



♦ ATLANTIS MYTHOS ♦

THE STORY OF ATLANTIS

Over 11,000 years ago there existed an island nation located in the middle of the Atlantic ocean populated by a noble and powerful race. The people of this land possessed great wealth due to the natural resources found throughout their island. The island was a center for trade and commerce. The rulers of this land held sway over the people and land of their own island and well into Europe and Africa. This was the island of Atlantis.

Atlantis was the domain of Poseidon, god of the sea. When Poseidon fell in love with a mortal woman, Cleito, he created a dwelling at the top of a hill near the middle of the island and surrounded the dwelling with rings of water and land to protect her.

Cleito gave birth to five sets of twin boys who became the first rulers of Atlantis. The island was divided

among the brothers with the eldest Atlas, first King of Atlantis, being given control over the central hill and surrounding areas.

At the top of the central hill, a temple was built to honor Poseidon which housed a giant gold statue of Poseidon riding a chariot pulled by winged horses. It was here that the rulers of Atlantis would come to discuss laws, pass judgments, and pay tribute to Poseidon..

To facilitate travel and trade, a water canal was cut through of the rings of land and water running south for 5.5 miles (~9 km) to the sea.

The city of Atlantis sat just outside the outer ring of water and spread across the plain covering a circle of 11 miles (17.7 km). This was a densely populated area where the majority of the population lived.

Beyond the city lay a fertile plain 330 miles (530 km) long and 110 miles (190 km) wide surrounded by another canal used to collect water from the rivers and streams of the mountains. The climate was such that two harvests were possible



each year. One in the winter, fed by the rains, and one in the summer fed by irrigation from the canal.

Surrounding the plain to the north were mountains which soared to the skies. Villages, lakes, rivers, and meadows dotted the mountains. Besides the harvests, the island provided all kinds of herbs, fruits, and nuts. An abundance of animals including elephants, roamed the island.

For generations the Atlanteans lived simple, virtuous lives. But slowly they began to change. Greed and power began to corrupt them. When Zeus saw the immorality of the Atlanteans

he gathered the other gods to determine a suitable punishment. Soon, in one violent surge it was gone. The island of Atlantis, its people, and its memory were swallowed by the sea.

This is a summary of the story told by Plato around 360 BC in his dialogues Timaeus and Critias. These writings of Plato are the only specific known references to Atlantis. They have prompted controversy and debate for over two thousand years.

THE STORY TODAY

If the writing of the ancient Greek philosopher Plato had not contained so much truth about the human condition, his name would have been forgotten centuries ago.

But one of his most famous stories—the cataclysmic destruction of the ancient civilization of Atlantis—is almost certainly false. So why is this story still repeated more than 2,300 years

after Plato's death?

Plato told the story of Atlantis around 360 B.C. The founders of Atlantis, he said, were half-god and half-human. They created a utopian civilization and became a great naval power. Their home was made up of concentric islands separated by wide moats and linked by a canal that penetrated to the center. The lush islands contained gold, silver, and other precious metals and supported an abundance of rare, exotic wildlife. There was a great capital city on the central island.

There are many theories about where At-

lantis was—in the Mediterranean, off the coast of Spain, even under what is now Antarctica. “Pick a spot on the map, and someone has said that Atlantis was there,” says Charles Orser, curator of history at the New York State Museum in Albany. “Every place you can imagine.”

Plato said Atlantis existed about 9,000 years before his own time, and that its story had been passed down by poets, priests, and others. But Plato’s writings about Atlantis are the only known records of its existence.

BASED ON REAL EVENTS?

Few scientists think Atlantis actually existed. Ocean explorer Robert Ballard, the National Geographic explorer-in-residence who discovered the wreck of the Titanic in 1985, notes that “no Nobel laureates” have said that what Plato wrote about Atlantis is true.

