spear-heads, hollow buttons, bosses for ornaments, bracelets, rings, etc., are found in very many of them strikingly similar to those of the Bronze Age in Europe. In one in Butler County, Ohio, was found a copper fillet around the head of a skeleton, with strange devices marked upon it.

Silver ornaments have also been found, but not in such great numbers. They seem to have attached a high value to silver, and it is often found in thin sheets, no thicker than paper, wrapped over copper or stone ornaments so neatly as almost to escape detection. The great esteem in which they held a metal so intrinsically valueless as silver, is another evidence that they must have drawn their superstitions from the same source as the European nations.

Copper is also often found in this manner plated over stone pipes, presenting an unbroken metallic lustre, the overlapping edges so well polished as to be scarcely discoverable. Beads and stars made of shells have sometimes been found doubly plated, first with copper then with silver.

The Mound Builders also understood the art of casting metals, or they held intercourse with some race who did; a copper axe it "cast" has been found in the State of New York. (See Lubbock's "Prehistoric Times," p. 254, note.) Professor Foster ("Prehistoric Races," p. 259) also proves that the ancient people of the Mississippi Valley possessed this art, and he gives us representations of various articles plainly showing the marks of the mould upon them.

A rude article in the shape of an axe, composed of pure lead, weighing about half a pound, was found in sinking a well within the trench of the ancient works at Circleville. There can be no doubt it was the production of the Mound Builders, as galena has often been found on the altars in the mounds.

It has been generally thought, by Mr. Squier and others, that there were no evidences that the Mound Builders were acquainted with the use of iron, or that their plating was more than a simple overlaying of one metal on another, or on some foreign substance.

Some years since, however, a mound was opened at Marietta, Ohio, which seems to have refuted these opinions. Dr. S. P. Hildreth, in a letter to the American Antiquarian Society, thus speaks of it:

"Lying immediately over or on the forehead of the body were found three large circular bosses, or ornaments for a sword-belt or buckler; they are composed of copper overlaid with a thick plate of silver. The fronts are slightly convex, with a depression like a cup in the centre, and they measure two inches and a quarter across the face of each. On the back side, opposite the depressed portion, is a copper rivet or nail, around which are two separate plates by which they were fastened to the leather. Two small pieces of leather were found lying between the plates of one of the bosses; they resemble the skin of a mummy, and seem to have been preserved by the salts of copper. Near the side of the body was found a plate of silver, which appears to have been the upper part of a sword scabbard; it is six inches in length, two in breadth, and weighs one ounce. It seems to have been fastened to the scabbard by three or four rivets, the holes of which remain in the silver.

"Two or three pieces of copper tube were also found, *filled with iron rust*. These pieces, from their appearance, composed the lower end of the scabbard, near the point of the sword. No signs of the sword itself were discovered, except the rust above mentioned.

"The mound had every appearance of being as old as any in the neighborhood, and was at the first settlement of Marietta covered with large trees. It seems to have been made for this single personage, as this skeleton alone was discovered. The bones were very much decayed, and many of them crumbled to dust upon exposure to the air."

Mr. Squier says, "These articles have been critically examined, and it is beyond doubt that the copper bosses were absolutely *plated*, not simply *overlaid*, with silver. Between the copper and the silver exists a connection such as, it seems to me, could only be produced by heat; and if it is admitted that these are genuine relics of the Mound Builders, it must, at the same time, be admitted that they possessed the difficult art of plating one metal upon another. There is but one alternative, viz., that they had occasional or constant intercourse with a people advanced in the arts, from whom these articles were obtained. Again, if Dr. Hildreth is not mistaken, *oxydized iron* or steel was also discovered in connection with the above remains, from which also follows the extraordinary conclusion that *the Mound Builders were acquainted with the use of iron*, the conclusion being, of course, subject to the improbable alternative already mentioned."

In connection with this subject, we would refer to the interesting evidences that the copper mines of the shore of Lake Superior had been at some very remote period worked by the Mound Builders. There were found deep excavations, with rude ladders, huge masses of rock broken off, also numerous stone tools, and all the evidences of extensive and long-continued labor. It is even said that the great Ontonagon mass of pure copper which is now in Washington was excavated by these ancient miners, and that when first found its surface showed numerous marks of their tools.

There seems to be no doubt, then, that the Mound Builders were familiar with the use of copper, silver, and lead, and in all probability of iron. They possessed various mechanical contrivances. They were very probably acquainted with the lathe. Beads of shell have

been found looking very much like ivory, and showing the *circular striæ, identical with those produced by turning in a lathe.*

In a mound on the Scioto River was found around the neck of a skeleton triple rows of beads, made of marine shells and the tusks of some animal. "Several of these," says Squier, "still retain their polish, and bear marks which seem to indicate that they were turned in some machine, instead of being carved or rubbed into shape by hand."

"Not among the least interesting and remarkable relies," continues the same author, "obtained from the mounds are the stone tubes. They are all carved from fine-grained materials, capable of receiving a polish, and being made ornamental as well as useful. The finest specimen yet discovered, and which can scarcely be surpassed in the delicacy of its workmanship, was found in a mound in the immediate vicinity of Chillicothe. It is composed of a compact variety of slate. This stone cuts with great clearness, and receives a fine though not glaring polish. The tube under notice is thirteen inches long by one and one-tenth in diameter; one end swells slightly, and the other terminates in a broad, flattened, triangular mouth-piece of fine proportions, which is carved *with mathematical precision*. It is drilled throughout; the bore is seven-tenths of an inch in diameter at the cylindrical end of the tube, and retains that calibre until it reaches the point where the cylinder subsides into the mouth-piece, when it contracts gradually to one-tenth of an inch. The inner surface of the tube is perfectly smooth till within a short distance of the point of contraction. *For the remaining distance the circular striæ, formed by the drill in boring, are distinctly marked.* The carving upon it is very fine."

That they possessed saws is proved by the fact that on some fossil teeth found in one of the mounds the *striæ* of the teeth of the saw could be distinctly perceived.

When we consider that some of their porphyry carvings will turn the edge of the best-tempered knife, we are forced to conclude that they possessed that singular process, known to the Mexicans and Peruvians of tempering copper to the hardness of steel.

We find in the mounds adzes similar in shape to our own, with the edges bevelled from the inside.

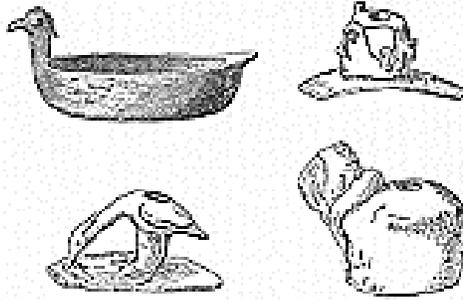
Drills and gravers of copper have also been found, with chisel-shaped edges or sharp points.

"It is not impossible," says Squier, "but, on the contrary, very probable, from a close inspection of the mound pottery, that the ancient people possessed the simple approximation toward the potter's wheel; and the polish which some of the finer vessels possess is due to other causes than vitrification."

Their sculptures show a considerable degree of progress. They consist of figures of birds, animals, reptiles, and the faces of men, carved from various kinds of stones, upon the bowls of pipes, upon toys, upon rings, and in distinct and separate figures. We give the opinions of those who have examined them.

Mr. Squier observes: "Various though not abundant specimens of their skill have been recovered, which in elegance of model, delicacy, and finish, as also in fineness of material, come fully up to the best Peruvian specimens, to which they bear, in many respects, a close resemblance. The bowls of most of the stone pipes are carved in miniature figures of animals, birds, reptiles, etc. All of them are executed with strict fidelity to nature, and with exquisite skill. Not only are the features of the objects faithfully represented, but their peculiarities and habits. are in some degree exhibited. . . .

The two heads here presented, intended to represent the eagle, are far superior in point of finish, spirit, and truthfulness, to any miniature carvings, ancient or modern, which have fallen under the notice of the authors. The peculiar defiant expression of the king of birds is admirably preserved in the carving, which in this respect, more than any other, displays the skill of the artist."



FROM THE MOUNDS OF THE OHIO VALLEY

Traces of cloth with "doubled and twisted fibre" have been found in the mounds; also matting; also shuttle-like tablets, used in weaving. There have also been found numerous musical pipes, with mouth-pieces and stops; lovers' pipes, curiously and delicately carved, reminding us of Bryant's lines--

"Till twilight came, and lovers walked and wooed
In a forgotten language; and old tunes,
From instruments of unremembered forms,
Gave the soft winds a voice."

There is evidence which goes to prove that the Mound Builders had relations with the people of a semi-tropical region in the direction of Atlantis, Among their sculptures, in Ohio, we find accurate representations of the lamantine, manatee, or sea-cow--found to-day on the shores of Florida, Brazil, and Central America--and of the toucan, a tropical and almost exclusively South American bird. Sea-shells from the Gulf, pearls from the Atlantic, and obsidian from Mexico, have also been found side by side in their mounds.

The antiquity of their works is now generally conceded. "From the ruins of Nineveh and Babylon," says Mr. Gliddon, "we have bones of at least two thousand five hundred years old; from the pyramids and the catacombs of Egypt both mummied and unmummied crania have been taken, of still higher antiquity, in perfect preservation; nevertheless, the skeletons deposited in our Indian mounds, from the Lakes to the Gulf, are crumbling into dust through age alone."

All the evidence points to the conclusion that civilized or semi-civilized man has dwelt on the western continent from a vast antiquity. Maize, tobacco, quinoa, and the mandico plants have been cultivated so long that their wild originals have quite disappeared.

"The only species of palm cultivated by the South American Indians, that known as the *Gulielma speciosa*, has lost through that culture its original nut-like seed, and is dependent on the hands of its cultivators for its life. Alluding to the above-named plants Dr. Brinton ("Myths of the New World," p. 37) remarks, 'Several are sure to perish unless fostered by human care. What numberless ages does this suggest? How many centuries elapsed ere man thought of cultivating Indian corn? How many more ere it had spread over nearly a hundred degrees of latitude and lost all resemblance to its original form?' In the animal kingdom certain animals were domesticated by the aborigines from so remote a period that scarcely any of their species, as in the case of the lama of Peru, were to be

found in a state of unrestrained freedom at the advent of the Spaniards." (Short's "North Americans of Antiquity," p. 11.)

The most ancient remains of man found in Europe are distinguished by a flattening of the tibia; and this peculiarity is found to be present in an exaggerated form in some of the American mounds. This also points to a high antiquity.

"None of the works, mounds, or enclosures are found on the lowest formed of the river terraces which mark the subsidence of the streams, and as there is no good reason why their builders should have avoided erecting them on that terrace while they raised them promiscuously on all the others, it follows, not unreasonably, that this terrace has been formed since the works were erected. (Baldwin's "Ancient America," p. 47.)

We have given some illustrations showing the similarity between the works of the Mound Builders and those of the Stone and Bronze Age in Europe. (See pp. 251, 260, 261, 262, 265, 266, ante.)

The Mound Builders retreated southward toward Mexico, and probably arrived there some time between A.D. 29 and A.D. 231, under the name of Nahuas. They called the region they left in the Mississippi Valley "Hue Hue Tlapalan"--*the old, old red land*--in allusion, probably, to the red-clay soil of part of the country.

In the mounds we find many works of copper but none of bronze. This may indicate one of two things: either the colonies which settled the Mississippi Valley may have left Atlantis prior to the discovery of the art of manufacturing bronze, by mixing one part of tin with nine parts of copper, or, which is more probable, the manufactures of the Mound Builders may have been made on the spot; and as they had no tin within their territory they used copper alone, except, it may be, for such tools as were needed to carve stone, and these, perhaps, were hardened with tin. It is known that the Mexicans possessed the art of manufacturing true bronze; and the intercourse which evidently existed between Mexico and the Mississippi Valley, as proved by the presence of implements of obsidian in the mounds of Ohio, renders it probable that the same commerce which brought them obsidian brought them also small quantities of tin, or tin-hardened copper implements necessary for their sculptures.

The proofs, then, of the connection of the Mound Builders with Atlantis are:

1. Their race identity with the nations of Central America who possessed Flood legends, and whose traditions all point to an eastern, over-sea origin; while the many evidences of their race identity with the ancient Peruvians indicate that they were part of one great movement of the human race, extending from the Andes to Lake Superior, and, as I believe, from Atlantis to India.
2. The similarity of their civilization, and their works of stone and bronze, with the civilization of the Bronze Age in Europe.
3. The presence of great truncated mounds, kindred to the pyramids of Central America, Mexico, Egypt, and India.
4. The representation of tropical animals, which point to an intercourse with the regions around the Gulf of Mexico, where the Atlanteans were colonized.

5. The fact that the settlements of the Mound Builders were confined to the valley of the Mississippi, and were apparently densest at those points where a population advancing up that stream would first reach high, healthy, and fertile lands.

6. The hostile nations which attacked them came from the north; and when the Mound Builders could no longer hold the country, or when Atlantis sunk in the sea, they retreated in the direction whence they came, and fell back upon their kindred races in Central America, as the Roman troops in Gaul and Britain drew southward upon the destruction of Rome.

7. The Natchez Indians, who are supposed to have descended from the Mound Builders, kept a perpetual fire burning before an altar, watched by old men who were a sort of priesthood, as in Europe.

8. If the tablet said to have been found in a mound near Davenport, Iowa, is genuine, which appears probable, the Mound Builders must either have possessed an alphabet, or have held intercourse with some people who did. (See "North Americans of Antiquity," p. 38.) This singular relic exhibits what appears to be a sacrificial mound with a fire upon it; over it are the sun, moon, and stars, and above these a mass of hieroglyphics which bear some resemblance to the letters of European alphabets, and especially to that unknown alphabet which appears upon the inscribed bronze celt found near Rome. (See p. 258 of this work.) For instance, one of the letters on the celt is this, ; on the Davenport tablet we find this sign, ; on the celt we have ; on the tablet, ; on the celt we have ; on the tablet, .

CHAPTER IV.

THE IBERIAN COLONIES OF ATLANTIS

AT the farthest point in the past to which human knowledge extends a race called Iberian inhabited the entire peninsula of Spain, from the Mediterranean to the Pyrenees. They also extended over the southern part of Gaul as far as the Rhone.

"It is thought that the Iberians from Atlantis and the north-west part of Africa," says Winchell, "settled in the Southwest of Europe at a period earlier than the settlement of the Egyptians in the north-east of Africa. The Iberians spread themselves over Spain, Gaul, and the British Islands as early as 4000 or 5000 B.C. . . . The fourth dynasty (of the Egyptians), according to Brugsch, dates from about 3500 B.C. At this time the Iberians had become sufficiently powerful to attempt the conquest of the known world." ("Preadamites," p. 443.)

"The Libyan-Amazons of Diodorus--that is to say, the Libyans of the Iberian race--must be identified with the Libyans with brown and grizzly skin, of whom Brugsch has already pointed out the representations figured on the Egyptian monuments of the fourth dynasty." (*Ibid.*)

The Iberians, known as Sicanes, colonized Sicily in the ancient days. They were the original settlers in Italy and Sardinia. They are probably the source of the dark-haired stock in Norway and Sweden. Bodichon claims that the Iberians embraced the Ligurians, Cantabrians, Asturians, and Aquitanians. Strabo says, speaking of the Turduli and Turdetani, "they are the most cultivated of all the Iberians; they employ the art of writing, and have written books containing memorials of ancient times, and also poems and laws set in verse, for which they claim an antiquity of six thousand years." (Strabo, lib. iii., p. 139.)

The Iberians are represented to-day by the Basques.

The Basque are "of middle size, compactly built, robust and agile, *of a darker complexion than the Spaniards*, with gray eyes and black hair. They are simple but proud, impetuous, merry, and hospitable. The women are beautiful, skilful in performing men's work, and remarkable for their vivacity and grace. The Basques are much attached to dancing, and are very fond of the music of the bagpipe." ("New American Cyclopædia," art. *Basques*.)

"According to Paul Broca their language stands quite alone, or has mere *analogies with the American type*. Of all Europeans, we must provisionally hold the Basques to be the oldest inhabitants of our quarter of the world." (Peschel, "Races of Men," p. 501.)

The Basque language--the Euscara--"has some common traits with the Magyar, Osmanli, and other dialects of the Altai family, as, for instance, with the Finnic on the old continent, as well as the *Algonquin-Lenape language and some others in America*." ("New American Cyclopædia," art. *Basques*.)

Duponceau says of the Basque tongue:

"This language, preserved in a corner of Europe by a few thousand mountaineers, is the sole remaining fragment of, perhaps, a hundred dialects constructed on the same plan, which probably existed and were universally spoken at a remote period in that quarter of the world. Like the bones of the mammoth, it remains a monument of the destruction produced by a succession of ages. It stands single and alone of its kind, Surrounded by idioms that have no affinity with it."

We have seen them settling, in the earliest ages, in Ireland. They also formed the base of the dark-haired population of England and Scotland. They seem to have race affinities with the Berbers, on the Mediterranean coast of Africa.

Dr. Bodichon, for fifteen years a surgeon in Algiers, says

"Persons who have inhabited Brittany, and then go to Algeria, are struck with the resemblance between the ancient Armoricans (the *Brètons*) and the Cabyles (of Algiers). In fact, the moral and physical character is identical. The Breton of pure blood has a long head, light yellow complexion of bistre tinge, eyes black or brown, stature short, and the black hair of the Cabyle. Like him, he instinctively hates strangers; in both are the same perverseness and obstinacy, same endurance of fatigue, same love of independence, same inflexion of the voice, same expression of feelings. Listen to a Cabyle speaking his native ton(rue, and you will think you bear a Breton talking Celtic."

The Bretons, he tells us, form a strong contrast to the people around them, who are "Celts of tall stature, with blue eyes, white skins, and blond hair: they are communicative, impetuous, versatile; they pass rapidly from courage to despair. The Bretons are entirely different: they are taciturn, hold strongly to their ideas and usages, are persevering and melancholic; in a word, both in *morale* and *physique* they present the type of a southern race--of the *Atlanteans*."

By Atlanteans Dr. Bodichon refers to the inhabitants of the Barbary States--that being one of the names by which they were known to the Greeks and Romans. He adds:

"The Atlanteans, among the ancients, passed for the favorite children of Neptune; they made known the worship of this god to other nations--to the Egyptians, for example. In other words, the Atlanteans were the first known navigators. Like all navigators, they must have planted colonies at a distance. The Bretons, in our opinion, sprung from one of them."

Neptune was Poseidon, according to Plato, founder of Atlantis.

I could multiply proofs of the close relationship between the people of the Bronze Age of Europe and the ancient inhabitants of Northern Africa, which should be read remembering that "connecting ridge" which, according to the deep-sea soundings, united Africa and Atlantis.

CHAPTER V.

THE PERUVIAN COLONY.

IF we look at the map of Atlantis, as revealed by the deep sea soundings, we will find that it approaches at one point, by its connecting ridge, quite closely to the shore of South America, above the mouth of the Amazon, and that probably it was originally connected with it.

If the population of Atlantis expanded westwardly, it naturally found its way in its ships up the magnificent valley of the Amazon and its tributaries; and, passing by the low and fever-stricken lands of Brazil, it rested not until it had reached the high, fertile, beautiful, and healthful regions of Bolivia, from which it would eventually cross the mountains into Peru.

Here it would establish its outlying colonies at the terminus of its western line of advance, arrested only by the Pacific Ocean, precisely as we have seen it advancing up the valley of the Mississippi, and carrying on its mining operations on the shores of Lake Superior; precisely as we have seen it going eastward up the Mediterranean, past the Dardanelles, and founding Aryan, Hamitic, and probably Turanian colonies on the farther shores of the Black Sea and on the Caspian. This is the universal empire over which, the Hindoo books tell us, Deva Nahusha was ruler; this was "the great and aggressive empire" to which Plato alludes; this was the mighty kingdom, embracing the whole of the then known world, from which the Greeks obtained their conception of the universal father of all men in King Zeus. And in this universal empire Señor Lopez must find an explanation of the similarity which, as we shall show, exists between the speech of the South American Pacific coast on the one hand, and the speech of Gaul, Ireland, England, Italy, Greece, Bactria, and Hindostan on the other.

Montesino tells us that at some time near the date of the Deluge, in other words, in the highest antiquity, America was invaded by a people with four leaders, named Ayar-manco-topa, Ayar-chaki, Ayar-aucca, and Ayar-uyssu. "Ayar," says Señor Lopez, "is the Sanscrit *Ajar*, or *aje*, and means primitive chief; and *manco*, *chaki*, *aucca*, and *uyssu*, mean believers, wanderers, soldiers, husbandmen. We have here a tradition of castes like that preserved in the four tribal names of Athens." The laboring class (naturally enough in a new colony) obtained the supremacy, and its leader was named Pirhua-manco, revealer of *Pir*, light (ῑῑ~ῑ, Umbrian *pir*). Do the laws which control the changes of language, by which a labial succeeds a labial, indicate that the Mero or Merou of Theopompus, the name of Atlantis, was carried by the colonists of Atlantis to South America (as the name of old York was transplanted in a later age to New York), and became in time Pérou or Peru? Was not the Nubian "Island of Merou," with its pyramids built by "red men," a similar transplantation? And when the Hindoo priest points to his sacred emblem with five projecting points upon it, and tells us that they typify "Mero and the four quarters of the world," does he not refer to Atlantis and its ancient universal empire?

Manco, in the names of the Peruvian colonists, it has been urged, was the same as Mannus, Manu, and the Santhal Maniko. It reminds us of Menes, Minos, etc., who are found at the beginning of so many of the Old World traditions.

The Quichuas--this invading people--were originally a fair skinned race, with blue eyes and light and even auburn hair; they had regular features, large heads, and large bodies. Their descendants are to this day an olive-skinned people, much lighter in color than the Indian tribes subjugated by them.

They were a great race. Peru, as it was known to the Spaniards, held very much the same relation to the ancient Quichua civilization as England in the sixteenth century held to the

civilization of the empire of the Cæsars. The Incas were simply an offshoot, who, descending from the mountains, subdued the rude races of the sea-coast, and imposed their ancient civilization upon them.

The Quichua nation extended at one time over a region of country more than two thousand miles long. This whole region, when the Spaniards arrived, "was a populous and prosperous empire, complete in its civil organization, supported by an efficient system of industry, and presenting a notable development of some of the more important arts of civilized life." (Baldwin's "Ancient America," p. 222.)

The companions of Pizarro found everywhere the evidences of a civilization of vast antiquity. Cieça de Leon mentions it great edifices "that were in ruins at Tiahuanaca, "an artificial hill raised on a groundwork of stone," and "two stone idols, apparently made by skilful artificers," ten or twelve feet high, clothed in long robes. "In this place, also," says De Leon, "there are stones so large and so overgrown that our wonder is excited, it being incomprehensible how the power of man could have placed them where we see them. They are variously wrought, and some of them, having the form of men, must have been idols. Near the walls are many caves and excavations under the earth; but in another place, farther west, are other and greater monuments, such as large gate-ways with hinges, platforms, and porches, each made of a single stone. It surprised me to see these enormous gate-ways, made of great masses of stone, some of which were thirty feet long, fifteen high, and six thick."

The capital of the Chimus of Northern Peru at Gran-Chimu was conquered by the Incas after a long and bloody struggle, and the capital was given up to barbaric ravage and spoliation. "But its remains exist to-day, the marvel of the Southern Continent, *covering not less than twenty square miles*. Tombs, temples, and palaces arise on every hand, ruined but still traceable. Immense pyramidal structures, some of them *half a mile in circuit*; vast areas shut in by massive walls, each containing its water-tank, its shops, municipal edifices, and the dwellings of its inhabitants, and each a branch of a larger organization; prisons, furnaces for smelting metals, and almost every concomitant of civilization, existed in the ancient Chimu capital. One of the great pyramids, called the "Temple of the Sun," is 812 feet long by 470 wide, and 150 high. These vast structures have been ruined for centuries, but still the work of excavation is going on.

One of the centres of the ancient Quichua civilization was around Lake Titicaca. The buildings here, as throughout Peru, were all constructed of hewn stone, and had doors and windows with posts, sills, and thresholds of stone.

At Cuelap, in Northern Peru, remarkable ruins were found. "They consist of a wall of wrought stones 3600 feet long, 560 broad, and 150 high, constituting a solid mass with a level summit. On this mass was another 600 feet long, 500 broad, and 150 high," making *an aggregate height of three hundred feet!* In it were rooms and cells which were used as tombs.

Very ancient ruins, showing remains of large and remarkable edifices, were found near Huamanga, and described by Cieça de Leon. The native traditions said this city was built "by bearded white men, who came there long before the time of the Incas, and established a settlement."

"The Peruvians made large use of aqueducts, which they built with notable skill, using hewn stones and cement, and making them very substantial." One extended four hundred

and fifty miles across sierras and over rivers. Think of a stone aqueduct reaching from the city of New York to the State of North Carolina!

The public roads of the Peruvians were most remarkable; they were built on masonry. One of these roads ran along the mountains through the whole length of the empire, from Quito to Chili; another, starting from this at Cuzco, went down to the coast, and extended northward to the equator. These roads were from twenty to twenty-five feet wide, were macadamized with pulverized stone mixed with lime and bituminous cement, and were walled in by strong walls "more than a fathom in thickness." In many places these roads were cut for leagues through the rock; great ravines were filled up with solid masonry; rivers were crossed by suspension bridges, used here ages before their introduction into Europe. Says Baldwin, "The builders of our Pacific Railroad, with their superior engineering skill and mechanical appliances, might reasonably shrink from the cost and the difficulties of such a work as this. Extending from one degree north of Quito to Cuzco, and from Cuzco to Chili, *it was quite as long as the two Pacific railroads*, and its wild route among the mountains was far more difficult." Sarmiento, describing it, said, "It seems to me that if the emperor (Charles V.) should see fit to order the construction of another road like that which leads from Quito to Cuzco, or that which from Cuzco goes toward Chili, I certainly think he would not be able to make it, with all his power." Humboldt said, "This road was marvellous; none of the Roman roads I had seen in Italy, in the south of France, or in Spain, appeared to me more imposing than this work of the ancient Peruvians."

Along these great roads caravansaries were established for the accommodation of travellers.

These roads were ancient in the time of the Incas. They were the work of the white, auburn-haired, bearded men from Atlantis, thousands of years before the time of the Incas. When Huayna Capac marched his army over the main road to invade Quito, it was so old and decayed "that he found great difficulties in the passage," and he immediately ordered the necessary reconstructions.

It is not necessary, in a work of this kind, to give a detailed description of the arts and civilization of the Peruvians. They were simply marvellous. Their works in cotton and wool exceeded in fineness anything known in Europe at that time. They had carried irrigation, agriculture, and the cutting of gems to a point equal to that of the Old World. Their accumulations of the precious metals exceeded anything previously known in the history of the world. In the course of twenty-five years after the Conquest the Spaniards sent from Peru to Spain *more than eight hundred millions of dollars of gold*, nearly all of it taken from the Peruvians as "booty." In one of their palaces "they had an artificial garden, the soil of which was made of small pieces of fine gold, and this was artificially planted with different kinds of maize, which were of gold, their stems, leaves, and ears. Besides this, they had more than twenty sheep (llamas) with their lambs, attended by shepherds, all made of gold." In a description of one lot of golden articles, sent to Spain in 1534 by Pizarro, there is mention of "four llamas, ten statues of women of full size, and a cistern of gold, so curious that it excited the wonder of all."

Can any one read these details and declare Plato's description of Atlantis to be fabulous, simply because he tells us of the enormous quantities of gold and silver possessed by the people? Atlantis was the older country, the parent country, the more civilized country; and, doubtless, like the Peruvians, its people regarded the precious metals as sacred to their gods; and they had been accumulating them from all parts of the world for countless

ages. If the story of Plato is true, there now lies beneath the waters of the Atlantic, covered, doubtless, by hundreds of feet of volcanic débris, an amount of gold and silver exceeding many times that brought to Europe from Peru, Mexico, and Central America since the time of Columbus; a treasure which, if brought to light, would revolutionize the financial values of the world.

I have already shown, in the chapter upon the similarities between the civilizations of the Old and New Worlds, some of the remarkable coincidences which existed between the Peruvians and the ancient European races; I will again briefly, refer to a few of them:

1. They worshipped the sun, moon, and planets.
2. They believed in the immortality of the soul.
3. They believed in the resurrection of the body, and accordingly embalmed their dead.
4. The priest examined the entrails of the animals offered in sacrifice, and, like the Roman augurs, divined the future from their appearance.
5. They had an order of women vowed to celibacy-vestal virgins-nuns; and a violation of their vow was punished, in both continents, by their being buried alive.
6. They divided the year into twelve months.
7. Their enumeration was by tens; the people were divided into decades and hundreds, like the Anglo-Saxons; and the whole nation into bodies of 500, 1000, and 10,000, with a governor over each.
8. They possessed castes; and the trade of the father descended to the son, as in India.
9. They had bards and minstrels, who sung at the great festivals.
10. Their weapons were the same as those of the Old World, and made after the same pattern.
11. They drank toasts and invoked blessings.
12. They built triumphal arches for their returning heroes, and strewed the road before them with leaves and flowers.
13. They used sedan-chairs.
14. They regarded agriculture as the principal interest of the nation, and held great agricultural fairs and festivals for the interchange of the productions of the farmers.



15. The king opened the agricultural season by a great celebration, and, like the kings of Egypt, he put his hand to the plough, and ploughed the first furrow.
16. They had an order of knighthood, in which the candidate knelt before the king; his sandals were put on by a nobleman, very much as the spurs were buckled on the European knight; he was then allowed to use the girdle or sash around the loins, corresponding to the *toga virilis* of the Romans; he was then crowned with flowers. According to Fernandez, the candidates wore white shirts, like the knights of the Middle Ages, with a cross embroidered in front.

17. There was a striking resemblance between the architecture of the Peruvians and that of some of the nations of the Old World. It is enough for me to quote Mr. Ferguson's words, that the coincidence between the buildings of the Incas and the Cyclopean remains attributed to the Pelasgians in Italy and Greece, "is the most remarkable in the history of architecture."



OWL-HEADED VASES, TROY AND PERU

The illustrations on page 397 strikingly confirm Mr. Ferguson's views.

"The sloping jambs, the window cornice, the polygonal masonry, and other forms so closely resemble what is found in the old Pelasgic cities of Greece and Italy, that it is difficult to resist the conclusion that there may be some relation between them."

Even the mode of decorating their palaces and temples finds a parallel in the Old World. A recent writer says:

"We may end by observing, what seems to have escaped Señor Lopez, that the *interior* of an Inca palace, with its walls covered with gold, as described by Spaniards, with its artificial golden flowers and golden beasts, must have been exactly like the interior of the house of Alkinous or Menelaus--

"The doors were framed of gold,
Where underneath the brazen floor doth glass
Silver pilasters, which with grace uphold
Lintel of silver framed; the ring was burnished gold,
And dogs on each side of the door there stand,
Silver and golden."

"I can personally testify" (says Winchell, "Preadamites," p. 387) "that a study of ancient Peruvian pottery has constantly reminded me of forms with which we are familiar in Egyptian archæology."

Dr. Schliemann, in his excavations of the ruins of Troy, found a number of what he calls "owl-headed idols" and vases. I give specimens on page 398 and page 400.

In Peru we find vases with very much the same style of face.

I might pursue those parallels much farther; but it seems to me that these extraordinary coincidences must have arisen either from identity of origin or long-continued ancient intercourse. There can be little doubt that a fair-skinned, light-haired, bearded race, holding the religion which Plato says prevailed in Atlantis, carried an Atlantean civilization at an early day up the valley of the Amazon to the heights of Bolivia and Peru, precisely as a similar emigration of Aryans went westward to the shores of the Mediterranean and Caspian, and it is very likely that these diverse migrations habitually spoke the same language.



Señor Vincente Lopez, a Spanish gentleman of Montevideo, in 1872 published a work entitled "Les Races Aryennes in Pérou," in which he attempts to prove that the great

Quichua language, which the Incas imposed on their subjects over a vast extent of territory, and which is still a living tongue in Peru and Bolivia, is really a branch of the great Aryan or Indo-European speech. I quote Andrew Lang's summary of the proofs on this point:



OWL-HEADED VASE, TROY

"Señor Lopez's view, that the Peruvians were Aryans who left the parent stock long before the Teutonic or Hellenic races entered Europe, is supported by arguments drawn from language, from the traces of institutions, from religious beliefs, from legendary records, and artistic remains. The evidence from language is treated scientifically, and not as a kind of ingenious guessing. Señor Lopez first combats the idea that the living dialect of Peru is barbarous and fluctuating. It is not one of the casual and shifting forms of speech produced by nomad races. To which of the stages of language does this belong--the agglutinative, in which one root is fastened on to another, and a word is formed in which the constitutive elements are obviously distinct, or the inflexional, where the auxiliary roots get worn down and are only distinguishable by the philologist? As all known Aryan tongues are inflexional, Señor Lopez may appear to contradict himself when he says that Quichua is an *agglutinative Aryan language*. But he quotes Mr. Max Müller's opinion that there must have been a time when the germs of Aryan tongues had not yet reached the inflexional stage, and shows that while the form of Quichua is agglutinative, as in Turanian, the *roots of words* are Aryan. If this be so, Quichua may be a linguistic missing link.

"When we first look at Quichua, with its multitude of words, beginning with *hu*, and its great preponderance of *q*'s, it seems almost as odd as Mexican. But many of these forms are due to a scanty alphabet, and really express familiar sounds; and many, again, result from the casual spelling of the Spaniards. We must now examine some of the forms which Aryan roots are supposed to take in Quichua. In the first place, Quichua abhors the shock of two consonants. Thus, a word like *ple'w* in Greek would be unpleasant to the Peruvian's ear, and he says *pillui*, 'I sail.' The *plu*, again, in *pluma*, a feather, is said to be found in *pillu*, 'to fly.' Quichua has no *v*, any more than Greek has, and just as the Greeks had to spell Roman words beginning with *V* with *Ou*, like Valerius--*Ou?ale'rios*--so, where Sanscrit has *v*, Quichua has sometimes *hu*. Here is a list of words in *hu*:

QUICHUA.

SANSCRIT.

Huakia, to call.

Vacc, to speak.

Huasi, a house.

Vas, to inhabit.

Huayra, air, au? 'ra.

Vâ, to breathe.

Huasa, the back.

Vas, to be able (*pouvoir*).

"There is a Sanscrit root, *kr*, to act, to do: this root is found in more than three hundred names of peoples and places in Southern America. Thus there are the Caribs, whose name may have the same origin as that of our old friends the Carians, and mean the Braves, and their land the home of the Braves, like Kaleva-la, in Finnish. The same root gives *kara*, the hand, the Greek $\kappa\epsilon\iota$ 'r, and *kkalli*, brave, which a person of fancy may connect with $\kappa\alpha\lambda\omicron$'s. Again, Quichua has an 'alpha privative'--thus *A-stani* means 'I change a thing's place;' for *ni* or *mi* is the first person singular, and, added to the root of a verb, is the sign of the first person of the present indicative. For instance, *can* means being, and *Can-mi*, or *Cani*, is, 'I am.' In the same way *Munanmi*, or *Munani*, is 'I love,' and *Apanmi*, or *Apani*, 'I carry.' So Lord Strangford was wrong when he supposed that the last verb in *mi* lived with the last patriot in Lithuania. Peru has stores of a grammatical form which has happily perished in Europe. It is impossible to do more than refer to the supposed Aryan roots contained in the glossary, but it may be noticed that the future of the Quichuan verb is formed in *s*-I love, *Munani*; I shall love, *Munasa*--and that the affixes denoting cases in the noun are curiously like the Greek prepositions."

The resemblance between the Quichua and Mandan words for I or me--*mi*--will here be observed.

Very recently Dr. Rudolf Falb has announced (*Neue Freie Presse*, of Vienna) that he has discovered that the relation of the Quichua and Aimara languages to the Aryan and Semitic tongues is very close; that, in fact, they "exhibit the most astounding affinities with the Semitic tongue, and particularly the Arabic, in which tongue Dr. Falb has been skilled from his boyhood. Following, up the lines of this discovery, Dr. Falb has found (1) a connecting link with the Aryan roots, and (2) has ultimately arrived face to face with the surprising revelation that "the Semitic roots are universally Aryan." The common stems of all the variants are found in their purest condition in Quichua and Aimara, from which fact Dr. Falb derives the conclusion that the high plains of Peru and Bolivia must be regarded as the point of exit of the present human race.

[Since the above was written I have received a letter from Dr. Falb, dated Leipsic, April 5th, 1881. Scholars will be glad to learn that Dr. Falb's great work on the relationship of the Aryan and Semitic languages to the Quichua and Aimara tongues will be published in a year or two; the manuscript contains over two thousand pages, and Dr. Falb has devoted to it ten years of study. A work from such a source, upon so curious and important a subject, will be looked for with great interest.]

But it is impossible that the Quichuas and Aimaras could have passed across the wide Atlantic to Europe if there had been no stepping-stone in the shape of Atlantis with its bridge-like ridges connecting the two continents.

It is, however, more reasonable to suppose that the Quichuas and Aimaras were a race of emigrants from Plato's island than to think that Atlantis was populated from South America. The very traditions to which we have referred as existing among the Peruvians, that the civilized race were white and bearded, and that they entered or invaded the

country, would show that civilization did not originate in Peru, but was a transplantation from abroad, and only in the direction of Atlantis can we look for a white and bearded race.

In fact, kindred races, with the same arts, and speaking the same tongue in an early age of the world, separated in Atlantis and went east and west--the one to repeat the civilization of the mother-country along the shores of the Mediterranean Sea, which, like a great river, may be said to flow out from the Black Sea, with the Nile as one of its tributaries, and along the shores of the Red Sea and the Persian Gulf; while the other emigration advanced up the Amazon, and created mighty nations upon its head-waters in the valleys of the Andes and on the shores of the Pacific.

CHAPTER VI.

THE AFRICAN COLONIES.

AFRICA, like Europe and America, evidences a commingling of different stocks: the blacks are not all black, nor all woolly-haired; the Africans pass through all shades, from that of a light Berber, no darker than the Spaniard, to the deep black of the Iolofs, between Senegal and Gambia.

The traces of red men or copper-colored races are found in many parts of the continent. Prichard divides the true negroes into four classes; his second class is thus described:

"2. Other tribes have forms and features like the European; their complexion is black, or a *deep olive*, or a *copper color* approaching to black, while their hair, though often crisp and frizzled, is not in the least woolly. Such are the Bishari and Danekil and Hazorta, and the darkest of the Abyssinians.

"The complexion and hair of the Abyssinians vary very much, their complexion ranging from almost white to dark brown or black, and their hair from straight to crisp, frizzled, and almost woolly." (Nott and Gliddon, "Types of Mankind," p. 194.)