Still, Ballard says, the legend of Atlantis is a “logical” one since cataclysmic floods and volcanic explosions have happened throughout history, including one event that had some similarities to the story of the destruction of Atlantis. About 3,600 years ago, a massive volcanic eruption devastated the island of Santorini in the Aegean Sea near Greece. At the time, a highly advanced society of Minos lived on Santorini. The Minoan civilization disappeared suddenly at about the same time as the volcanic eruption. The Minoans were a highly advanced sea power with indoor plumbing and well designed cities in the Aegean sea, very near to ancient Greece.

But Ballard doesn’t think Santorini was Atlantis, because the time of the eruption on that island doesn’t coincide with when Plato said Atlantis was destroyed.

It’s true that Plato created the story of Atlantis to convey some of his philosophical theories. He was dealing with a number of issues,

themes that run throughout his work, “His ideas about divine versus human nature, ideal societies, the gradual corruption of human society—these ideas are all found in many of his works. Atlantis was a different vehicle to get at some of his favorite themes” states Professor James Romm.

The legend of Atlantis is a story about a moral and spiritual people who lived in a highly advanced utopian civilization. But they became greedy, petty, and “morally bankrupt,” and the gods “became angry because the people had lost



(Thera of the Minoans) Santorini Island today, a sleeping volcano lies at its center

their way and turned to immoral pursuits,” Curator Charles Orser states. As punishment, he says, the gods sent “one terrible night of fire and earthquakes” that caused Atlantis to sink into the sea.

Despite its minor importance in Plato’s work, the Atlantis story has had a considerable impact on literature. The allegorical aspect of Atlantis was taken up in Utopian works of several Renaissance writers, such as Francis Bacon’s *New Atlantis* and Thomas More’s *Utopia*. On the other hand, nineteenth-century amateur scholars misinterpreted Plato’s narrative as historical tradition, most notably in Ignatius L. Donnelly’s *Atlantis: The Antediluvian World*. Plato’s vague indications of the time of the events – more than 9,000

years before his time – and the alleged location of Atlantis—“beyond the Pillars of Hercules”—has led to much pseudo-scientific speculation. As a consequence, Atlantis has become a byword for any and all supposed advanced prehistoric lost civilizations and continues to inspire contemporary fiction, from comic books to films.

While present-day philologists and classicists agree on the story’s fictional character, there is still debate on what served as its inspiration. As for instance with the story of Gyges, Plato is known to have freely borrowed some of his allegories and metaphors from older traditions. This led a number of scholars to investigate possible inspiration of Atlantis from Egyptian records of the Thera (Santorini) eruption, the Sea Peoples invasion, or the Trojan War. Others have rejected this chain of tradition as implausible and insist that Plato created an entirely fictional nation as an example, drawing loose inspiration from contemporary events such as the failed Athenian invasion of Sicily in 415–413 BC or the destruction of Helike in 373 BC.

PLATO’S DIALOGS

As stated, only primary sources for Atlantis are Plato’s dialogs *Timaeus* and *Critias*. All mentions of the island are based on them. The dialogs claim to quote Solon, who visited Egypt between 590 and 580 BC; they state that he translated Egyptian records of Atlantis. Written in 360 BC, Plato introduced Atlantis in *Timaeus* (partial summary):

For it is related in our records how once upon a time your State stayed the course of a mighty host, which, starting from a distant point in the Atlantic ocean, was insolently advancing to attack the whole of Europe, and Asia to boot. For the ocean there was at that time navigable; for in front of the mouth which you Greeks call, as you say, ‘the pillars of Heracles,’ there lay an island which

was larger than Libya and Asia together; and it was possible for the travelers of that time to cross from it to the other islands, and from the islands to the whole of the continent over against them which encompasses that veritable ocean.

For all that we have here, lying within the mouth of which we speak, is evidently a haven having a narrow entrance; but that yonder is a real ocean, and the land surrounding it may most rightly be called, in the fullest and truest sense, a continent. Now in this island of Atlantis there existed a confederation of kings, of great and marvelous power, which held sway over all the island, and over many other islands also and parts of the continent."