"Some of the Nubians are copper-colored or black, with a tinge of red." (*Ibid.*, p. 198.)

Speaking of the Barbary States, these authors further say (*Ibid.*, p. 204):

"On the northern coast of Africa, between the Mediterranean and the Great Desert, including Morocco, Algiers, Tunis, Tripoli, and Benzazi, there is a continuous system of highlands, which have been included under the general term Atlas--anciently Atlantis, now the Barbary States. . . . Throughout Barbary we encounter a peculiar group of races, subdivided into many tribes of various shades, now spread over a vast area, but which formerly had its principal and perhaps *aboriginal abode along the mountain slopes of Atlas*. . . . The real name of the Berbers is *Mazirgh*, with the article prefixed or suffixed--T-amazirgh or Amazirgh-T--meaning *free, dominant, or 'noble race.'* . . . We have every reason to believe the Berbers existed in the remotest times, with all their essential moral and physical peculiarities. . . . They existed in the time of Menes in the same condition in which they were discovered by Phœnician navigators previously to the foundation of Carthage. They are an indomitable, nomadic people, who, since the introduction of camels, have penetrated in considerable numbers into the Desert, and even as far as Nigritia. . . . *Some of these clans are white*, others black, with woolly hair."

Speaking of the Barbary Moors, Prichard says:

"Their figure and stature are nearly the same as those of the southern Europeans, and their complexion, if darker, is only so in proportion to the higher temperature of the country. It displays great varieties."

Jackson says:

"The men of Temsena and Showiah are of a strong, robust make, and of a copper color; the women are beautiful. The women of Fez are fair as the Europeans, but hair and eyes always dark. The women of Mequinas are very beautiful, and *have the red-and-white complexion of English women.*"

Spix and Martins, the German travellers, depict the Moors as follows:

A high forehead, an oval countenance, large, speaking, black eyes, shaded by arched and strong eyebrows, a thin, rather long, but not too pointed nose, rather broad lips, meeting in an acute angle, *brownish-yellow complexion*, thick, smooth, and black hair, and a stature greater than the middle height."

Hodgson states:

"The Tuarycks are a white people, of the Berber race; the Mozabiaks are a remarkably white people, and mixed with the Bedouin Arabs. The Wadreagans and Wurgelans are of a *dark bronze*, with woolly hair."

The Foolahs, Fulbe (sing. *Pullo*), Fellani, or Fellatah, are a people of West and Central Africa. It is the opinion of modern travellers that the Foolahs are destined to become the dominant people of Negro-land. In language, appearance, and history they present striking differences from the neighboring tribes, to whom they are superior in intelligence, but inferior, according to Garth, in physical development. Golbery describes them as "robust and courageous, of a *reddish-black* color, with regular features, hair longer and less woolly than that of the common negroes, and high mental capacity." Dr. Barth found great local differences in their physical characteristics, as Bowen describes the Foolahs of Bomba as being some black, some almost white, and many of a mulatto color, varying from dark to very bright. Their features and skulls were cast in the European mould. They have a tradition that their ancestors were whites, and certain tribes call themselves white men. They came from Timbuctoo, which lies to the north of their present location.

The Nubians and Foolahs are classed as Mediterraneans. They are not black, but yellowish-brown, or red-brown. The hair is not woolly but curly, and sometimes quite straight; it is either dark-brown or black, with a fuller growth of beard than the negroes. The oval face gives them a Mediterranean type. Their noses are prominent, their lips not puffy, and their languages have no connection with the tongues of the negroes proper. ("American Cyclopædia," art. *Ethnology*, p. 759.)

"The Cromlechs (*dolmens*) of Algeria" was the subject of an address made by General Faidherbe at the Brussels International Congress. He considers these structures to be simply sepulchral monuments, and, after examining five or six thousand of them, maintains that the dolmens of Africa and of Europe were all constructed by the same race, during their emigration from the shores of the Baltic to the southern coast of the Mediterranean. The author does not, however, attempt to explain the existence of these monuments in other countries--Hindustan, for instance, and America. "In Africa," he says, "cromlechs are called tombs of the idolaters"--the *idolaters* being neither Romans, nor Christians, nor Phœnicians, but some antique race. He regards the Berbers as the descendants of the primitive dolmen-builders. Certain Egyptian monuments tell of invasions of Lower Egypt one thousand five hundred years before our era by blond tribes from the West. The bones found in the cromlechs are those of a large and dolichocephalous race. General Faidherbe gives the average stature (including the women) at 1.65 or 1.74 metre, while the average stature of French carabineers is only 1.65 metre. He did not find a single brachycephalous skull. The profiles indicated great intelligence. The Egyptian documents already referred to call the invaders Tamahu, which must have come from the invaders' own language, as it is not Egyptian. The Tuaregs of the present day may be regarded as the best representatives of the Tamahus. They are of lofty stature, have blue eyes, and cling to the custom of bearing long swords, to be wielded by both hands. In Soudan, on the banks of the Niger, dwells a negro tribe ruled by a royal family (Masas), who are of rather fair complexion, and claim descent from white men. *Masas* is perhaps the same as *Mashash*, which occurs in the Egyptian documents applied to the Tamahus. The Masas wear the hair in the same fashion as the Tamahus, and General Faidherbe is inclined to think that they too are the descendants of the dolmen-builders.



These people, according to my theory, were colonists from Atlantis--colonists of three different races--white, yellow, and sunburnt or red.

CHAPTER VII.

THE IRISH COLONIES FROM ATLANTIS.

WE have seen that beyond question Spain and France owed a great part of their population to Atlantis. Let us turn now to Ireland.

We would naturally expect, in view of the geographical position of the country, to find Ireland colonized at an early day by the overflowing population of Atlantis. And, in fact, the Irish annals tell us that their island was settled *prior to the Flood*. In their oldest

legends an account is given of three Spanish fishermen who were driven by contrary winds on the coast of Ireland before the Deluge. After these came the Formorians, who were led into the country prior to the Deluge by the *Lady Banbha*, or Kesair; her maiden name was h'Erni, or Berba; she was accompanied by fifty maidens and three men--Bith, Ladhra, and Fintain. Ladhra was their conductor, who was the first buried in Hibernia. That ancient book, the "Cin of Drom-Snechta," is quoted in the "Book of Ballymote" as authority for this legend.

The Irish annals speak of the Formorians as a warlike race, who, according to the "Annals of Clonmacnois," "were a sept descended from Cham, the son of Noeh, and lived by pyracie and spoile of other nations, and were in those days *very troublesome to the whole world.*"

Were not these the inhabitants of Atlantis, who, according to Plato, carried their arms to Egypt and Athens, and whose subsequent destruction has been attributed to divine vengeance invoked by their arrogance and oppressions?

The Formorians were from Atlantis. They were called *Fomhoraicc*, *F'omoraig Afraic*, and *Formoragh*, which has been rendered into English as *Formorians*. They possessed ships, and the uniform representation is that they came, as the name *F'omoraig Afraic* indicated, from *Africa*. But in that day Africa did not mean the continent of Africa, as we now understand it. Major Wilford, in the eighth volume of the "Asiatic Researches," has pointed out that Africa comes from *Apar*, *Aphar*, *Apara*, or *Aparica*, terms used to signify "the West," just as we now speak of the Asiatic world as "the East." When, therefore, the Formorians claimed to come from Africa, they simply meant that they came from the West--in other words, from Atlantis--for there was no other country except America west of them.

They possessed Ireland from so early a period that by some of the historians they are spoken of as the aborigines of the country.

The first invasion of Ireland, subsequent to the coming of the Formorians, was led by a chief called Partholan: his people are known in the Irish annals as "Partholan's people." They were also probably Atlanteans. They were from Spain. A British prince, Gulguntius, or Gurmund, encountered off the Hebrides a fleet of thirty ships, filled with men and women, led by one Partholyan, who told him they were from Spain, and seeking some place to colonize. The British prince directed him to Ireland. ("De Antiq. et Orig. Cantab.")

Spain in that day was the land of the Iberians, the Basques; that is to say, the Atlanteans.

The Formorians defeated Partholan's people, killed Partholan, and drove the invaders out of the country.

The Formorians were a civilized race; they had "a fleet of sixty ships and a strong army."

The next invader of their dominions was Neimhidh; he captured one of their fortifications, but it was retaken by the Formorians under "Morc." Neimhidh was driven out of the country, and the Atlanteans continued in undisturbed possession of the island for four hundred years more. Then came the Fir-Bolgs. They conquered the whole island, and divided it into five provinces. They held possession of the country for only thirty-seven years, when they were overthrown by the Tuatha-de-Dananns, a people more advanced in civilization; so much so that when their king, Nuadha, lost his hand in battle, "Creidne, the artificer," we are told, "put a silver hand upon him, the fingers of which

were capable of motion." This great race ruled the country for one hundred and ninety-seven years: they were overthrown by an immigration from Spain, probably of Basques, or Iberians, or Atlanteans, "the sons of Milidh," or Milesius, who "possessed a large fleet and a strong army." This last invasion took place about the year 1700 B.C.; so that the invasion of Neimhidh must have occurred about the year 2334 B.C.; while we will have to assign a still earlier date for the coming of Partholan's people, and an earlier still for the occupation of the country by the Formorians from the West.

In the Irish historic tales called "Catha; or Battles," as given by the learned O'Curry, a record is preserved of a real battle which was fought between the Tuatha-de-Dananns and the Fir Bolgs, from which it appears that these two races spoke the same language, and that they were intimately connected with the Formorians. As the armies drew near together the Fir-Bolgs sent out Breas, one of their great chiefs, to reconnoitre the camp of the strangers; the Tuatha-de-Dananns appointed one of their champions, named Sreng, to meet the emissary of the enemy; the two warriors met and talked to one another over the tops of their shields, and each was delighted to find that *the other spoke the same language*. A battle followed, in which Nunda, king of the Fir-Bolgs, was slain; Breas succeeded him; he encountered the hostility of the bards, and was compelled to resign the crown. He went to the court of his father-in-law, Elathe, *a Formorian sea-king or pirate*; not being well received, he repaired to the camp of Balor of the Evil Eye, *a Formorian chief*. The Formorian head-quarters seem to have been in the Hebrides. Breas and Balor collected a vast army and navy and invaded Ireland, but were defeated in a great battle by the Tuatha-de-Dananns.

These particulars would show the race-identity of the Fir-Bolg and Tuatha-de-Dananns; and also their intimate connection, if not identity with, the Formorians.

The Tuatha-de-Dananns seem to have been a civilized people; besides possessing ships and armies and working in the metals, they had an organized body of surgeons, whose duty it was to attend upon the wounded in battle; and they had also a bardic or Druid class, to preserve the history of the country and the deeds of kings and heroes.

According to the ancient books of Ireland the race known as "Partholan's people," the Nemedians, the Fir-Bolgs, the Tuatha-de-Dananns, and the Milesians were all descended from two brothers, sons of Magog, son of Japheth, son of Noah, who escaped from the catastrophe which destroyed his country. Thus all these races were Atlantean. They were connected with the African colonies of Atlantis, the Berbers, and with the Egyptians. The Milesians lived in Egypt: they were expelled thence; they stopped a while in Crete, then in Scythia, then they settled in Africa (See MacGeoghegan's "History of Ireland," p. 57), at a place called Gæthulighe or Getulia, and lived there during eight generations, say two hundred and fifty years; "then they entered Spain, where they built Brigantia, or Briganza, named after their king Breogan: they dwelt in Spain a considerable time. Milesius, a descendant of Breogan, went on an expedition to Egypt, took part in a war against the Ethiopians, married the king's daughter, Scota: he died in Spain, but his people soon after conquered Ireland. On landing on the coast they offered sacrifices to Neptune or Poseidon"--the god of Atlantis. (*Ibid.*, p. 58.)

The Book of Genesis (chap. x.) gives us the descendants of Noah's three sons, Shem, Ham, and Japheth. We are told that the sons of Japheth were Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras. We are then given the names of the descendants of Gomer and Javan, but not of Magog. Josephus says the sons of Magog were the Scythians. The Irish annals take up the genealogy of Magog's family where the

Bible leaves it. The Book of Invasions, the "Cin of Drom-Snechta," claims that these Scythians were the Phœnicians; and we are told that a branch of this family were driven out of Egypt in the time of Moses: "He wandered through Africa for forty-two years, and passed by the lake of Salivæ to the altars of the Philistines, and between Rusicada and the mountains Azure, and he came by the river Monlon, and by the sea to the Pillars of Hercules, and through the Tuscan sea, and he made for Spain, and dwelt there many years, and he increased and multiplied, and his people were multiplied."

From all these facts it appears that the population of Ireland *came from the West*, and not from Asia--that it was one of the many waves of population flowing out from the Island of Atlantis--and herein we find the explanation of that problem which has puzzled the Aryan scholars. As Ireland is farther from the Punjab than Persia, Greece, Rome, or Scandinavia, it would follow that the Celtic wave of migration must have been the earliest sent out from the Sanscrit centre; but it is now asserted by Professor Schleicher and others that the Celtic tongue shows that it separated from the Sanscrit original tongue *later* than the others, and that it is more closely allied to the Latin than any other Aryan tongue. This is entirely inexplicable upon any theory of an Eastern origin of the Indo-European races, but very easily understood if we recognize the Aryan and Celtic migrations as going out about the same time from the Atlantean fountain-head.

There are many points confirmatory of this belief. In the first place, the civilization of the Irish dates back to a vast antiquity. We have seen their annals laying claim to an immigration from the direction of Atlantis prior to the Deluge, with no record that the people of Ireland were subsequently destroyed by the Deluge. From the Formorians, who came before the Deluge, to the Milesians, who came from Spain in the Historic Period, the island was continuously inhabited. This demonstrates (1) that these legends did not come from Christian sources, as the Bible record was understood in the old time to imply a destruction of all who lived before the Flood except Noah and his family; (2) it confirms our view that the Deluge was a local catastrophe, and did not drown the whole human family; (3) that the coming of the Formorians having been before the Deluge, that great cataclysm was of comparatively recent date, to wit, since the settlement of Ireland; and (4) that as the Deluge was a local catastrophe, it must have occurred somewhere not far from Ireland to have come to their knowledge. A rude people could scarcely have heard in that day of a local catastrophe occurring in the heart of Asia.

There are many evidences that the Old World recognized Ireland as possessing a very ancient civilization. In the Sanscrit books it is referred to as Hiranya, the "Island of the Sun," to wit, of sun-worship; in other words, as pre-eminently the centre of that religion which was shared by all the ancient races of Europe, Asia, Africa, and America. It is believed that Ireland was the "Garden of Phœbus" of the Western mythologists.

The Greeks called Ireland the "Sacred Isle" and "Ogygia."

"Nor can any one," says Camden, "conceive why they should call it Ogygia, unless, perhaps, from its antiquity; for the Greeks called nothing Ogygia unless what was extremely ancient." We have seen that Ogyges was connected by the Greek legends with a first deluge, and that Ogyges was "a quite mythical personage, lost in the night of ages."

It appears, as another confirmation of the theory of the Atlantis origin of these colonies, that their original religion was sun-worship; this, as was the case in other countries, became subsequently overlaid with idol-worship. In the reign of King Tighernmas the worship of idols was introduced. The priests constituted the Order of Druids. Naturally many analogies have been found to exist between the beliefs and customs of the Druids

and the other religions which were drawn from Atlantis. We have seen in the chapter on sun-worship how extensive this form of religion was in the Atlantean days, both in Europe and America.

It would appear probable that the religion of the Druids passed from Ireland to England and France. The metempsychosis or transmigration of souls was one of the articles of their belief long before the time of Pythagoras; it had probably been drawn from the storehouse of Atlantis, whence it passed to the Druids, the Greeks, and the Hindoos. The Druids had a *pontifex maximus* to whom they yielded entire obedience. Here again we see a practice which extended to the Phœnicians, Egyptians, Hindoos, Peruvians, and Mexicans.

The Druids of Gaul and Britain offered human sacrifices, while it is claimed that the Irish Druids did not. This would appear to have been a corrupt after-growth imposed upon the earlier and purer sacrifice of fruits and flowers known in Atlantis, and due in part to greater cruelty and barbarism in their descendants. Hence we find it practised in degenerate ages on both sides of the Atlantic.

The Irish Druidical rites manifested themselves principally in sun worship. Their chief god was Bel or Baal--the same worshipped by the Phœnicians--the god of the sun. The Irish name for the sun, *Grian*, is, according to Virgil, one of the names of Apollo--another sun-god, Gryneus. Sun-worship continued in Ireland down to the time of St. Patrick, and some of its customs exist among the peasantry of that country to this day. We have seen that among the Peruvians, Romans, and other nations, on a certain day all fires were extinguished throughout the kingdom. and a new fire kindled at the chief temple by the sun's rays, from which the people obtained their fire for the coming year. In Ireland the same practice was found to exist. A piece of land was set apart, where the four provinces met, in the present county of Meath; here, at a palace called Tlachtá, the divine fire was kindled. Upon the night of what is now All-Saints-day the Druids assembled at this place to offer sacrifice, and it was established, under heavy penalties, that no fire should be kindled except from this source. On the first of May a convocation of Druids was held in the royal palace of the King of Connaught, and two fires were lit, between which cattle were driven, as a preventive of murrain and other pestilential disorders. This was called Beltinne, or the day of Bel's fire. And unto this day the Irish call the first day of May "Lha-Beul-tinne," which signifies "the day of Bel's fire." The celebration in Ireland of St. John's-eve by watch-fires is a relic of the ancient sun-worship of Atlantis. The practice of driving cattle through the fire continued for a longtime, and Kelly mentions in his "Folk-lore" that in Northamptonshire, in England, a calf was sacrificed in one of these fires to "stop the murrain" *during the present century*. Fires are still lighted in England and Scotland as well as Ireland for superstitious purposes; so that the people of Great Britain, it may be said, are still in some sense in the midst of the ancient sun-worship of Atlantis.

We find among the Irish of to-day many Oriental customs. The game of "jacks," or throwing up five pebbles and catching them on the back of the hand, was known in Rome. "The Irish *keen* (caoine), or the lament over the dead, may still be heard in Algeria and Upper Egypt, even as Herodotus heard it chanted by the Libyan women." The same practice existed among the Egyptians, Etruscans, and Romans. The Irish wakes are identical with the funeral feasts of the Greeks, Etruscans, and Romans. (Cusack's "History of Ireland," p. 141.) The Irish custom of saying "God bless you!" when one sneezes, is a very ancient practice; it was known to the Romans, and referred, it is said, to a plague in the remote past, whose first symptom was sneezing.

We find many points of resemblance between the customs of the Irish and those of the Hindoo. The practice of the creditor fasting at the door-step of his debtor until he is paid, is known to both countries; the kindly "God save you!" is the same as the Eastern "God be gracious to you, my son!" The reverence for the wren in Ireland and Scotland reminds us of the Oriental and Greek respect for that bird. The practice of pilgrimages, fasting, bodily macerations, and devotion to holy wells and particular places, extends from Ireland to India.

All these things speak of a common origin; this fact has been generally recognized, but it has always been interpreted that the Irish came, from the East, and were in fact a migration of Hindoos. There is not the slightest evidence to sustain this theory. The Hindoos have never within the knowledge of man sent out colonies or fleets for exploration; but there is abundant evidence, on the other hand, of migrations from Atlantis eastward. And how could the Sanscrit writings have preserved maps of Ireland, England, and Spain, giving the shape and outline of their coasts, and their very names, and yet have preserved no memory of the expeditions or colonizations by which they acquired that knowledge?