The four people appearing in those two dialogues are the politicians Critias and Hermocrates as well as the philosophers Socrates and Timaeus of Locri, although only Critias speaks of Atlantis. In his works Plato makes extensive use of the Socratic method in order to discuss contrary positions within the context of a supposition.

The *Timaeus* begins with an introduction, followed by an account of the creations and structure of the universe and ancient civilizations. In the introduction, Socrates muses about the perfect society, described in Plato's *Republic* (c. 380 BC), and wonders if he and his guests might recollect a story which exemplifies such a society. Critias mentions a tale he considered to be historical, that would make the perfect example, and he then follows by describing Atlantis as is recorded in the *Critias*. In his account, ancient Athens seems to represent the "perfect society" and Atlantis its opponent, representing the very antithesis of the "perfect" traits described in the *Republic*.

THE CRITIAS TRANSLATION

According to Critias, the Hellenic deities of old divided the land so that each deity might have their

own lot; Poseidon was appropriately, and to his liking, bequeathed the island of Atlantis. The island was larger than ancient Libya and Asia Minor combined, but it was later sunk by a disaster and became an impassable mud shoal, inhibiting travel to any part of the ocean. Plato asserted that the Egyptians described Atlantis as an island consisting mostly of mountains in the northern portions and along the shore and encompassing a great plain in an oblong shape in the south "extending in one direction three thousand stadia [about 555 km; 345 mi], but across the center inland it was two thousand stadia [about 370 km; 230 mi]." Fifty stadia [9 km; 6 mi] from the coast was a mountain that was low on all sides ... broke it off all round

Did you know? In 1679 the Swedish scientist Olaus Rudbeck published "Atlantica," a four-volume work in which he attempted to prove that Sweden was the original site of Atlantis and that all human languages were descended from Swedish. Though considered authoritative in his homeland, few outside of Sweden found Rudbeck's arguments convincing.

about ... the central island itself was five stades in diameter [about 0.92 km or 0.57 mi].

In Plato's metaphorical tale, Poseidon fell in love with Cleito, the daughter of Evenor and Leucippe, who bore him five pairs of male twins. The eldest of these, Atlas, was made rightful king of the entire island and the ocean (called the Atlantic Ocean in his honor), and was given the mountain of his birth and the surrounding area as his fiefdom. Atlas's twin Gadeirus, or Eumelus in Greek, was given the extremity of the island toward the pillars of Hercules. The other four pairs

of twins—Ampheres and Evaemon, Mneseus and Autochthon, Elasippus and Mestor, and Azaes and Diaprepes—were also given "rule over many men, and a large territory."

Poseidon carved the mountain where his love dwelt into a palace and enclosed it with three circular moats of increasing width, varying from one to three stadia and separated by rings of land proportional in size. The Atlanteans then built bridges northward from the mountain, making a route to the rest of the island. They dug a great canal to the sea. And alongside the bridges they carved tunnels into the rings of rock so that ships could pass into the city. Around the mountain they carved docks from the rock walls of the moats. Every passage to the city was guarded by gates and towers, and a wall surrounded each ring of the city. The walls were constructed of red, white, and black rock, quarried from the moats, and were covered with brass, tin, and the precious metal 'orichalcum', respectively.

According to Critias, 9,000 years before his lifetime, a war took place between those outside the Pillars of Hercules at the Strait of Gibraltar and those who dwelt within them. The Atlanteans had conquered the parts of Libya within the Pillars of Hercules, as far as Egypt, and the European continent as far as Tyrrhenia, and had subjected its people to slavery. The Athenians led an alliance of resisters against the Atlantean empire, and as the alliance disintegrated, prevailed alone against the empire, liberating the occupied lands.