Another proof of our theory is found in "the round-towers" of Ireland. Attempts have been made to show, by Dr. Petrie and others, that these extraordinary structures are of modern origin, and were built by the Christian priests, in which to keep their church-plate. But it is shown that the "Annals of Ulster" mention the destruction of fifty-seven of them by an earthquake in A.D. 448; and Giraldus Cambrensis shows that Lough Neagh was created by an inundation, or sinking of the land, in A.D. 65, and that in his day the fishermen could

"See the round-towers of other days
In the waves beneath them shining."

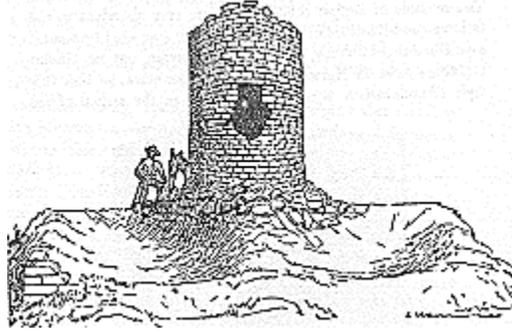
Moreover, we find Diodorus Siculus, in a well-known passage, referring to Ireland, and describing it as "an island in the ocean over against Gaul, to the north, and not inferior in size to Sicily, the soil of which is so fruitful that they mow there twice in the year." He mentions the skill of their harpers, their sacred groves, *and their singular temples of round form.*



THE BURGH OF MOUSSA, IN THE SHETLANDS

We find similar structures in America, Sardinia, and India. The remains of similar round-towers are very abundant in the Orkneys and Shetlands. "They have been supposed by some," says Sir John Lubbock, to be Scandinavian, but no similar buildings exist in Norway, Sweden, or Denmark, so that this style of architecture is no doubt anterior to the arrival of the Northmen." I give above a picture of the Burgh or Broch of the little island

of Moussa, in the Shetlands. It is circular in form, forty-one feet in height. Open at the top; the central space is twenty feet in diameter, the walls about fourteen feet thick at the base, and eight feet at the top. They contain a staircase, which leads to the top of the building. Similar structures are found in the Island of Sardinia.



ROUND-TOWER OF THE CANYON OF THE MANCOS, COLORADO, U.S.

In New Mexico and Colorado the remains of round-towers are very abundant. The illustration below represents one of these in the valley of the Mancos, in the southwestern corner of Colorado. A model of it is to be found in the Smithsonian collection at Washington. The tower stands at present, in its ruined condition, twenty feet high. It will be seen that it resembles the towers of Ireland, not only in its circular form but also in the fact that its door-way is situated at some distance from the ground.

It will not do to say that the resemblance between these prehistoric and singular towers, in countries so far apart as Sardinia, Ireland, Colorado, and India, is due to an accidental coincidence. It might as well be argued that the resemblance between the roots of the various Indo-European languages was also due to accidental coincidence, and did not establish any similarity of origin. In fact, we might just as well go back to the theory of the philosophers of one hundred and fifty years ago, and say that the resemblance between the fossil forms in the rocks and the living forms upon them did not indicate relationship, or prove that the fossils were the remains of creatures that had once lived, but that it was simply a way nature had of working out extraordinary coincidences in a kind of joke; a sort of "plastic power in nature," as it was called.

We find another proof that Ireland was settled by the people of Atlantis in the fact that traditions long existed among the Irish peasantry of a land in the "Far West," and that this belief was especially found among the posterity of the Tuatha-de-Dananns, whose connection with the Formorians we have shown.

The Abbé Brasseur de Bourbourg, in a note to his translation of the "Popol Vuh," says:

"There is an abundance of legends and traditions concerning the passage of the Irish into America, and their habitual communication with that continent many centuries before the time of Columbus. We should bear in mind that Ireland was colonized by the Phœnicians (or by people of that race). An Irish Saint named Vigile, who lived in the eighth century, was accused to Pope Zachary of having taught heresies on the subject of the antipodes. At first he wrote to the pope in reply to the charge, but afterward he went to Rome in person to justify himself, and there he proved to the pope that the Irish had been *accustomed to communicate with a transatlantic world.*"

"This fact," says Baldwin, "seems to have been preserved in the records of the Vatican."

The Irish annals preserve the memory of St. Brendan of Clonfert, and his remarkable voyage to a land in the West, made A.D. 545. His early youth was passed under the care

of St. Ita, a lady of the princely family of the Desii. When he was five years old he was placed under the care of Bishop Ercus. Kerry was his native home; the blue waves of the Atlantic washed its shores; the coast was full of traditions of a wonderful land in the West. He went to see the venerable St. Enda, the first abbot of Arran, for counsel. he was probably encouraged in the plan he had formed of carrying the Gospel to this distant land. "He proceeded along the coast of Mayo, inquiring as he went for *traditions of the Western continent*. On his return to Kerry he decided to set out on the important expedition. St. Brendan's Hill still bears his name; and from the bay at the foot of this lofty eminence he sailed for the 'Far West.' Directing his course toward the southwest, with a few faithful companions, in a well-provisioned bark, he came, after some rough and dangerous navigation, to calm seas, where, without aid of oar or sail, he was borne along for many weeks." He had probably entered upon the same great current which Columbus travelled nearly one thousand years later, and which extends from the shores of Africa and Europe to America. He finally reached land; he proceeded inland until he came to a large river flowing from east to west, supposed by some to be the Ohio. "After an absence of seven years he returned to Ireland, and lived not only to tell of the marvels he had seen, but to found a college of three thousand monks at Clonfert." There are eleven Latin MSS. in the *Bibliothèque Impériale* at Paris of this legend, the dates of which vary from the eleventh to the fourteenth century, but all of them anterior to the time of Columbus.

The fact that St. Brendan sailed in search of a country in the west cannot be doubted; and the legends which guided him were probably the traditions of Atlantis among a people whose ancestors had been derived directly or at second-hand from that country.

This land was associated in the minds of the peasantry with traditions of Edenic happiness and beauty. Miss Eleanor C. Donnelly, of Philadelphia, has referred to it in her poem, "The Sleeper's Sail," where the starving boy dreams of the pleasant and plentiful land:

"Mother, I've been on the cliffs out yonder,
Straining my eyes o'er the breakers free
To the lovely spot where the sun was setting,
Setting and sinking into the sea.

"The sky was full of the fairest colors
Pink and purple and paly green,
With great soft masses of gray and amber,
And great bright rifts of gold between.

"And all the birds that way were flying,
Heron and curlew overhead,
With a mighty eagle westward floating,
Every plume in their pinions red.

"And then I saw it, the fairy city,
Far away o'er the waters deep;
Towers and castles and chapels glowing
Like blesséd dreams that we see in sleep.

"What is its name?' 'Be still, *acushla*
(Thy hair is wet with the mists, my boy);
Thou hast looked perchance on the Tir-na-n'oge,
Land of eternal youth and joy!

"Out of the sea, when the sun is setting,
It rises, golden and fair to view;

No trace of ruin, or change of sorrow,
No sign of age where all is new.

"Forever sunny, forever blooming,
Nor cloud nor frost can touch that spot,
Where the happy people are ever roaming,
The bitter pangs of the past forgot."

This is the Greek story of Elysion; these are the Elysian Fields of the Egyptians; these are the Gardens of the Hesperides; this is the region in the West to which the peasant of Brittany looks from the shores of Cape Raz; this is Atlantis.

The starving child seeks to reach this blessed land in a boat and is drowned.

"High on the cliffs the light-house keeper
Caught the sound of a piercing scream;
Low in her hut the lonely widow
Moaned in the maze of a troubled dream;

"And saw in her sleep a seaman ghostly,
With sea-weeds clinging in his hair,
Into her room, all wet and dripping,
A drowned boy on his bosom bear.

"Over Death Sea on a bridge of silver
The child to his Father's arms had passed!
Heaven was nearer than Tir-na-n'oge,
And the golden city was reached at last."

CHAPTER VIII.

THE OLDEST SON OF NOAH.

THAT eminent authority, Dr. Max Müller, says, in his "Lectures on the Science of Religion,"

"If we confine ourselves to the Asiatic continent, with its important peninsula of Europe, we find that in the vast desert of drifting human speech three, and only three, oases have been formed in which, *before the beginning of all history*, language became permanent and traditional--assumed, in fact, a new character, a character totally different from the original character of the floating and constantly varying speech of human beings. These three oases of language are known by the name of *Turanian*, *Aryan*, and *Semitic*. In these three centres, more particularly in the *Aryan* and *Semitic*, language ceased to be natural; its growth was arrested, and it became permanent, solid, petrified, or, if you like, historical speech. I have always maintained that this centralization and traditional conservation of language could only have been the result of religious and political influences, and I now mean to show that we really have clear evidence of three

independent settlements of religion--the *Turanian*, the *Aryan*, and the *Semitic*--concomitantly with the three great settlements of language."

There can be no doubt that the Aryan and another branch, which Müller calls Semitic, but which may more properly be called Hamitic, radiated from Noah; it is a question yet to be decided whether the Turanian or Mongolian is also a branch of the Noachic or Atlantean stock.

To quote again from Max Müller:

"If it can only be proved that the religions of the Aryan nations are united by the same bonds of a real relationship which have enabled us to treat their languages as so many varieties of the same type--and so also of the Semitic--the field thus opened is vast enough, and its careful clearing, and cultivation will occupy several generations of scholars. And this original relationship, I believe, can be proved. Names of the principal deities, words also expressive of the most essential elements of religion, such as *prayer*, *sacrifice*, *altar*, *spirit*, *law*, and *faith*, have been preserved among the Aryan and among the Semitic nations, and these relies admit of one explanation only. After that, a comparative study of the Turanian religions may be approached with better hope of success; for that there was not only a primitive Aryan and a primitive Semitic religion, *but likewise a primitive Turanian religion, before each of these primeval races was broken up and became separated in language, worship and national sentiment, admits, I believe, of little doubt.* . . . There was a period during which the ancestors of the Semitic family had not yet been divided, whether in language or in religion. That period transcends the recollection of every one of the Semitic races, in the same way as neither Hindoos, Greeks, nor Romans have any recollection of the time when they spoke a common language, and worshipped their Father in heaven by a name that was as yet neither Sanscrit, nor Greek, nor Latin. But I do not hesitate to call this Prehistoric Period historical in the best sense of the word. It was a real period, because, unless it was real, all the realities of the Semitic languages and the Semitic religions, such as we find them after their separation, would be unintelligible. Hebrew, Syriac, and Arabic point to a common source as much as Sanscrit, Greek, and Latin; and unless we can bring ourselves to doubt that the Hindoos, the Greeks, the Romans, and the Teutons derived the worship of their principal deity from their common Aryan sanctuary, we shall not be able to deny that there was likewise a primitive religion of the whole Semitic race, and that *El*, the Strong One in heaven, was invoked by the ancestors of all the Semitic races before there were Babylonians in Babylon, Phœnicians in Sidon and Tyrus--before there were Jews in Mesopotamia or Jerusalem. The evidence of the Semitic is the same as that of the Aryan languages: the conclusion cannot be different....

"These three classes of religion are not to be mistaken--as little as the three classes of language, the Turanian, the Semitic, and the Aryan. They mark three events in the most ancient history of the world, events which have determined the whole fate of the human race, and of which we ourselves still feel the consequences in our language, in our thoughts, and in our religion."

We have seen that all the evidence points to the fact that this original seat of the Phœnician-Hebrew family was in Atlantis.

The great god of the so-called Semites was El, the Strong One, from whose name comes the Biblical names *Beth-el*, the house of God; *Ha-el*, the strong one; *El-ohim*, the gods; *El-oah*, God; and from the same name is derived the Arabian name of God, Al-lah.

Another evidence of the connection between the Greeks, Phœnicians, Hebrews, and Atlanteans is shown in the name of Adonis.

The Greeks tell us that Adonis was the lover of Aphrodite, or Venus, who was the offspring of Uranus--"she came out of the sea;" Uranus was the father of Chronos, and the grandfather of Poseidon, king of Atlantis.

Now We find *Adonâi* in the Old Testament used exclusively as the name of Jehovah, while among the Phœnicians Adonâi was the supreme deity. In both cases the root *Ad* is probably a reminiscence of *Ad-lantis*.

There seem to exist similar connections between the Egyptian and the Turanian mythology. The great god of Egypt was Neph or Num; the chief god of the Samoyedes is Num; and Max Müller established an identity between the *Num* of the Samoyedes and the god *Yum-ala* of the Finns, and probably with the name of the god *Nam* of the Thibetians.

That mysterious people, the Etruscans, who inhabited part of Italy, and whose bronze implements agreed exactly in style and workmanship with those which we think were derived from Atlantis, were, it is now claimed, a branch of the Turanian family.

"At a recent meeting of the English Philological Society great interest was excited by a paper on Etruscan Numerals, by the Rev. Isaac Taylor. He stated that the long-sought key to the Etruscan language had at last been discovered. Two dice had been found in a tomb, with their six faces marked with words instead of pips. He showed that these words were identical with the first six digits in the Altaic branch of the Turanian family of speech. Guided by this clew, it was easy to prove that the grammar and vocabulary of the 3000 Etruscan inscriptions were also Altaic. The words denoting kindred, the pronouns, the conjugations, and the declensions, corresponded closely to those of the Tartar tribes of Siberia. The Etruscan mythology proved to be essentially the same as that of the Kalevala, the great Finnic epic."

According to Lenormant ("Ancient History of the East," vol. i., p. 62; vol. ii., p. 23), the early contests between the Aryans and the Turanians are represented in the Iranian traditions as "contests between hostile *brothers* . . . the Ugro-Finnish races must, according to all appearances, be looked upon as *a branch, earlier detached than the others from the Japhetic stem.*"

If it be true that the first branch originating from Atlantis was the Turanian, which includes the Chinese and Japanese, then we have derived from Atlantis all the building and metalworking races of men who have proved themselves capable of civilization; and we may, therefore, divide mankind into two great classes: those capable of civilization, derived from Atlantis, and those essentially and at all times barbarian, who hold no blood relationship with the people of Atlantis.

Humboldt is sure "that some connection existed between ancient Ethiopia and the elevated plain of Central Asia." There were invasions which reached from the shores of Arabia into China. "An Arabian sovereign, Schamar-Iarasch (Abou Karib), is described by Hamza, Nuwayri, and others as a powerful ruler and conqueror, who carried his arms successfully far into Central Asia; he occupied Samarcand and invaded China. He erected an edifice at Samarcand, bearing an inscription, in Himyarite or Cushite characters, 'In the name of God, Schamar-Iarasch has erected this edifice to the sun, his Lord.'" (Baldwin's "Prehistoric Nations," p. 110.) These invasions must have been prior to 1518 B.C.

Charles Walcott Brooks read a paper before the California Academy of Sciences, in which he says:

"According to Chinese annals, Tai-Ko-Fokee, the great stranger king, ruled the kingdom of China. In pictures he is represented with two small horns, like those associated with the representations of Moses. He and his successor are said to have introduced into China 'picture-writing,' like that in use in Central America at the time of the Spanish conquest. He taught the motions of the heavenly bodies, and divided time into years and months; he also introduced many other useful arts and sciences.

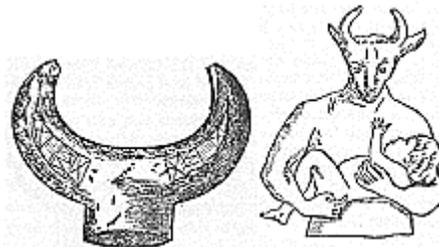
"Now, there has been found at Copan, in Central America, a figure strikingly like the Chinese symbol of Fokee, with his two horns; and, in like manner, there is a close resemblance between the Central American and the Chinese figures representing earth and heaven. Either one people learned from the other, or both acquired these forms from a common source. Many physico-geographical facts favor the hypothesis that they were derived in very remote ages from America, and that from China they passed to Egypt. Chinese records say that the progenitors of the Chinese race came from across the sea."



The two small horns of Tai-Ko-Fokee and Moses are probably a reminiscence of Baal. We find the horns of Baal represented in the remains of the Bronze Age of Europe. Bel sometimes wore a tiara with his bull's horns; the tiara was the crown subsequently worn by the Persian kings, and it became, in time, the symbol of Papal authority. The Atlanteans having domesticated cattle, and discovered their vast importance to humanity, associated the bull and cow with religious ideas, as revealed in the oldest hymns of the Aryans and the cow-headed idols of Troy, a representation of one of which is shown on the preceding page. Upon the head of their great god Baal they placed the horns of the bull; and these have descended in popular imagination to the spirit of evil of our day. Burns says:

"O thou! whatever title suit thee,
Auld *Hornie*, Satan, Nick, or Clootie."

"Clootie" is derived from the cleft hoof of a cow; while the Scotch name for a bull is *Bill*, a corruption, probably, of Bel. Less than two hundred years ago it was customary to sacrifice a bull on the 25th of August to the "God Mowrie" and "his devilans" on the island of Inis Maree, Scotland. ("The Past in the Present," p. 165.) The trident of Poseidon has degenerated into the pitchfork of Beelzebub!



And when we cross the Atlantic, we find in America the horns of Baal reappearing in a singular manner. The first cut on page 429 represents an idol of the Moquis of New Mexico: the head is very bull-like. In the next figure we have a representation of the war-god of the Dakotas, with something like a trident in his hand; while the next illustration is taken from Zarate's "Peru," and depicts "the god of a degrading worship." He is very much like the traditional conception of the European devil-horns, pointed ears, wings,

and poker. Compare this last figure, from Peru, with the representation on page 430 of a Greek siren, one of those cruel monsters who, according to Grecian mythology, sat in the midst of bones and blood, tempting men to ruin by their sweet music. Here we have the same bird-like legs and claws as in the Peruvian demon.



Heeren shows that a great overland commerce extended in ancient times between the Black Sea and "Great Mongolia;" he mentions a "Temple of the Sun," and a great caravansary in the desert of Gobi. Arminius Vámbéry, in his "Travels in Central Asia," describes very important ruins near the eastern shore of the Caspian Sea, at a place called Gömüshtepe; and connected with these are the remains of a great wall which he followed "ten geographical miles." He found a vast aqueduct one hundred and fifty miles long, extending to the Persian mountains. He reports abundant ruins in all that country, *extending even to China.*



The early history of China indicates contact with a superior race. "Fuh-hi, who is regarded as a demi-god, founded the Chinese Empire 2852 B.C. He introduced cattle, taught the people how to raise them, and taught the art of writing." ("American Cyclopædia," art. *China*.) He might have invented his alphabet, but he did not invent the cattle; he must have got them from some nation who, during many centuries of civilization, had domesticated them; and from what nation was he more likely to have obtained them than from the Atlanteans, whose colonies we have seen reached his borders, and whose armies invaded his territory! "He instituted the ceremony of marriage." (*Ibid.*) This also was an importation from a civilized land. "His successor, Shin-nung, during a reign of one hundred and forty years, introduced agriculture and medical science. The next emperor, Hwang-ti, is believed to have invented weapons, wagons, ships, clocks, and musical instruments, and to have introduced coins, weights, and measures." (*Ibid.*) As these various inventions in all other countries have been the result of slow development, running through many centuries, or are borrowed from some other more civilized people, it is certain that no emperor of China ever invented them all during a period of one hundred and sixty-four years. These, then, were also importations from the West. In fact, the Chinese themselves claim to have invaded China in the early days *from the north-west*; and their first location is placed by Winchell near Lake Balkat, a short distance east of the Caspian, where we have already seen Aryan Atlantean colonies planted at an early day. "The third successor of Fuh-hi, Ti-ku, established schools, and was the first to practise polygamy. In 2357 his son Yau ascended the throne, and it is from his reign that the regular historical records begin. A great flood, which occurred in his reign, has been considered synchronous and identical with the Noachic Deluge, and to Yau is attributed the merit of having successfully battled against the waters."