But afterwards there occurred violent earthquakes and floods; and in a single day and night of misfortune, all the warlike men sank into the earth, and the island of Atlantis, in like manner, disappeared in the depths of the sea. For which reason the sea in those parts is impassable and impenetrable, because there is a shoal of mud in the way; and this was caused by the sunken earth of the island.

The logographer Hellanicus of Lesbos wrote an earlier work entitled *Atlantis*, of which only a few fragments survive. Hellanicus' work appears to have been a genealogical one concerning the daughters of Atlas (Ἀτλαντίς in Greek means "of Atlas"), but some authors have suggested a possible connection with Plato's island. John V. Luce notes that when Plato writes about the genealogy of Atlantis's kings, he writes in the same style as Hellanicus, suggesting a similarity between a fragment of Hellanicus's work and an account in the Critias. Rodney Castleden suggests that Plato may have borrowed his title from Hellanicus, who may have based his work on an earlier work about Atlantis.

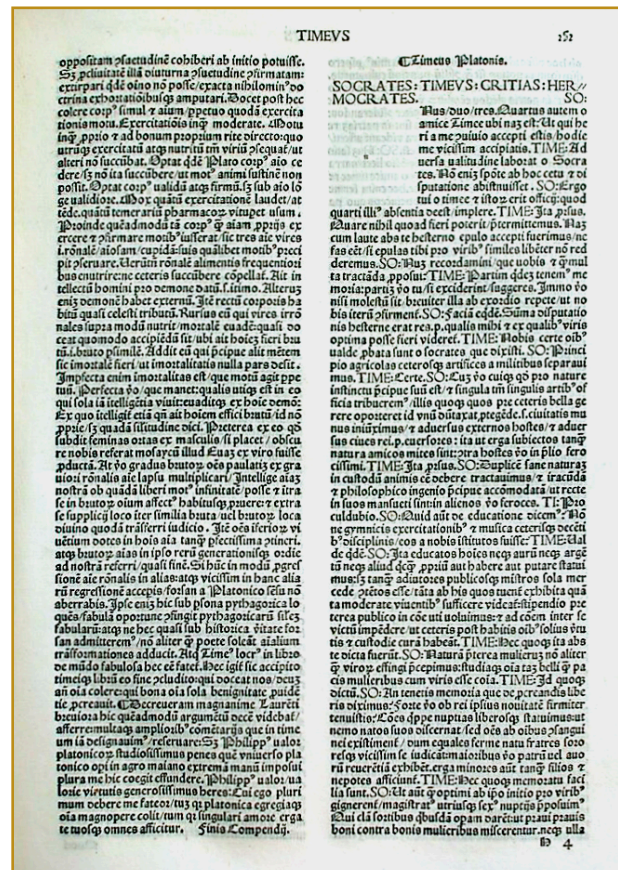
Castleden has pointed out that Plato wrote of Atlantis in 359 BC, when he returned to Athens from Sicily. He notes a number of parallels between the physical organization and fortifications of Syracuse and Plato's description of Atlantis. Gunnar Rudberg was the first who elaborated upon the idea that Plato's attempt to realize his political ideas in the city of Syracuse could have heavily inspired the Atlantis account.

INTERPRETATIONS

Even though Plato himself sustains the truth of his story, shortly after he had published it, Atlantis was interpreted by some as an educational legend invented by Solon and /or Plato in order to glorify the virtue of the Athenians and to illustrate their philosophical ideas. Aristotle (384-322 BC), as inferred from two passages in Strabo (*Geographica II*, 102 and *XIII*, 598) was among the first major critics. On the other hand, there were also advocates of Plato's theory, such as Plutarch (Solon 32.1-2), Proclus (410-485 AD, 76.1-10), Strabo (67 BC- 23 AD, *Geographica II*.3.6-7), Posidonius (135-51 BC), and Ammianus Marcellinus (330-400 AD) who tell that the legend was regarded as his-

toric fact in Alexandria (from Friedrich, 1994).

One thing is very clear, invented or not, the major purpose of Plato's dialogs was not to tell a historic story or a fascinating tale, but to educate people and glorify Athens and its virtues. In this, the decadence of Atlantis from its divine origins and its prosperity to decadence and total



15th Century Latin Translation of the Timaeus

destruction acts as a counterpoint to Athens and as a warning. It is also important to note, that the connection between gods, humans and nature is always present and naturally embedded in Plato's words and the Ancient world's mythology. So it is true to state there are several levels within Plato's story: the Ancient world where gods and humans

are connected to natural phenomena, the educational and moral aspects of the tale, and finally; the story in terms of actual or fictional events. Today, we tend to see only this last aspect, but for Plato it was likely the least important one. This makes it even more difficult to judge whether Plato was telling pure fiction, pure reality or a mixture of both. The story is rich in details, some of which seem invented and some appear surprisingly real. It is very improbable, in fact, that he based his story on nothing, and it is also unlikely, that he had such a detailed report (from the translation of the old Egyptian report). Even if he had, it is natural to assume that he modified it according to the purposes of his tale. So, it's fair to assume, that there is a historic core of Plato's legend. On this point, most people agree. But then...some ancient writers viewed Atlantis as fictional or metaphorical myth; others believed it to be real. Aristotle believed that Plato, his teacher, had invented the island to teach philosophy. The philosopher Crantor, a student of Plato's student Xenocrates, is cited often as an example of a writer who thought the story to be historical fact. His work, a commentary on Timaeus, is lost, but Proclus, a Neoplatonist of the fifth century AD, reports on it. The passage in question has been represented in the modern literature either as claiming that Crantor visited Egypt or had conversations with priests, and saw hieroglyphs confirming the story. Or claiming that he learned about them from other visitors to Egypt. Proclus wrote:

"As for the whole of this account of the Atlanteans, some say that it is unadorned history, such as Crantor, the first commentator on Plato. Crantor also says that Plato's contemporaries used to criticize him jokingly for not being the inventor of his Republic but copying the institutions of the Egyptians. Plato took these critics seriously enough to assign to the Egyptians this

story about the Athenians and Atlanteans, so as to make them say that the Athenians really once lived according to that system."

The next sentence is often translated "Crantor adds, that this is testified by the prophets of the Egyptians, who assert that these particulars [which are narrated by Plato] are written on pillars which are still preserved." But in the original, the sentence starts not with the name Crantor but with the ambiguous He; so whether this referred to Crantor or to Plato is the subject of considerable debate. Proponents of both Atlantis as a metaphorical myth and Atlantis as history have argued that the pronoun refers to Crantor.

Alan Cameron argues that the pronoun should be interpreted as referring to Plato, and that, when Proclus writes that "we must bear in mind concerning this whole feat of the Athenians, that it is neither a mere myth nor unadorned history, although some take it as history and others as myth", he is treating "Crantor's view as mere personal opinion, nothing more; in fact he first quotes and then dismisses it as representing one of the two unacceptable extremes".