There can be no question that the Chinese themselves, in their early legends, connected their origin with a people who were destroyed by water in a tremendous convulsion of the earth. Associated with this event was a divine personage called Niu-va (Noah?).

Sir William Jones says:

"The Chinese believe the earth to have been wholly covered with water, which, in works of undisputed authenticity, they describe as flowing abundantly, then subsiding and *separating the higher from the lower ages of mankind*; that this division of time, from which their poetical history begins, just preceded the appearance of Fo-hi on the mountains of Chin. ("Discourse on the Chinese; Asiatic Researches," vol. ii., p. 376.)

The following history of this destruction of their ancestors vividly recalls to us the convulsion depicted in the Chaldean and American legends:

"The pillars of heaven were broken; the earth shook to its very foundations; the heavens sunk lower toward the north; the sun, the moon, and the stars changed their motions; the earth fell to pieces, and the waters enclosed within its bosom burst forth with violence and overflowed it. Man having rebelled against Heaven, the system of the universe was totally disordered. The sun was eclipsed, the planets altered their course, and the grand harmony of nature was disturbed."

A learned Frenchman, M. Terrien de la Couperie, member of the Asiatic Society of Paris, has just published a work (1880) in which he demonstrates the astonishing fact that the Chinese language is clearly related to the Chaldean, and that both the Chinese characters and the cuneiform alphabet are degenerate descendants of an original hieroglyphical alphabet. The same signs exist for many words, while numerous words are very much alike. M. de la Couperie gives a table of some of these similarities, from which I quote as follows:

<i>English.</i>	<i>Chinese.</i>	<i>Chaldee.</i>
To shine	Mut	Mul.
To die	Mut	Mit.
Book	King	Kin.

Cloth	Sik	Sik.
Right hand	Dzek	Zag.
Hero	Tan	Dun.
Earth	Kien-kai	Kiengi.
Cow	Lub	Lu, lup.
Brick	Ku	Ku.

This surprising discovery brings the Chinese civilization still nearer to the Mediterranean head-quarters of the races, and increases the probability that the arts of China were of Atlantean origin; and that the name of Nai Hoang-ti, or Nai Korti, the founder of Chinese civilization, may be a reminiscence of Nakhunta, the chief of the gods, as recorded in the Susian texts, and this, in turn, a recollection of the Deva-Nahusha of the Hindoos, the Dionysos of the Greeks, the king of Atlantis, whose great empire reached to the "farther parts of India," and embraced, according to Plato, "parts of the continent of America."

Linguistic science achieved a great discovery when it established the fact that there was a continuous belt of languages from Iceland to Ceylon which were the variant forms of one mother-tongue, the Indo-European; but it must prepare itself for a still wider generalization. There is abundant proof--proof with which pages might be filled--that there was a still older mother-tongue, from which Aryan, Semitic, and Hamitic were all derived--the language of Noah, the language of Atlantis, the language of the great "aggressive empire" of Plato, the language of the empire of the Titans.

The Arabic word *bin*, within, becomes, when it means interval, space, *binnon*; this is the German and Dutch *binnen* and Saxon *binnon*, signifying within. The Ethiopian word *aorf*, to fall asleep, is the root of the word *Morpheus*, the god of sleep. The Hebrew word *chanah*, to dwell, is the parent of the Anglo-Saxon *inne* and Icelandic *inni*, a house, and of our word *inn*, a hotel. The Hebrew word *naval* or *nafal* signifies to fall; from it is derived our word fall and fool (one who falls); the Chaldee word is *nabal*, to make foul, and the Arabic word *nabala* means to die, that is, to fall. From the last syllable of the Chaldee *nasar*, to saw, we can derive the Latin *serra*, the High German *sagen*, the Danish *sauga*, and our word *to saw*. The Arabic *nafida*, to fade, is the same as the Italian *fado*, the Latin *fatuus* (foolish, tasteless), the Dutch *vadden*, and our *to fade*. The Ethiopic word *gaber*, to make, to do, and the Arabic word *jabara*, to make strong, becomes the Welsh word *goberu*, to work, to operate, the Latin *operor*, and the English *operate*. The Arabic word *abara* signifies to prick, to sting; we see this root in the Welsh *bar*, a summit, and *pâr*, a spear, and *per*, a spit; whence our word *spear*. In the Chaldee, Syriac, and Arabic *zug* means to join, to couple; from this the Greeks obtained *zugos*, the Romans *jugum*, and we the word *yoke*; while the Germans obtained *jok* or *jog*, the Dutch *juk*, the Swedes *ok*. The Sanscrit is *juga*. The Arabic *sanna*, to be old, reappears in the Latin *senex*, the Welsh *hen*, and our *senile*. The Hebrew *banah*, to build, is the Irish *bun*, foundation, and the Latin *fundo*, *fundare*, to found. The Arabic *baraka*, to bend the knee, to fall on the breast, is probably the Saxon *brecau*, the Danish *brække*, the Swedish *bräcka*, Welsh

bregu, and our word *to break*. The Arabic *baraka* also signifies to rain violently; and from this we get the Saxon *rægn*, to rain, Dutch *regen*, to rain, Cimbric *rækia*, rain, Welsh *rheg*, rain. The Chaldee word *braic*, a branch, is the Irish *braic* or *raigh*, an arm, the Welsh *braic*, the Latin *brachium*, and the English *brace*, something which supports like an arm. The Chaldee *frak*, to rub, to tread out grain, is the same as the Latin *frico*, *frio*, and our word *rake*. The Arabic word to rub is *fraka*. The Chaldee *rag*, *ragag*, means to desire, to long for; it is the same as the Greek $\omega\rho\epsilon\gamma\omega$, the Latin *porrigere*, the Saxon *ræccan*, the Icelandic *rakna*, the German *reichen*, and our *to reach*, to rage. The Arabic *rauka*, to strain or purify, as wine, is precisely our English word *rack*, to rack wine. The Hebrew word *bara*, to create, is our word to bear, as to bear children: a great number of words in all the European languages contain this root in its various modifications. The Hebrew word *kafar*, to cover, is our word *to cover*, and *coffer*, something which covers, and *covert*, a secret place; from this root also comes the Latin *cooperio* and the French *couvrir*, to cover. The Arabic word *shakala*, to bind under the belly, is our word *to shackle*. From the Arabic *walada* and Ethiopian *walad*, to beget, to bring forth, we get the Welsh *llawd*, a shooting out; and hence our word *lad*. Our word *matter*, or *pus*, is from the Arabic *madda*; our word *mature* is originally from the Chaldee *mita*. The Arabic word *amida* signifies to end, and from this comes the noun, a limit, a termination, Latin *meta*, and our words *meet* and *mete*.

I might continue this list, but I have given enough to show that all the Atlantean races once spoke the same language, and that the dispersion on the plains of Shinar signifies that breaking up of the tongues of one people under the operation of vast spaces of time. Philology is yet in its infancy, and the time is not far distant when the identity of the languages of all the Noachic races will be as clearly established and as universally acknowledged as is now the identity, of the languages of the Aryan family of nations.

And precisely as recent research has demonstrated the relationship between Pekin and Babylon, so investigation in Central America has proved that there is a mysterious bond of union connecting the Chinese and one of the races of Mexico. The resemblances are so great that Mr. Short ("North Americans of Antiquity," p. 494) says, "There is no doubt that strong analogies exist between the Otomi and the Chinese." Señor Najera ("Dissertacion Sobre la lingua Othomi, Mexico," pp. 87, 88) gives a list of words from which I quote the following:

Chinese.	Othomi.	English.		Chinese.	Othomi	English.
Cho	To	The, that.		Pa	Da	To give.
Y	N-y	A wound.		Tsun	Nsu	Honor.
Ten	Gu, mu	Head.		Hu	Hmu	Sir, Lord.
Siao	Sui	Night		Na	Na	That.
Tien	Tsi	Tooth		Hu	He	Cold.

Ye	Yo	Shining		Ye	He	And.
Ky	Hy (ji)	Happiness.		Ho	Hia	Word.
Ku	Du	Death		Nugo	Nga	I
Po	Yo	No		Ni	Nuy	Thou.
Na	Ta	Man		Hao	Nho	The good.
Nin	Nsu	Female		Ta	Da	The great.
Tseu	Tsi, ti	Son		Li	Ti	Gain.
Tso	Tsa	To perfect		Ho	To	Who.
Kuan	Khuani	True		Pa	Pa	To leave.
Siao	Sa	To mock		Mu, mo	Me	Mother.

Recently Herr Forchhammer, of Leipsic, has published a truly scientific comparison of the grammatical structure of the Choctaw, Chickasaw, Muscogee, and Seminole languages with the Ural-Altaiic tongues, in which he has developed many interesting points of resemblance.

It has been the custom to ascribe the recognized similarities between the Indians of America and the Chinese and Japanese to a migration by way of Behring's Strait from Asia into America; but when we find that the Chinese themselves only reached the Pacific coast within the Historical Period, and that they came to it from the direction of the Mediterranean and Atlantis, and when we find so many and such distinct recollections of the destruction of Atlantis in the Flood legends of the American races, it seems more reasonable to conclude that the resemblances between the Othomi and the Chinese are to be accounted for by intercourse through Atlantis.

We find a confirmation in all these facts of the order in which Genesis names the sons of Noah:

"Now these are the generations of the sons of Noah: Shem, Ham, and Japheth, and unto them were sons born after the flood."

Can we not suppose that those three sons represent three great races in the order of their precedence?

The record of Genesis claims that the Phœnicians were descended from Ham, while the Hebrews were descended from Shem; yet we find the Hebrews and Phœnicians united by the ties of a common language, common traditions, and common race characteristics. The

Jews are the great merchants of the world eighteen centuries after Christ, just as the Phœnicians were the great merchants of the world fifteen centuries before Christ.

Moreover, the Arabians, who are popularly classed as Semites, or sons of Shem, admit in their traditions that they are descended from "Ad, *the son of Ham*;" and the tenth chapter of Genesis classes them among the descendants of Ham, calling them Seba, Havilah, Raamah, etc. If the two great so-called Semitic stocks--the Phœnicians and Arabians--are Hamites, surely the third member of the group belongs to the same "sunburnt" race.

If we concede that the Jews were also a branch of the Hamitic stock, then we have, firstly, a Semitic stock, the Turanian, embracing the Etruscans, the Finns, the Tartars, the Mongols, the Chinese, and Japanese; secondly, a Hamitic family, "the sunburnt" race--a red race--including the Cushites, Phœnicians, Egyptians, Hebrews, Berbers, etc.; and, thirdly, a Japhetic or whiter stock, embracing the Greeks, Italians, Celts, Goths, and the men who wrote Sanscrit--in other words, the entire Aryan family.

If we add to these three races the negro race--which cannot be traced back to Atlantis, and is not included, according to Genesis, among the descendants of Noah--we have the four races, the *white, red, yellow, and black*, recognized by the Egyptians as embracing all the people known to them.

There seems to be some confusion in Genesis as to the Semitic stock. It classes different races as both Semites and Hamites; as, for instance, Sheba and Havilah; while the race of Mash, or Meshech, is classed among the sons of Shem and the sons of Japheth. In fact, there seems to be a confusion of Hamitic and Semitic stocks. "This is shown in the blending of Hamitic and Semitic in some of the most ancient inscriptions; in the facility of intercourse between the Semites of Asia and the Hamites of Egypt; in the peaceful and unobserved absorption of all the Asiatic Hamites, and the Semitic adoption of the Hamitic gods and religious system. It is manifest that, at a period not long previous, *the two families* had dwelt together and spoken the same language." (Winchell's "Pre-Adamites," p. 36.) Is it not more reasonable to suppose that the so-called Semitic races of Genesis were a mere division of the Hamitic stock, and that we are to look for the third great division of the sons of Noah among the Turanians?

Francis Lenormant, high authority, is of the opinion that the Turanian races are descended from Magog, the son of Japheth. He regards the Turanians as intermediate between the white and yellow races, graduating insensibly into each. "The Uzbeks, the Osmanli Turks, and the Hungarians are not to be distinguished in appearance from the most perfect branches of the white race; on the other hand, the Tchondes almost exactly resemble the Tongouses, who belong to the yellow race.

The Turanian languages are marked by the same agglutinative character found in the American races.

The Mongolian and the Indian are alike in the absence of a heavy beard. The royal color of the Incas was yellow; yellow is the color of the imperial family in China. The religion of the Peruvians was sun-worship; "the sun was the peculiar god of the Mongols from the earliest times." The Peruvians regarded Pachacamac as the sovereign creator. Camac-Hya was the name of a Hindoo goddess. *Haylli* was the burden of every verse of the song composed in praise of the sun and the Incas. Mr. John Ranking derives the word *Allah* from the word *Haylli*, also the word *Halle-lujah*. In the city of Cuzco was a portion of land which none were permitted to cultivate except those of the royal blood. At certain seasons the Incas turned up the sod here, amid much rejoicing, and many ceremonies. A

similar custom prevails in China: The emperor ploughs a few furrows, and twelve illustrious persons attend the plough after him. (Du Halde, "Empire of China," vol. i., p. 275.) The cycle of sixty years was in use among most of the nations of Eastern Asia, and among the Muyscas of the elevated plains of Bogota. *The "quipu," a knotted reckoning-cord, was in use in Peru and in China.* (Bancroft's "Native Races," vol. v., p. 48.) In Peru and China "both use hieroglyphics, which are read from above downward." (*Ibid.*)

"It appears most evident to me," says Humboldt, "that the monuments, methods of computing time, systems of cosmogony, and many myths of America, offer striking analogies with the ideas of Eastern Asia--*analogies which indicate an ancient communication*, and are not simply the result of that uniform condition in which all nations are found in the dawn of civilization." ("Exam. Crit.," tom. ii., p. 68.)

"In the ruined cities of Cambodia, which lies farther to the east of Burmah, recent research has discovered teocallis like those in Mexico, and the remains of temples of the same type and pattern as those of Yucatan. And when we reach the sea we encounter at Suku, in Java, a teocalli which is absolutely identical with that of Tehuantepec. Mr. Ferguson said, 'as we advance eastward from the valley of the Euphrates, at every step we meet with forms of art becoming more and more like those of Central America.'" ("Builders of Babel," p. 88.)

Prescott says:

The coincidences are sufficiently strong to authorize a belief that the civilization of Anahuac was in some degree influenced by that of Eastern Asia; and, secondly, that the discrepancies are such *as to carry back the communication to a very remote period.*" ("Mexico," vol. iii., p. 418.)

"All appearances," continues Lenormant ("Ancient History of the East," vol. i., p. 64), "would lead us to regard the Turanian race as the first branch of the family of Japheth which went forth into the world; and by that premature separation, by an isolated and antagonistic existence, took, or rather preserved, a completely distinct physiognomy. . . . It is a type of the white race imperfectly developed."

We may regard this yellow race as the first and oldest wave from Atlantis, and, therefore, reaching farthest away from the common source; then came the Hamitic race; then the Japhetic.

CHAPTER IX.

THE ANTIQUITY OF SOME OF OUR GREAT INVENTIONS.

IT may seem like a flight of the imagination to suppose that the mariner's compass was known to the inhabitants of Atlantis. And yet, if my readers are satisfied that the Atlantean, were a highly civilized maritime people, carrying on commerce with regions as far apart as Peru and Syria, we must conclude that they possessed some means of tracing their course in the great seas they traversed; and accordingly, when we proceed to investigate this subject, we find that as far back as we may go in the study of the ancient races of the world, we find them possessed of a knowledge of the virtues of the magnetic stone, and in the habit of utilizing it. The people of Europe, rising a few centuries since out of a state of semi-barbarism, have been in the habit of claiming the invention of many things which they simply borrowed from the older nations. This was the case with the mariner's compass. It was believed for many years that it was first invented by an Italian named Amalfi, A.D. 1302. In that interesting work, Goodrich's "Life of Columbus," we find a curious history of the magnetic compass prior to that time, from which we collate the following points:

"In A.D. 868 it was employed by the Northmen." ("The Landnamabok," vol. i., chap. 2.)
An Italian poem Of A.D. 1190 refers to it as in use among the Italian sailors at that date.
In the ancient language of the Hindoos, the Sanscrit--which has been a dead language for

twenty-two hundred years--the magnet was called "the precious stone beloved of Iron." The Talmud speaks of it as "the stone of attraction;" and it is alluded to in the early Hebrew prayers as *Kalamitah*, the same name given it by the Greeks, from the reed upon which the compass floated. The Phœnicians were familiar with the use of the magnet. At the prow of their vessels stood the figure of a woman (Astarte) holding a cross in one hand and pointing the way with the other; the cross represented the compass, which was a magnetized needle, floating in water crosswise upon a piece of reed or wood. The cross became the coat of arms of the Phœnicians--not only, possibly, as we have shown, as a recollection of the four rivers of Atlantis, but because it represented the secret of their great sea-voyages, to which they owed their national greatness. The hyperborean magician, Abaras, carried "a guiding arrow," which Pythagoras gave him, "in order that it may be useful to him in all difficulties in his long journey." ("Herodotus," vol. iv., p. 36.)

The magnet was called the "Stone of Hercules." Hercules was the patron divinity of the Phœnicians. He was, as we have shown elsewhere, one of the gods of Atlantis--probably one of its great kings and navigators. The Atlanteans were, as Plato tells us, a maritime, commercial people, trading up the Mediterranean as far as Egypt and Syria, and across the Atlantic to "the whole opposite continent that surrounds the sea;" the Phœnicians, as their successors and descendants, and colonized on the shores of the Mediterranean, inherited their civilization and their maritime habits, and with these that invention without which their great voyages were impossible. From them the magnet passed to the Hindoos, and from them to the Chinese, who certainly possessed it at an early date. In the year 2700 B.C. the Emperor Wang-ti placed a magnetic figure with an extended arm, like the Astarte of the Phœnicians, on the front of carriages, the arm always turning and pointing to the south, which the Chinese regarded as the principal pole. (See Goodrich's "Columbus," p. 31, etc.) This illustration represents one of these chariots:

In the seventh century it was used by the navigators of the Baltic Sea and the German Ocean.



CHINESE MAGNETIC CAR

The ancient Egyptians called the loadstone the bone of Haroeri, and iron the bone of Typhon. Haroeri was the son of Osiris and grandson of Rhea, a goddess *of the earth*, a queen of Atlantis, and *mother of Poseidon*; Typhon was a wind-god and an evil genius, but also a son of Rhea, the earth goddess. Do we find in this curious designation of iron and loadstone as "bones of the descendants of the earth," an explanation of that otherwise inexplicable Greek legend about Deucalion "throwing the bones of the earth behind him, when instantly men rose from the ground, and the world was re-peopled?" Does it mean that by means of the magnet he sailed, after the Flood, to the European colonies of Atlantis. already thickly inhabited?

A late writer, speaking upon the subject of the loadstone, tells us:

"Hercules, it was said, being once overpowered by the heat of the sun, drew his bow against that luminary; whereupon the god Phœbus, admiring his intrepidity, gave him a golden cup, with which he sailed over the ocean. This cup was the compass, which old writers have called *Lapis Heracleus*. Pisander says *Oceanus lent him the cup*, and Lucian says it was a sea-shell. Tradition affirms that the magnet originally was not on a pivot, but set to float on water in a cup. The old antiquarian is wildly theoretical on this point, and sees a compass in the Golden Fleece of Argos, in the oracular needle which Nero worshipped, and in everything else. Yet undoubtedly there are some curious facts connected with the matter. Osonius says that Gama and the Portuguese got the compass from some pirates at the Cape of Good Hope, A.D. 1260. M. Fauchet, the French antiquarian, finds it plainly alluded to in some old poem of Brittany belonging to the year A.D. 1180. Paulo Venetus brought it in the thirteenth century from China, where it was regarded as oracular. Genebrand says Melvius, a Neapolitan, brought it to Europe in A.D. 1303. Costa says Gama got it from Mohammedan seamen. But all nations with whom it was found *associate it with regions where Heracleian myths prevailed*. And one of the most curious facts is that the ancient Britons, as the Welsh do to-day, call a pilot *llywydd* (lode). Lodemanage, in Skinner's 'Etymology,' is the word for the price paid to a pilot. But whether this famous, and afterward deified, mariner (Hercules) had a compass or not, we can hardly regard the association of his name with so many Western monuments as accidental."

Hercules was, as we know, a god of Atlantis, and Oceanos, who lent the magnetic cup to Hercules, was the Dame by which the Greeks designated the Atlantic Ocean. And this may be the explanation of the recurrence of a cup in many antique paintings and statues. Hercules is often represented with a cup in his hand; we even find the cup upon the handle of the bronze dagger found in Denmark, and represented in the chapter on the Bronze Age, in this work. (See p. 254 *ante*.)

So "oracular" an object as this self-moving needle, always pointing to the north, would doubtless affect vividly the minds of the people, and appear in their works of art. When Hercules left the coast of Europe to sail to the island of Erythea in the Atlantic, in the remote west, we are told, in Greek mythology (Murray, p. 257), that he borrowed "the cup" of Helios, in (with) which "he was accustomed to sail every night." Here we seem to have a reference to the magnetic cup used in night sailing; and this is another proof that the use of the magnetic needle in sea-voyages was associated with the Atlantean gods.



ANCIENT COINS OF TYRE

Lucian tells us that a sea-shell often took the place of the cup, as a vessel in which to hold the water where the needle floated, and hence upon the ancient coins of Tyre we find a sea-shell represented.

Here, too, we have the Pillars of Hercules, supposed to have been placed at the mouth of the Mediterranean, and the tree of life or knowledge, with the serpent twined around it, which appears in Genesis; and in the combination of the two pillars and the serpent we have, it is said, the original source of our dollar mark [\$].



COIN FROM CENTRAL AMERICA

Compare these Phœnician coins with the following representation of a copper coin, two inches in diameter and three lines thick, found nearly a century ago by Ordonez, at the city of Guatemala. "M. Dupaix noticed an indication of the use of the compass in the centre of one of the sides, the figures on the same side representing a kneeling, bearded, turbaned man between two fierce heads, perhaps of crocodiles, which appear to defend the entrance to a mountainous and wooded country. The reverse presents a serpent coiled around a fruit-tree, and an eagle on a hill." (Bancroft's "Native Races," vol. iv., p. 118.) The mountain leans to one side: it is a "culhuacan," or crooked mountain.

We find in Sanchoniathon's "Legends of the Phœnicians that Ouranus, the first god of the people of Atlantis, "devised Bætulia, *contriving stones that moved as having life*, which were supposed to fall from heaven." These stones were probably magnetic loadstones; in other words, Ouranus, the first god of Atlantis, devised the mariner's compass.

I find in the "Report of United States Explorations for a Route for a Pacific Railroad" a description of a New Mexican Indian priest, who foretells the result of a proposed war by placing a piece of wood in a bowl of water, and causing it to turn to the right or left, or sink or rise, as he directs it. This is incomprehensible, unless the wood, like the ancient Chinese compass, contained a piece of magnetic iron hidden in it, which would be attracted or repulsed, or even drawn downward, by a piece of iron held in the hand of the priest, on the outside of the bowl. If so, this trick was a remembrance of the mariner's compass transmitted from age to age by the medicine men. The reclining statue of Chac-Mol, of Central America, holds a bowl or dish upon its breast.

Divination was the *ars Etrusca*. The Etruscans set their temples squarely with the cardinal points of the compass; so did the Egyptians, the Mexicans, and *the Mound Builders of America*. Could they have done this without the magnetic compass?

The Romans and the Persians called the line of the axis of the globe *cardo*, and it was to *cardo* the needle pointed. Now "*Cardo* was the name of the mountain on which the human race took refuge from the Deluge . . . the primitive geographic point for the countries which were the cradle of the human race." (Urquhart's "Pillars of Hercules," vol. i., p. 145.) From this comes our word "cardinal," as the cardinal points.

Navigation.--Navigation was not by any means in a rude state in the earliest times:

"In the wanderings of the heroes returning from Troy, Aristoricus makes Menelaus circumnavigate Africa more than 500 years before Neco sailed from Gadeira to India." ("Cosmos," vol. ii., p. 144.)

"In the tomb of Rameses the Great is a representation of a naval combat between the Egyptians and some other people, supposed to be the Phœnicians, whose huge ships are propelled by sails." (Goodrich's "Columbus," p. 29.)

The proportions of the fastest sailing-vessels of the present day are about 300 feet long to 50 wide and 30 high; these were precisely the proportions of Noah's ark--300 cubits long, 50 broad, and 30 high.

"Hiero of Syracuse built, under the superintendence of Archimedes, a vessel which consumed in its construction the material for fifty galleys; it contained galleries, gardens, stables, fish-ponds, mills, baths, a temple of Venus, and an engine to throw stones three hundred pounds in weight, and arrows thirty-six feet long. The floors of this monstrous vessel were inlaid with scenes from Homer's 'Iliad.'" (*Ibid.*, p. 30.)

The fleet of Sesostris consisted of four hundred ships; and when Semiramis invaded India she was opposed by four thousand vessels.

It is probable that in the earliest times the vessels were sheeted with metal. A Roman ship of the time of Trajan has been recovered from Lake Ricciolo after 1300 years. The outside was covered with sheets of lead fastened with small copper nails. Even the use of iron chains in place of ropes for the anchors was known at an early period. Julius Cæsar tells us that the galleys of the Veneti were thus equipped. (Goodrich's "Columbus," p. 31.)

Gunpowder.--It is not impossible that even the invention of gunpowder may date back to Atlantis. It was certainly known in Europe long before the time of the German monk, Berthold Schwarz, who is commonly credited with the invention of it. It was employed in 1257 at the siege of Niebla, in Spain. It was described in an Arab treatise of the thirteenth century. In A.D. 811 the Emperor Leo employed fire-arms. "Greek-fire" is supposed to have been gunpowder mixed with resin or petroleum, and thrown in the form of fuses and explosive shells. It was introduced from Egypt A.D. 668. In A.D. 690 the Arabs used fire-arms against Mecca, bringing the knowledge of them from India. *In A.D. 80 the Chinese obtained from India a knowledge of gunpowder.* There is reason to believe that the Carthaginian (Phœnician) general, Hannibal, used gunpowder in breaking a way for his army over the Alps. The Romans, who were ignorant of its use, said that Hannibal made his way by making fires against the rocks, and pouring vinegar and water over the ashes. It is evident that fire and vinegar would have no effect on masses of the Alps great enough to arrest the march of an army. Dr. William Maginn has suggested that the wood was probably burnt by Hannibal to obtain charcoal; and the word which has been translated "vinegar" probably signified some preparation of nitre and sulphur, and that Hannibal made gunpowder and blew up the rocks. The same author suggests that the story of Hannibal breaking loose from the mountains where he was surrounded on all sides by the Romans, and in danger of starvation, by fastening firebrands to the horns of two thousand oxen, and sending them rushing at night among the terrified Romans, simply refers to the use of rockets. As Maginn well asks, how could Hannibal be in danger of starvation when he had two thousand oxen to spare for such an experiment? And why should the veteran Roman troops have been so terrified and panic-stricken by a lot of cattle with firebrands on their horns? At the battle of Lake Trasymene, between Hannibal and Flaminius, we have another curious piece of information which goes far to confirm the belief that Hannibal was familiar with the use of gunpowder. In the midst of the battle there was, say the Roman historians, an "earthquake;" the earth reeled under the feet of the soldiers, a tremendous crash was heard, a fog or smoke covered the scene, the earth broke open, and the rocks fell upon the heads of the Romans. This reads very much as if the Carthaginians had decoyed the Romans into a pass where they had already planted a mine, and had exploded it at the proper moment to throw them into a panic. Earthquakes do not cast rocks up in the air to fall on men's heads!

And that this is not all surmise is shown by the fact that a city of India, in the time of Alexander the Great, defended itself by the use of gunpowder: it was said to be a favorite of the gods, because thunder and lightning came from its walls to resist the attacks of its assailants.

As the Hebrews were a branch of the Phœnician race, it is not surprising that we find some things in their history which look very much like legends of gunpowder.

When Korah, Dathan, and Abiram led a rebellion against Moses, Moses separated the faithful from the unfaithful, and thereupon "the ground clave asunder that was under them: and the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods. . . . And there came out a fire from the Lord, and consumed the two hundred and fifty men that offered incense. . . . But on the morrow all the congregation of the children of Israel murmured against Moses and against Aaron, saying, Ye have killed the people of the Lord." (Numb. xvi., 31-41.)

This looks very much as if Moses had blown up the rebels with gunpowder.

Roger Bacon, who himself rediscovered gunpowder, was of opinion that the event described in Judges vii., where Gideon captured the camp of the Midianites with the roar of trumpets, the crash caused by the breaking of innumerable pitchers, and the flash of a multitude of lanterns, had reference to the use of gunpowder; that the noise made by the breaking of the pitchers represented the detonation of an explosion, the flame of the lights the blaze, and the noise of the trumpets the thunder of the gunpowder. We can understand, in this wise, the results that followed; but we cannot otherwise understand how the breaking of pitchers, the flashing of lamps, and the clangor of trumpets would throw an army into panic, until "every man's sword was set against his fellow, and the host fled to Beth-shittah;" and this, too, without any attack upon the part of the Israelites, for "they stood every man in his place around the camp; and all the host ran and cried and fled."

If it was a miraculous interposition in behalf of the Jews, the Lord could have scared the Midianites out of their wits without the smashed pitchers and lanterns; and certain it is the pitchers, and lanterns would not have done the work with out a miraculous interposition.

Having traced the knowledge of gunpowder back to the most remote times, and to the different races which were descended from Atlantis, we are not surprised to find in the legends of Greek mythology events described which are only explicable by supposing that the Atlanteans possessed the secret of this powerful explosive.

A rebellion sprang tip in Atlantis (see Murray's "Manual of Mythology," p. 30) against Zeus; it is known in mythology as the "War of the Titans:"

"The struggle lasted many years, all the might which the Olympians could bring to bear being useless, until, on the advice of Gæa, Zeus set free the Kyklopes and the Hekatoncheires" (that is, brought the ships into play), "of whom the former fashioned thunder-bolts for him, while the latter advanced on his side with force equal to the shock of an earthquake. The earth trembled down to lowest Tartarus as Zeus now appeared with his terrible weapon and new allies. Old Chaos thought his hour had come, as from a continuous blaze of thunder-bolts the earth took fire, and the waters seethed in the sea. The rebels were partly slain or consumed, and partly hurled into deep chasms, with rocks and hills reeling after them."

Do not these words picture the explosion of a mine with a "force equal to the shock of an earthquake?"

We have already shown that the Kyklopes and Hekatoncheires were probably great war-ships, armed with some explosive material in the nature of gunpowder.

Zeus, the king of Atlantis, was known as "the thunderer," and was represented armed with thunder-bolts.

Some ancient nation must, in the most remote ages, have invented gunpowder; and is it unreasonable to attribute it to that "great original race" rather than to any one people of their posterity, who seem to have borrowed all the other arts from them; and who, during many thousands of years, did not add a single new invention to the list they received from Atlantis?

Iron.--have seen that the Greek mythological legends asserted that before the submergence of the great race over whom their gods reigned there had been not only an Age of Bronze but an Age of Iron. This metal was known to the Egyptians in the earliest ages; fragments of iron have been found in the oldest pyramids. The Iron Age in Northern Europe far antedated intercourse with the Greeks or Romans. In the mounds of the Mississippi Valley, as I have shown, the remains of iron implements have been found. In the "Mercurio Peruano" (tom. i., p. 201, 1791) it is stated that "anciently the Peruvian sovereigns worked magnificent iron mines at Ancoriames, on the west shore of Lake Titicaca." "It is remarkable," says Molina, "that iron, which has been thought unknown to the ancient Americans, had particular names in some of their tongues." In official Peruvian it was called *quillay*, and in Chilian *panilic*. The Mound Builders fashioned implements out of meteoric iron. (Foster's "Prehistoric Races," p. 333.)

As we find this metal known to man in the earliest ages on both sides of the Atlantic, the presumption is very strong that it was borrowed by the nations, east and west, from Atlantis.

Paper.--The same argument holds good as to paper. The oldest Egyptian monuments contain pictures of the papyrus roll; while in Mexico, as I have shown, a beautiful paper was manufactured and formed into books shaped like our own. In Peru a paper was made of plantain leaves, and books were common in the earlier ages. Humboldt mentions books of hieroglyphical writings among the Panoes, which were "bundles of their paper resembling our volumes in quarto."

Silk Manufacture.--The manufacture of a woven fabric of great beauty out of the delicate fibre of the egg-cocoon of a worm could only have originated among a people who had attained the highest degree of civilization; it implies the art of weaving by delicate instruments, a dense population, a patient, skilful, artistic people, a sense of the beautiful, and a wealthy and luxurious class to purchase such costly fabrics.

We trace it back to the most remote ages. In the introduction to the "History of Hindostan," or rather of the Mohammedan Dynasties, by Mohammed Cassim, it is stated that in the year 3870 B.C. an Indian king sent various silk stuffs as a present to the King of Persia. The art of making silk was known in China more than two thousand six hundred years before the Christian era, at the time when we find them first possessed of civilization. The Phœnicians dealt in silks in the most remote past; they imported them from India and sold them along the shores of the Mediterranean. It is probable that the Egyptians understood and practised the art of manufacturing silk. It was woven in the

island of Cos in the time of Aristotle. The "Babylonish garment" referred to in Joshua (chap. vii., 21), and for secreting which Achan lost his life, was probably a garment of silk; it was rated above silver and gold in value.

It is not a violent presumption to suppose that an art known to the Hindoos 3870 B.C., and to the Chinese and Phœnicians at the very beginning of their history--an art so curious, so extraordinary--may have dated back to Atlantean times.

Civil Government.--Mr. Baldwin shows ("Prehistoric Nations," p. 114) that the Cushites, the successors of the Atlanteans, whose very ancient empire extended from Spain to Syria, were the first to establish independent municipal republics, with the right of the people to govern themselves; and that this system was perpetuated in the great Phœnician communities; in "the fierce democracies" of ancient Greece; in the "village republics" of the African Berbers and the Hindoos; in the "free cities" of the Middle Ages in Europe; and in the independent governments of the Basques, which continued down to our own day. The Cushite state was an aggregation of municipalities, each possessing the right of self-government, but subject within prescribed limits to a general authority; in other words, it was precisely the form of government possessed to-day by the United States. It is a surprising thought that the perfection of modern government may be another perpetuation of Atlantean civilization.

Agriculture.--The Greek traditions of "the golden apples of the Hesperides" and "the golden fleece" point to Atlantis. The allusions to the golden apples indicate that tradition regarded the "Islands of the Blessed" in the Atlantic Ocean as a place of orchards. And when we turn to Egypt we find that in the remotest times many of our modern garden and field plants were there cultivated. When the Israelites murmured in the wilderness against Moses, they cried out (Numb., chap. xi., 4, 5), "Who shall give us flesh to eat? We remember the fish which we did eat in Egypt freely; the cucumbers, and the Melons, and the leeks, and the onions, and the garlic." The Egyptians also cultivated wheat, barley, oats, flax, hemp, etc. In fact, if we were to take away from civilized man the domestic animals, the cereals, and the field and garden vegetables possessed by the Egyptians at the very dawn of history, there would be very little left for the granaries or the tables of the world.

Astronomy.--The knowledge of the ancients as to astronomy was great and accurate. Callisthenes, who accompanied Alexander the Great to Babylon, sent to Aristotle a series of Chaldean astronomical observations which he found preserved there, recorded on tablets of baked clay, and extending back as far as 2234 B.C. Humboldt says, "The Chaldeans knew the mean motions of the moon with an exactness which induced the Greek astronomers to use their calculations for the foundation of a lunar theory." The Chaldeans knew the true nature of comets, and could foretell their reappearance. "A lens of considerable power was found in the ruins of Babylon; it was an inch and a half in diameter and nine-tenths of an inch thick." (Layard's "Nineveh and Babylon," pp. 16,17.) Nero used optical glasses when he watched the fights of the gladiators; they are supposed to have come from Egypt and the East. Plutarch speaks of optical instruments used by Archimedes "to manifest to the eye the largeness of the sun." "There are actual astronomical calculations in existence, with calendars formed upon them, which eminent astronomers of England and France admit to be genuine and true, and which carry back the antiquity of the science of astronomy, together with the constellations, to within a few years of the Deluge, even on the longer chronology of the Septuagint." ("The Miracle in Stone," p. 142.) Josephus attributes the invention of the constellations to the family of the antediluvian Seth, the son of Adam, while Origen affirms that it was asserted in the Book

of Enoch that in the time of that patriarch the constellations were already divided and named. The Greeks associated the origin of astronomy with Atlas and Hercules, Atlantean kings or heroes. The Egyptians regarded Taut (At?) or Thoth, or *At-hotes*, as the originator of both astronomy and the alphabet; doubtless he represented a civilized people, by whom their country was originally colonized. Bailly and others assert that astronomy "must have been established when the summer solstice was in the first degree of Virgo, and that the solar and lunar zodiacs were of similar antiquity, which would be about four thousand years before, the Christian era. They suppose the originators to have lived in about the *fortieth degree of north latitude*, and to have been a highly-civilized people." It will be remembered that the fortieth degree of north latitude passed through Atlantis. Plato knew ("Dialogues, Phædo," 108) that the earth "is a body in the centre of the heavens" held in equipoise. He speaks of it as a "round body," a "globe;" he even understood that it revolved on its axis, and that these revolutions produced day and night. He says--"Dialogues, Timæus"--"The earth circling around the pole (which is extended through the universe) be made to be the artificer of night and day." All this Greek learning was probably drawn from the Egyptians.

Only among the Atlanteans in Europe and America do we find traditions preserved as to the origin of all the principal inventions which have raised man from a savage to a civilized condition. We can give in part the very names of the inventors.

Starting with the Chippeway legends, and following with the Bible and Phœnician records, we make a table like the appended:

<i>The Invention or Discovery.</i>	<i>The Race.</i>	<i>The Inventors.</i>
Fire	Atlantean	Phos, Phur, and Phlox.
The bow and arrow	Chippeway	Manaboshu.
The use of flint	"	"
The use of copper	"	"
The manufacture of bricks	Atlantean	Autochthon and Technites.
Agriculture and hunting	"	Argos and Agrotos.
Village life, and the rearing of flocks	"	Aminos and Magos.
The use of salt	"	Misor and Sydyk.