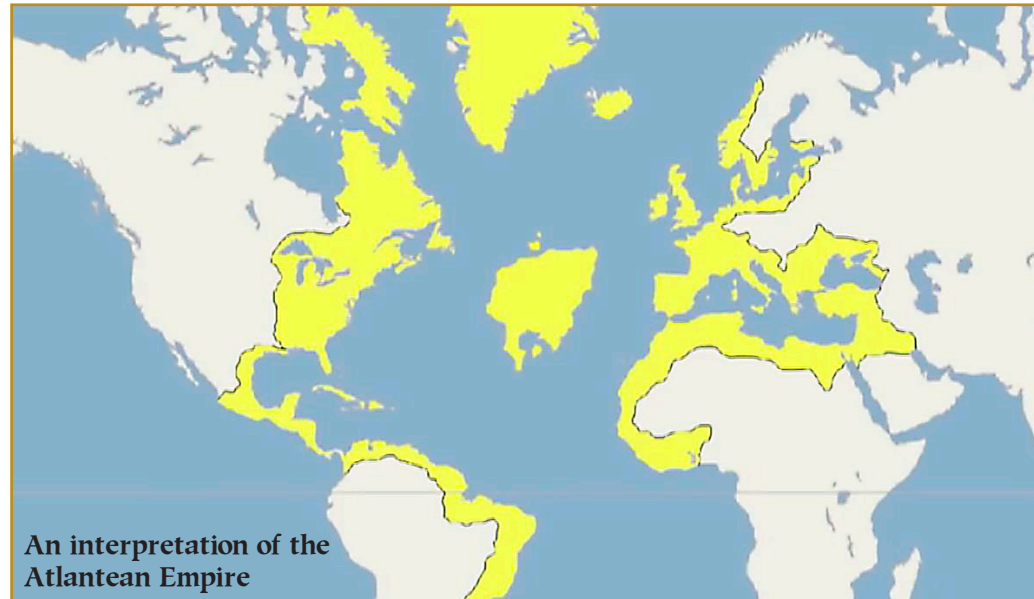
Cameron also points out that whether he refers to Plato or to Crantor, the statement does not support conclusions such as Otto Muck's,

"Crantor came to Sais and saw there in the temple of Neith the column, completely covered with hieroglyphs, on which the history of Atlantis was recorded. Scholars translated it for him, and he testified that their account fully agreed with

Plato's account of Atlantis"

or J. V. Luce's suggestion that Crantor sent "a special inquiry to Egypt" and that he may simply be referring to Plato's own claims.

Another passage from the commentary by Proclus on the "Timaeus" gives a description of the geography of Atlantis:



The Atlantean Continent and lands located between Africa and the Americas.

"That an island of such nature and size once existed is evident from what is said by certain authors who investigated the things around the outer sea. For according to them, there were seven islands in that sea in their time, sacred to Persephone, and also three others of enormous size, one of which was sacred to Hades, another to Ammon, and another one between them to Poseidon, the extent of which was a thousand stadia [200 km]; and the inhabitants of it—they add—preserved the remembrance from their ancestors of the immeasurably large island of

Atlantis which had really existed there and which for many ages had reigned over all islands in the Atlantic sea and which itself had like-wise been sacred to Poseidon. Now these things Marcellus has written in his Aethiopica".

Other ancient historians and philosophers who believed in the existence of Atlantis were Strabo and Posidonius. Some have theorized that, before the sixth century BC, the "Pillars of Hercules" may have applied to mountains on either side of the Gulf of Laconia, and also may have been part of the pillar cult of the Aegean. The mountains stood at either side of the southern most gulf in Greece, the largest in the Peloponnese, and it opens onto the Mediterranean Sea. This would have placed Atlantis in the Mediterranean, lending credence to many details in Plato's discussion.

The fourth-century historian Ammianus Marcellinus, relying on a lost work by Timagenes, a historian writing in the first century BC, writes that the Druids of Gaul said that part of the inhabitants of Gaul had migrated there from distant islands. Some have understood Ammianus's testimony as a claim that at the time of Atlantis's sinking into the sea, its inhabitants fled to western Europe. But Ammianus, in fact, says that "the Drasidae (Druids) recall that a part of the population is indigenous but others also migrated in from islands and lands beyond the Rhine" (*Res Gestae* 15.9). An indication that the immigrants came to Gaul from the north Britain, the Netherlands, or Germany, and not from a theorized location in the Atlantic Ocean to the south-west.

EARLY INFLUENTIAL LITERATURE

The term “utopia” (from “no place”) was coined by Sir Thomas More in his sixteenth-century work of fiction. Inspired by Plato’s Atlantis and travelers’ accounts of the Americas, More described an imaginary land set in the New World. His idealistic vision established a connection between the Americas and utopian societies, a theme that Bacon discussed in *The New Atlantis* (c. 1623). A character in the narrative gives a history of Atlantis that is similar to Plato’s and places Atlantis in America. People had begun believing that the Mayan and Aztec ruins could possibly be the remnants of ancient Atlantis.