The use of letters	"	Taautos, or Taut.
Navigation	"	The Cabiri, or Corybantes.
The art of music	Hebrew	Jubal.
Metallurgy, and the use of iron	"	Tubal-cain.
The syrinx	Greek	Pan.
The lyre	"	Hermes.

We cannot consider all these evidences of the vast antiquity of the great inventions upon which our civilization mainly rests, including the art of writing, which, as I have shown, dates back far beyond the beginning of history; we cannot remember that the origin of all the great food-plants, such as wheat, oats, barley, rye, and maize, is lost in the remote past; and that all the domesticated animals, the horse, the ass, the ox, the sheep, the goat, and the hog had been reduced to subjection to man in ages long previous to written history, without having the conclusion forced upon us irresistibly that beyond Egypt and Greece, beyond Chaldea and China, there existed a mighty civilization, of which these states were but the broken fragments.

CHAPTER X.

THE ARYAN COLONIES FROM ATLANTIS.

WE come now to another question: "Did the Aryan or Japhetic race come from Atlantis?"

If the Aryans are the Japhetic race, and if Japheth was one of the sons of the patriarch who escaped from the Deluge, then assuredly, if the tradition of Genesis be true, the Aryans came from the drowned land, to wit, Atlantis. According to Genesis, the descendants of the Japheth who escaped out of the Flood with Noah are the Ionians, the inhabitants of the Morea, the dwellers on the Cilician coast of Asia Minor, the Cyprians, the Dodoneans of Macedonia, the Iberians, and the Thracians. These are all now recognized as Aryans, except the Iberians.

"From non-Biblical sources," says Winchell, "we obtain further information respecting the early dispersion of the Japhethites or Indo-Europeans--called also Aryans. *All determinations confirm the Biblical account of their primitive residence in the same country with the Hamites and Semites.* Rawlinson informs us that even Aryan roots are mingled with Presemitic in some of the old inscriptions of Assyria. The precise region where these three families dwelt in a common home has not been pointed out." ("Preadamites," p. 43.)

I have shown in the chapter in relation to Peru that all the languages of the Hamites, Semites, and Japhethites are varieties of one aboriginal speech.

The centre of the Aryan migrations (according to popular opinion) within the Historical Period was Armenia. Here too is Mount Ararat, where it is said the ark rested--another identification with the Flood regions, as it represents the usual transfer of the Atlantis legend by an Atlantean people to a high mountain in their new home.

Now turn to a map: Suppose the ships of Atlantis to have reached the shores of Syria, at the eastern end of the Mediterranean, where dwelt a people who, as we have seen, used the Central American Maya alphabet; the Atlantis ships are then but two hundred miles distant from Armenia. But these ships need not stop at Syria, they can go by the Dardanelles and the Black Sea, by uninterrupted water communication, to the shores of Armenia itself. If we admit, then, that it was from Armenia the Aryans stocked Europe and India, there is no reason why the original population of Armenia should not have been themselves colonists from Atlantis.

But we have seen that in the earliest ages, before the first Armenian migration of the historical Aryans, a people went from Iberian Spain and settled in Ireland, and the language of this people, it is now admitted, is Aryan. And these Iberians were originally, according to tradition, from the West.

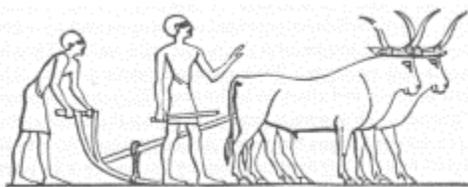
The Mediterranean Aryans are known to have been in Southeastern Europe, along the shores of the Mediterranean, 2000 B.C. They at that early date possessed the plough; also wheat, rye, barley, gold, silver, and bronze. Aryan faces are found depicted upon the monuments of Egypt, painted four thousand years before the time of Christ. "The conflicts between the Kelts (an Aryan race) and the Iberians were far anterior in date to the settlements of the Phœnicians, Greeks, Carthaginians, and Noachites on the coasts of the Mediterranean Sea." ("American Cyclopædia," art. *Basques*.) There is reason to believe that these Kelts were originally part of the population and Empire of Atlantis. We are told (Rees's "British Encyclopædia," art. *Titans*) that "Mercury, one of the Atlantean gods, was placed as ruler over the Celtæ, and became their great divinity." F. Pezron, in his "Antiquity of the Celtæ," makes out that the Celtæ were the same as the Titans, the giant race who rebelled in Atlantis, and "that their princes were the same with the giants of Scripture." He adds that the word Titan "is perfect Celtic, and comes from *tit*, the earth, and *ten* or *den*, man, and hence the Greeks very properly also called them *terriginæ*, or earth-born." And it will be remembered that Plato uses the same phrase when he speaks of the race into which Poseidon intermarried as "the earth-born primeval men of that country."

The Greeks, who are Aryans, traced their descent from the people who were destroyed by the Flood, as did other races clearly Aryan.

"The nations who are comprehended under the common appellation of Indo-European," says Max Müller--"the Hindoos, the Persians, the Celts, Germans, Romans, Greeks, and Slavs--do not only share the same words and the same grammar, slightly modified in each country, but they seem to have likewise preserved a mass of popular traditions which had grown up before they left their common home."

"Bonfey, L. Geiger, and other students of the ancient Indo-European languages, have recently advanced the opinion that the original home of the Indo-European races must be sought in Europe, because their stock of words is rich in the names of plants and animals, and contains names of seasons that are not found in tropical countries or anywhere in Asia." ("American Cyclopædia," art. *Ethnology*.)

By the study of comparative philology, or the seeking out of the words common to the various branches of the Aryan race before they separated, we are able to reconstruct an outline of the civilization of that ancient people. Max Müller has given this subject great study, and availing ourselves of his researches we can determine the following facts as to the progenitors of the Aryan stock: They were a civilized race; they possessed the institution of marriage; they recognized the relationship of father, mother, son, daughter, grandson, brother, sister, mother-in-law, father-in-law, son-in-law, daughter-in-law, brother-in-law, and sister-in-law, and had separate words for each of these relationships, which we are only able to express by adding the words "in-law." They recognized also the condition of widows, or "the husbandless." They lived in an organized society, governed by a king. They possessed houses with doors and solid walls. They had wagons and carriages. They possessed family names. They dwelt in towns and cities, on highways. They were not hunters or nomads. They were a peaceful people; the warlike words in the different Aryan languages cannot be traced back to this original race. They lived in a country having few wild beasts; the only wild animals whose names can be assigned to this parent stock being the bear, the wolf, and the serpent. The name of the elephant, "the beast with a hand," occurs only twice in the "Rig-Veda;" a singular omission if the Aryans were from time immemorial an Asiatic race; and "when it does occur, it is in such a way as to show that he was still an object of wonder and terror to them." (Whitney's "Oriental and Linguistic Studies," p. 26.) They possessed nearly all the domestic animals we now have--the ox and the cow, the horse, the dog, the sheep, the goat, the hog, the donkey, and the goose. They divided the year into twelve months. They were farmers; they used the plough; their name as a race (Aryan) was derived from it; they were, par excellence, ploughmen; they raised various kinds of grain, including flax, barley, hemp, and wheat; they had mills and millers, and ground their corn. The presence of millers shows that they had proceeded beyond the primitive condition where each family ground its corn in its own mill. They used fire, and cooked and baked their food; they wove cloth and wore clothing; they spun wool; they possessed the different metals, even iron: they had gold. The word for "water" also meant "salt made from water," from which it might be inferred that the water with which they were familiar was saltwater. It is evident they manufactured salt by evaporating salt water. They possessed boats and ships. They had progressed so far as to perfect "a decimal system of enumeration, in itself," says Max Müller, "one of the most marvellous achievements of the human mind, based on an abstract conception of quantity, regulated by a philosophical classification, and yet conceived, nurtured, and finished before the soil of Europe was trodden by Greek, Roman, Slav, or Teuton."



ANCIENT EGYPTIAN PLOUGH

And herein we find another evidence of relationship between the Aryans and the people of Atlantis. Although Plato does not tell us that the Atlanteans possessed the decimal system of numeration, nevertheless there are many things in his narrative which point to that conclusion "There were ten kings ruling over ten provinces; the whole country was divided into military districts or squares ten stadia each way; the total force of chariots was ten thousand; the great ditch or canal was one hundred feet deep and ten thousand stadia long; there were one hundred Nereids," etc. In the Peruvian colony the decimal system clearly obtained: "The army had heads of ten, fifty, a hundred, five hundred, a

thousand, ten thousand. . . . The community at large was registered in groups, under the control of officers over tens, fifties, hundreds, and so on." (Herbert Spencer, "Development of Political Institutions," chap. x.) The same division into tens and hundreds obtained among the Anglo-Saxons.

Where, we ask, could this ancient nation, which existed before Greek was Greek, Celt was Celt, Hindoo was Hindoo, or Goth was Goth, have been located! The common opinion says, in Armenia or Bactria, in Asia. But where in Asia could they have found a country so peaceful as to know no terms for war or bloodshed;--a country so civilized as to possess no wild beasts save the bear, wolf, and serpent? No people could have been developed in Asia without bearing in its language traces of century-long battles for life with the rude and barbarous races around them; no nation could have fought for ages for existence against "man-eating" tigers, lions, elephants, and hyenas, without bearing the memory of these things in their tongue. A tiger, identical with that of Bengal, still exists around Lake Aral, in Asia; from time to time it is seen in Siberia. "The last tiger killed in 1828 was on the Lena, in latitude fifty-two degrees thirty minutes, in a climate colder than that of St. Petersburg and Stockholm."

The fathers of the Aryan race must have dwelt for many thousand years so completely protected from barbarians and wild beasts that they at last lost all memory of them, and all words descriptive of them; and where could this have been possible save in some great, long-civilized land, surrounded by the sea, and isolated from the attack of the savage tribes that occupied the rest of the world? And if such a great civilized nation had dwelt for centuries in Asia, Europe, or Africa, why have not their monuments long ago been discovered and identified? Where is the race who are their natural successors, and who must have continued to live after them in that sheltered and happy land, where they knew no human and scarcely any animal enemies? Why would any people have altogether left such a home? Why, when their civilization had spread to the ends of the earth, did it cease to exist in the peaceful region where it originated?

Savage nations cannot usually count beyond five. This people had names for the numerals up to one hundred, and the power, doubtless, of combining these to still higher powers, as three hundred, five hundred, ten hundred, etc. Says a high authority, "If any more proof were wanted as to the reality of that period which must have preceded the dispersion of the Aryan race, we might appeal to the Aryan numerals as irrefragable evidence of that long-continued intellectual life which characterizes that period." Such a degree of progress implies necessarily an alphabet, writing, commerce, and trade, even as the existence of words for boats and ships has already implied navigation.

In what have we added to the civilization of this ancient people? Their domestic animals were the same as our own, except one fowl adopted from America. In the past ten thousand years we have added one bird to their list of domesticated animals! They raised wheat and wool, and spun and wove as we do, except that we have added some mechanical contrivances to produce the same results. Their metals are ours. Even iron, the triumph, as we had supposed, of more modern times, they had already discovered. And it must not be forgotten that Greek mythology tells us that the god-like race who dwelt on Olympus, that great island "in the midst of the Atlantic," in the remote west, wrought in iron; and we find the remains of an iron sword and meteoric iron weapons in the mounds of the Mississippi Valley, while the name of the metal is found in the ancient languages of Peru and Chili, and the Incas worked in iron on the shores of Lake Titicaca.

A still further evidence of the civilization of this ancient race is found in the fact that, before the dispersion from their original home, the Aryans had reached such a degree of development that they possessed a regularly organized religion: they worshipped God, they believed in an evil spirit, they believed in a heaven for the just. All this presupposes temples, priests, sacrifices, and an orderly state of society.

We have seen that Greek mythology is really a history of the kings and queens of Atlantis.

When we turn to that other branch of the great Aryan family, the Hindoos, we find that their gods are also the kings of Atlantis. The Hindoo god Varuna is conceded to be the Greek god Uranos, who was the founder of the royal family of Atlantis.

In the Veda we find a hymn to "King Varuna," in which occurs this passage:

"This earth, too, belongs to Varuna, the king, and this wide sky, with its ends far apart. *The two seas are Varuna's loins*; he is contained also in this drop of water."

Again in the Veda we find another hymn to King Varuna:

"He who knows the place of the birds that fly through the sky; who on the waters knows the ships. He, the upholder of order, who knows the twelve months with the offspring of each, and knows the month that is engendered afterward."

This verse would seem to furnish additional proof that the Vedas were written by a maritime people; and in the allusion to the twelve months we are reminded of the Peruvians, who also divided the year into twelve parts of thirty days each, and afterward added six days to complete the year. The Egyptians and Mexicans also had intercalary days for the same purpose.

But, above all, it must be remembered that the Greeks, an Aryan race, in their mythological traditions, show the closest relationship to Atlantis. *At-tika* and *At-hens* are reminiscences of *Ad*, and we are told that Poseidon, god and founder of Atlantis, founded Athens. We find in the "Eleusinian mysteries" an Atlantean institution; their influence during the whole period of Greek history down to the coming of Christianity was extraordinary; and even then this masonry of Pre-Christian days, in which kings and emperors begged to be initiated, was, it is claimed, continued to our own times in our own Freemasons, who trace their descent back to "a Dionysiac fraternity which originated in Attika." And just as we have seen the Saturnalian festivities of Italy descending from Atlantean harvest-feasts, so these Eleusinian mysteries can be traced back to Plato's island. Poseidon was at the base of them; the first hierophant, Eumolpus, was "a son of Poseidon," and all the ceremonies were associated with seed-time and harvest, and with Demeter or Ceres, an Atlantean goddess, daughter of Chronos, who first taught the Greeks to use the plough and to plant barley. And, as the "Carnival" is a survival of the "Saturnalia," so Masonry is a survival of the Eleusinian mysteries. The roots of the institutions of to-day reach back to the Miocene Age.

We have seen that Zeus, the king of Atlantis, whose tomb was shown at Crete, was transformed into the Greek god Zeus; and in like manner we find him reappearing among the Hindoos as Dyaus. He is called "Dyaus-pitar," or God the Father, as among the Greeks we have Zeus-pater," which became among the Romans "Jupiter."

The strongest connection, however, with the Atlantean system is shown in the case of the Hindoo god Deva-Nahusha.

We have seen in the chapter on Greek mythology that Dionysos was a son of Zeus and grandson of Poseidon, being thus identified with Atlantis. "When he arrived at manhood," said the Greeks, "he set out on a journey through all known countries, even into the remotest parts of India, instructing the people, as he proceeded, how to tend the vine, and how to practise many other arts of peace, besides teaching them the value of just and honorable dealings. He was praised everywhere as the greatest benefactor of mankind." (Murray's "Mythology," p. 119.)

In other words, he represented the great Atlantean civilization, reaching into "the remotest parts of India," and "to all parts of the known world," from America to Asia. In consequence of the connection of this king with the vine, he was converted in later times into the dissolute god Bacchus. But everywhere the traditions concerning him refer us back to Atlantis. "All the legends of Egypt, India, Asia Minor, and the older Greeks describe him as a king very great during his life, and deified after death. . . . Amon, king of Arabia or Ethiopia, married Rhea, sister of Chronos, who reigned over Italy, Sicily, and *certain countries of Northern Africa*." Dionysos, according to the Egyptians, was the son of Amon by the beautiful Amalthea. Chronos and Amon had a prolonged war; Dionysos defeated Chronos and captured his capital, dethroned him, and put his son Zeus in his place; Zeus reigned nobly, and won a great fame. Dionysos succeeded his father Amon, and "became the greatest of sovereigns. He extended his sway in all the neighboring countries, and completed the conquest of India. . . . He gave much attention to the Cushite colonies in Egypt, greatly increasing their strength, intelligence, and prosperity." (Baldwin's "Prehistoric Nations," p. 283.)

When we turn to the Hindoo we still find this Atlantean king.

In the Sanscrit books we find reference to a god called Deva-Nahusha, who has been identified by scholars with Dionysos. He is connected "with the oldest history and mythology in the world." He is said to have been a contemporary with Indra, king of Meru, who was also deified, and who appears in the Veda as a principal form of representation of the Supreme Being.

"The warmest colors of imagination are used in portraying the greatness of Deva-Nahusha. For a time he had sovereign control of affairs in Meru; he conquered the seven dwipas, and led his armies *through all the known countries of the world*; by means of matchless wisdom and miraculous heroism *he made his empire universal*." (*Ibid.*, p. 287.)

Here we see that the great god Indra, chief god of the Hindoos, was formerly king of Meru, and that Deva-Nahusha (De(va)nushas--De-onyshas) had also been king of Meru; and we must remember that Theopompus tell us that the island of Atlantis was inhabited by the "Meropes;" and Lenormant has reached the conclusion that the first people of the ancient world were "the men of Mero."

We can well believe, when we see traces of the same civilization extending from Peru and Lake Superior to Armenia and the frontiers of China, that this Atlantean kingdom was indeed "universal," and extended through all the "known countries of the world."

"We can see in the legends that Pururavas, Nahusha, and others had no connection with Sanscrit history. They are referred to ages very long anterior to the Sanscrit immigration, and must have been great personages celebrated in the traditions of the natives or Dasyus. . . . Pururavas was a king of great renown, *who ruled over thirteen islands of the ocean*, altogether surrounded by inhuman (or superhuman) personages; he engaged in a contest with Brahmans, and perished. Nahusha, mentioned by Maull, and in many legends, as

famous for hostility to the Brahmans, lived at the time when Indra ruled on earth. He was a very great king, who ruled with justice a mighty empire, and *attained the sovereignty of three worlds.*" (Europe, Africa, and America?) "Being intoxicated with pride, he was arrogant to Brahmans, compelled them to bear his palanquin, and even dared to touch one of them with his foot" (kicked him?), "whereupon he was transformed into a serpent." (Baldwin's "Prehistoric Nations," p. 291.)

The Egyptians placed Dionysos (Osiris) at the close of the period of their history which was assigned to the gods, that is, toward the close of the great empire of Atlantis.

When we remember that the hymns of the "Rig-Veda" are admitted to date back to a vast antiquity, and are written in a language that had ceased to be a living tongue thousands of years ago, we can almost fancy those hymns preserve some part of the songs of praise uttered of old upon the island of Atlantis. Many of them seem to belong to sun-worship, and might have been sung with propriety upon the high places of Peru:

"In the beginning there arose *the golden child*. He was the one born Lord of all that is. He established the earth and the sky. Who is the god to whom we shall offer sacrifice?

"He who gives life; He who gives strength; whose command all the bright gods" (the stars?) "revere; whose light is immortality; whose shadow is death. . . . He who through his power is the one God of the breathing and awakening world. He who governs all, man and beast. He whose greatness these snowy mountains, whose greatness the sea proclaims, with the distant river. *He through whom the sky is bright and the earth firm.* . . . He who measured out the light in the air... Wherever the mighty water-clouds went, where they placed the seed and lit the fire, thence arose He who is the sole life of the bright gods. . . . He to whom heaven and earth, standing firm by His will, look up, trembling inwardly. . . . *May he not destroy us*; He, the creator of the earth; He, the righteous, who created heaven. He also created *the bright and mighty waters.*"

This is plainly a hymn to the sun, or to a god whose most glorious representative was the sun. It is the hymn of a people near the sea; it was not written by a people living in the heart of Asia. It was the hymn of a people living in a volcanic country, who call upon their god to keep the earth "firm" and not to destroy them. It was sung at daybreak, as the sun rolled up the sky over an "awakening world."

The fire (Agni) upon the altar was regarded as a messenger rising from the earth to the sun:

"Youngest of the gods, their messenger, their invoker. . . . For thou, O sage, goest wisely between these two creations (heaven and earth, God and man) like a friendly messenger between two hamlets."

The dawn of the day (Ushas), part of the sun-worship, became also a god:

"She shines upon us like a young wife, rousing every living being to go to his work. When the fire had to be kindled by man, she made the light by striking down the darkness."

As the Egyptians and the Greeks looked to a happy abode (an under-world) in the west, beyond the waters, so the Aryan's paradise was the other side of some body of water. In the Veda (vii. 56, 24) we find a prayer to the Maruts, the storm-gods: "O, Maruts, may there be to us a strong son, who is a living ruler of men; through whom we may *cross the waters on our way to the happy abode.*" This happy abode is described as "where King

Vaivasvata reigns; where the secret place of heaven is; where the mighty waters are . . . where there is food and rejoicing . . . where there is happiness and delight; where joy and pleasure reside." (Rig-Veda ix. 113, 7.) This is the paradise beyond the seas; the Elysion; the Elysian Fields of the Greek and the Egyptian, located upon an island in the Atlantic which was destroyed by water. One great chain of tradition binds together these widely separated races.

"The religion of the Veda knows no idols," says Max Müller; "the worship of idols in India is a secondary formation, a degradation of the more primitive worship of ideal gods."

It was pure sun-worship, such as prevailed in Peru on the arrival of the Spaniards. It accords with Plato's description of the religion of Atlantis.

"The Dolphin's Ridge," at the bottom of the Atlantic, or the high land revealed by the soundings taken by the ship *Challenger*, is, as will be seen, of a three-pronged form--one prong pointing toward the west coast of Ireland, another connecting with the north-east coast of South America, and a third near or on the west coast of Africa. It does not follow that the island of Atlantis, at any time while inhabited by civilized people, actually reached these coasts; there is a strong probability that races of men may have found their way there from the three continents of Europe, America, and Africa; or the great continent which once filled the whole bed of the present Atlantic Ocean, and from whose débris geology tells us the Old and New Worlds were constructed, may have been the scene of the development, during immense periods of time, of diverse races of men, occupying different zones of climate.

There are many indications that there were three races of men dwelling on Atlantis. Noah, according to Genesis, had three sons--Shem, Ham, and Japheth--who represented three different races of men of different colors. The Greek legends tell us of the rebellions inaugurated at different times in Olympus. One of these was a rebellion of the Giants, "a race of beings sprung from the blood of Uranos," the great original progenitor of the stock. "Their king or leader was Porphyryon, their most powerful champion Alkyoneus." Their mother was the earth: this probably meant that they represented the common people of a darker line. They made a desperate struggle for supremacy, but were conquered by Zeus. There were also two rebellions of the Titans. The Titans seem to have had a government of their own, and the names of twelve of their kings are given in the Greek mythology (see Murray, p. 27). They also were of "the blood of Uranos," the Adam of the people. We read, in fact, that Uranos married Gæa (the earth), and had three families: 1, the Titans; 2, the Hekatoncheires; and 3, the Kyklopes. We should conclude that the last two were maritime peoples, and I have shown that their mythical characteristics were probably derived from the appearance of their ships. Here we have, I think, a reference to the three races: 1, the red or sunburnt men, like the Egyptians, the Phœnicians, the Basques, and the Berber and Cushite stocks; 2, the sons of Shem, possibly the yellow or Turanian race; and 3, the whiter men, the Aryans, the Greeks, Kelts, Goths, Slavs, etc. If this view is correct, then we may suppose that colonies of the pale-faced stock may have been sent out from Atlantis to the northern coasts of Europe at different and perhaps widely separated periods of time, from some of which the Aryan families of Europe proceeded; hence the legend, which is found among them, that they were once forced to dwell in a country where the summers were only two months long.

From the earliest times two grand divisions are recognized in the Aryan family: "to the east those who specially called themselves *Arians*, whose descendants inhabited Persia,

India, etc.; to the west, the *Yavana*, or the Young Ones, who first emigrated westward, and from whom have descended the various nations that have populated Europe. This is the name (Javan) found in the tenth chapter of Genesis." (Lenormant and Chevallier, "Ancient History of the East," vol. ii., p. 2.) But surely those who "first emigrated westward," the earliest to leave the parent stock, could not be the "Young Ones;" they would be rather the elder brothers. But if we can suppose the Bactrian population to have left Atlantis at an early date, and the Greeks, Latins, and Celts to have left it at a later period, then they would indeed be the "Young Ones" of the family, following on the heels of the earlier migrations, and herein we would find the explanation of the resemblance between the Latin and Celtic tongues. Lenormant says the name of Erin (Ireland) is derived from Aryan; and yet we have seen this island populated and named Erin by races distinctly connected with Spain, Iberia, Africa, and Atlantis.

There is another reason for supposing that the Aryan nations came from Atlantis.

We find all Europe, except a small corner of Spain and a strip along the Arctic Circle, occupied by nations recognized as Aryan; but when we turn to Asia, there is but a corner of it, and that corner in the part *nearest Europe*, occupied by the Aryans. All the rest of that great continent has been filled from immemorial ages by non-Aryan races. There are seven branches of the Aryan family: 1. Germanic or Teutonic; 2. Slavo-Lithuanic; 3. Celtic; 4. Italic; 5. Greek; 6. Iranian or Persian; 7. Sanscritic or Indian; and of these seven branches five dwell on the soil of Europe, and the other two are intrusive races in Asia *from the direction of Europe*. The Aryans in Europe have dwelt there apparently since the close of the Stone Age, if not before it, while the movements of the Aryans in Asia are within the Historical Period, and they appear as intrusive stocks, forming a high caste amid a vast population of a different race. The Vedas are supposed to date back to 2000 B.C., while there is every reason to believe that the Celt inhabited Western Europe 5000 B.C. If the Aryan race had originated in the heart of Asia, why would not its ramifications have extended into Siberia, China, and Japan, and all over Asia? And if the Aryans moved at a comparatively recent date into Europe from Bactria, where are the populations that then inhabited Europe--the men of the ages of stone and bronze? We should expect to find the western coasts of Europe filled with them, just as the eastern coasts of Asia and India are filled with Turanian populations. On the contrary, we know that the Aryans descended upon India from the Punjab, which lies to the north-west of that region; and that their traditions represent that they came there from the west, to wit, from the direction of Europe and Atlantis.

CHAPTER XI.

ATLANTIS RECONSTRUCTED.

THE farther we go back in time toward the era of Atlantis, the more the evidences multiply that we are approaching the presence of a great, wise, civilized race. For instance, we find the Egyptians, Ethiopians, and Israelites, from the earliest ages, refusing to eat the flesh of swine. The Western nations departed from this rule, and in these modern days we are beginning to realize the dangers of this article of food, on account of the trichina contained in it; and when we turn to the Talmud, we are told that it was forbidden to the Jews, "because of a small insect which infests it."

The Egyptians, the Ethiopians, the Phœnicians, the Hebrews, and others of the ancient races, practised circumcision. It was probably resorted to in Atlantean days, and imposed as a religious duty, to arrest one of the most dreadful scourges of the human race—a scourge which continued to decimate the people of America, arrested their growth, and paralyzed their civilization. Circumcision stamped out the disease in Atlantis; we read of one Atlantean king, the Greek god Ouranos, who, in a time of plague, compelled his whole army and the armies of his allies to undergo the rite. The colonies that went out to Europe carried the practice but not the disease out of which it originated with them; and it was not until Columbus reopened communication with the infected people of the West India Islands that the scourge crossed the Atlantic and "turned Europe," as one has expressed it, "into a charnal-house."

Life-insurance statistics show, nowadays, that the average life and health of the Hebrew is much greater than that of other men; and he owes this to the retention of practices and beliefs imposed ten thousand years ago by the great, wise race of Atlantis.

Let us now, with all the facts before us, gleaned from various sources, reconstruct, as near as may be, the condition of the antediluvians.

They dwelt upon a great island, near which were other smaller islands, probably east and west of them, forming stepping-stones, as it were, toward Europe and Africa in one direction, and the West India Islands and America in the other. There were volcanic mountains upon the main island, rising to a height of fifteen hundred feet, with their tops covered with perpetual snow. Below these were elevated table-lands, upon which were the royal establishments. Below these, again, was "the great plain of Atlantis." There were four rivers flowing north, south, east, and west from a central point. The climate was like that of the Azores, mild and pleasant; the soil volcanic and fertile, and suitable at its different elevations for the growth of the productions of the tropical and temperate zones.

The people represented at least two different races: a dark brown reddish race, akin to the Central Americans, the Berbers and the Egyptians; and a white race, like the Greeks, Goths, Celts, and Scandinavians. Various battles and struggles followed between the different peoples for supremacy. The darker race seems to have been, physically, a smaller race, with small hands; the lighter-colored race was much larger--hence the legends of the Titans and Giants. The Guanches of the Canary Islands were men of very great stature. As the works of the Bronze Age represent a small-handed race, and as the races who possessed the ships and gunpowder joined in the war against the Giants, we might conclude that the dark races were the more civilized, that they were the metal-workers and navigators.

The fact that the same opinions and customs exist on both sides of the ocean implies identity of origin; it might be argued that the fact that the explanation of many customs existing on both hemispheres is to be found only in America, implies that the primeval stock existed in America, the emigrating portion of the population carrying away the custom, but forgetting the reason for it. The fact that domestic cattle and the great cereals, wheat, oats, barley, and rye, are found in Europe and not in America, would imply that after population moved to Atlantis from America civilization was developed in Atlantis, and that in the later ages communication was closer and more constant between Atlantis and Europe than between Atlantis and America. In the case of the bulky domestic animals, it would be more difficult to transport them, in the open vessels of that day, from Atlantis across the wider expanse of sea to America, than it would be to carry them by way of the now submerged islands in front of the Mediterranean Sea to the coast of Spain. It may be, too, that the climate of Spain and Italy was better adapted to the growth of wheat, barley, oats and rye, than maize; while the drier atmosphere of America was better suited to the latter plant. Even now comparatively little wheat or barley is raised in Central America, Mexico, or Peru, and none on the low coasts of those countries; while a smaller quantity of maize, proportionately, is grown in Italy, Spain, and the rest of Western Europe, the rainy climate being unsuited to it. We have seen (p. 60, ante) that there is reason to believe that maize was known in a remote period in the drier regions of the Egyptians and Chinese.

As science has been able to reconstruct the history of the migrations of the Aryan race, by the words that exist or fail to appear in the kindred branches of that tongue, so the time will come when a careful comparison of words, customs, opinions, arts existing on the opposite sides of the Atlantic will furnish an approximate sketch of Atlantean history.

The people had attained a high position as agriculturists. The presence of the plough in Egypt and Peru implies that they possessed that implement. And as the horns and ox-head of Baal show the esteem in which cattle were held among them, we may suppose that they had passed the stage in which the plough was drawn by men, as in Peru and Egypt in ancient times, and in Sweden during the Historical Period, and that it was drawn by oxen or horses. They first domesticated the horse, hence the association of Poseidon or Neptune, a sea-god, with horses; hence the race-courses for horses described by Plato. They possessed sheep, and manufactured woollen goods; they also had goats, dogs, and swine. They raised cotton and made cotton goods; they probably cultivated maize, wheat, oats, barley, rye, tobacco, hemp, and flax, and possibly potatoes; they built aqueducts and practised irrigation; they were architects, sculptors, and engravers; they possessed an alphabet; they worked in tin, copper, bronze, silver, gold, and iron.

During the vast period of their duration, as peace and agriculture caused their population to increase to overflowing, they spread out in colonies east and west to the ends of the earth. This was not the work of a few years, but of many centuries; and the relations between these colonies may have been something like the relation between the different colonies that in a later age were established by the Phœnicians, the Greeks, and the Romans; there was an intermingling with the more ancient races, the *autochthones* of the different lands where they settled; and the same crossing of stocks, which we know to have been continued all through the Historical Period, must have been going on for thousands of years, whereby new races and new dialects were formed; and the result of all this has been that the smaller races of antiquity have grown larger, while all the complexions shade into each other, so that we can pass from the whitest to the darkest by insensible degrees.

In some respects the Atlanteans exhibited conditions similar to those of the British Islands: there were the same, and even greater, race differences in the population; the same plantation of colonies in Europe, Asia, and America; the same carrying of civilization to the ends of the earth. We have seen colonies from Great Britain going out in the third and fifth centuries to settle on the shores of France, in Brittany, representing one of the nationalities and languages of the mother-country--a race Atlantean in origin. In the same way we may suppose Hamitic emigrations to have gone out from Atlantis to Syria, Egypt, and the Barbary States. If we could imagine Highland Scotch, Welsh, Cornish, and Irish populations emigrating en masse from England in later times, and carrying to their new lands the civilization of England, with peculiar languages not English, we would have a state of things probably more like the migrations which took place from Atlantis. England, with a civilization Atlantean in origin, peopled by races from the same source, is repeating in these modern times the empire of Zeus and Chronos; and, just as we have seen Troy, Egypt, and Greece warring against the parent race, so in later days we have seen Brittany and the United States separating themselves from England, the race characteristics remaining after the governmental connection had ceased.

In religion the Atlanteans had reached all the great thoughts which underlie our modern creeds. They had attained to the conception of one universal, omnipotent, great First Cause. We find the worship of this One God in Peru and in early Egypt. They looked upon the sun as the mighty emblem, type, and instrumentality of this One God. Such a conception could only have come with civilization. It is not until these later days that science has realized the utter dependence of all earthly life upon the sun's rays:

"All applications of animal power may be regarded as derived directly or indirectly from the static chemical power of the vegetable substance by which the various organisms and their capabilities are sustained; and this power, in turn, from the kinetic action of the sun's rays.

"Winds and ocean currents, hailstorms and rain, sliding glaciers, flowing rivers, and falling cascades are the direct offspring of solar heat. All our machinery, therefore, whether driven by the windmill or the water-wheel, by horse-power or by steam--all the results of electrical and electro-magnetic changes--our telegraphs, our clocks, and our watches, all are wound up primarily by the sun.

"The sun is the great source of energy in almost all terrestrial phenomena. From the meteorological to the geographical, from the geological to the biological, in the expenditure and conversion of molecular movements, derived from the sun's rays, must be sought the motive power of all this infinitely varied phantasmagoria."

But the people of Atlantis had gone farther; they believed that the soul of man was immortal, and that he would live again in his material body; in other words, they believed in "the resurrection of the body and the life everlasting." They accordingly embalmed their dead.

The Duke of Argyll ("The Unity of Nature") says:

"We have found in the most ancient records of the Aryan language proof that the indications of religious thought are higher, simpler, and purer as we go back in time, until at last, in the very oldest compositions of human speech which have come down to us, we find the Divine Being spoken of in the sublime language which forms the opening of the Lord's Prayer. The date in absolute chronology of the oldest Vedic literature does not seem to be known. Professor Max Müller, however, considers that it may possibly take us back 5000 years. . . . All we can see with certainty is that the earliest inventions of mankind are the most wonderful that the race has ever made. . . . The first use of fire, and the discovery of the methods by which it can be kindled; the domestication of wild animals; and, above all, the processes by which the various cereals were first developed out of some wild grasses--these are all discoveries with which, in ingenuity and in importance, no subsequent discoveries may compare. They are all unknown to history--all lost in the light of an effulgent dawn."

The Atlanteans possessed an established order of priests; their religious worship was pure and simple. They lived under a kingly government; they had their courts, their judges, their records, their monuments covered with inscriptions, their mines, their founderies, their workshops, their looms, their grist-mills, their boats and sailing-vessels, their highways, aqueducts, wharves, docks, and canals. They had processions, banners, and triumphal arches for their kings and heroes; they built pyramids, temples, round-towers, and obelisks; they practised religious ablutions; they knew the use of the magnet and of gunpowder. In short, they were in the enjoyment of a civilization nearly as high as our own, lacking only the printing-press, and those inventions in which steam, electricity, and magnetism are used. We are told that Deva-Nahusha visited his colonies in Farther India. An empire which reached from the Andes to Hindostan, if not to China, must have been magnificent indeed. In 'its markets must have met the maize of the Mississippi Valley, the copper of Lake Superior, the gold and silver of Peru and Mexico, the spices of India, the tin of Wales and Cornwall, the bronze of Iberia, the amber of the Baltic, the wheat and barley of Greece, Italy, and Switzerland.

It is not surprising that when this mighty nation sank beneath the waves, in the midst of terrible convulsions, with all its millions of people, the event left an everlasting impression upon the imagination of mankind. Let us suppose that Great Britain should to-morrow meet with a similar fate. What a wild consternation would fall upon her colonies and upon the whole human family! The world might relapse into barbarism, deep and almost universal. William the Conqueror, Richard Cœur de Lion, Alfred the Great, Cromwell, and Victoria might survive only as the gods or demons of later races; but the memory of the cataclysm in which the centre of a universal empire instantaneously went down to death would never be forgotten; it would survive in fragments, more or less complete, in every land on earth; it would outlive the memory of a thousand lesser convulsions of nature; it would survive dynasties, nations, creeds, and languages; it would never be forgotten while man continued to inhabit the face of the globe.

Science has but commenced its work of reconstructing the past and rehabilitating the ancient peoples, and surely there is no study which appeals more strongly to the imagination than that of this drowned nation, the true antediluvians. They were the founders of nearly all our arts and sciences; they were the parents of our fundamental beliefs; they were the first civilizers, the first navigators, the first merchants, the first colonizers of the earth; their civilization was old when Egypt was young, and they had passed away thousands of years before Babylon, Rome, or London were dreamed of. This lost people were our ancestors, their blood flows in our veins; the words we use every day were heard, in their primitive form, in their cities, courts, and temples. Every line of race and thought, of blood and belief, leads back to them.

Nor is it impossible that the nations of the earth may yet employ their idle navies in bringing to the light of day some of the relics of this buried people. Portions of the island lie but a few hundred fathoms beneath the sea; and if expeditions have been sent out from time to time in the past, to resurrect from the depths of the ocean sunken treasure-ships with a few thousand doubloons bidden in their cabins, why should not an attempt be made to reach the buried wonders of Atlantis? A single engraved tablet dredged up from Plato's island would be worth more to science, would more strike the imagination of mankind, than all the gold of Peru, all the monuments of Egypt, and all the terra-cotta fragments gathered from the great libraries of Chaldea.

May not the so-called "Phœnician coins" found on Corvo, one of the Azores, be of Atlantean origin? Is it probable that that great race, pre-eminent as a founder of colonies, could have visited those islands within the Historical Period, and have left them unpeopled, as they were when discovered by the Portuguese?

We are but beginning to understand the past: one hundred years ago the world knew nothing of Pompeii or Herculaneum; nothing of the lingual tie that binds together the Indo-European nations; nothing of the significance of the vast volume of inscriptions upon the tombs and temples of Egypt; nothing of the meaning of the arrow-headed inscriptions of Babylon; nothing of the marvellous civilizations revealed in the remains of Yucatan, Mexico, and Peru. We are on the threshold. Scientific investigation is advancing with giant strides. Who shall say that one hundred years from now the great museums of the world may not be adorned with gems, statues, arms, and implements from Atlantis, while the libraries of the world shall contain translations of its inscriptions, throwing new light upon all the past history of the human race, and all the great problems which now perplex the thinkers of our day?

THE END.