IGNATIUS DONNELLY

The 1882 publication of *Atlantis: the Antediluvian World* by Ignatius L. Donnelly, stimulated much popular interest in Atlantis. He was greatly inspired by early works in Mayanism, and like them, attempted to establish that all known ancient civilizations were descended from Atlantis, which he saw as a technologically sophisticated, more advanced culture. Donnelly drew parallels between creation stories in the Old and New Worlds, attributing the connections to Atlantis, where he believed the Biblical Garden of Eden existed. As implied by the title of his book, he also believed that Atlantis was destroyed by the Great Flood mentioned in the Bible.

Donnelly is credited as the “father of the nineteenth century Atlantis revival” and is the reason the myth endures today. He unintentionally promoted an alternative method of inquiry to history and science, and the idea that myths contain hidden information that opens them to “ingenious” interpretation by people who believe they have new or special insight.

THE THEOSOPHISTS

The Russian mystic Helena Blavatsky and her partner Henry Steel Olcott founded their Theosophical Society in the 1870s with a philosophy



Atlantis: The Antediluvian World (1882)

Pseudoarchaeological book published ILLUSTRATED

Ignatius Donnelly

First published in 1882, *Atlantis: The Antediluvian World* was a sensation in its day and is an interesting read even today. Though many of the theories within its pages do not stand up well to modern scientific methods, recent discoveries at Gobekli Tepe and new evidence of a comet impact 13,000 years ago that may indeed have caused a worldwide flood, may mean that Donnelly was at least partially right in his hypotheses.

that combined western romanticism and eastern religious concepts. Blavatsky and her followers in this group are often cited as the founders of New Age and other spiritual movements.

Blavatsky took up Donnelly’s interpre-

tations when she wrote *The Secret Doctrine* (1888), which she claimed was originally dictated in Atlantis. She maintained that the Atlanteans were cultural heroes (contrary to Plato, who describes them mainly as a military threat). She believed in a form of racial evolution (as opposed to primate evolution), in which the Atlanteans were the fourth “Root Race”, succeeded by the fifth and most superior “Aryan race” (the modern human race). The Theosophists believed that the civilization of Atlantis reached its peak between 1,000,000 and 900,000 years ago, but destroyed itself through internal warfare brought about by the dangerous use of psychic and supernatural powers of the inhabitants. Rudolf Steiner, the founder of Anthroposophy and Waldorf Schools, along with other well known Theosophists, such as Annie Besant, also wrote of cultural evolution in much the same vein.

Some subsequent occultists have followed Blavatsky, at least to the point of tracing the lineage of occult practices back to Atlantis.

NAZISM & OCCULTISM

Blavatsky was also inspired by the work of the eighteenth-century astronomer Jean-Sylvain Bailly, who had “Orientalized” the Atlantis myth in his mythical continent of Hyperborea, a reference to Greek myths featuring a Northern European region of the same name, home to a giant, godlike race. Dan Edelstein claims that her reshaping of this theory in *The Secret Doctrine* provided the Nazis with a mythological precedent and a pretext for their ideological platform and their subsequent genocide. However, Blavatsky’s writings mention that the Atlantean were in fact olive-skinned peoples with Mongoloid traits who were the ancestors of modern Native Americans, Mongolians and Malaysians.

Julius Evola’s writing in 1934 also suggest-

ed that the Atlanteans were Hyperborean, Nordic supermen who originated at the North Pole. Similarly, Alfred Rosenberg (in *The Myth of the Twentieth Century*, 1930) spoke of a “Nordic-Atlanteans” or “Aryan-Nordic” master race. This idea may contradict the beliefs of several Esoteric and Theosophic groups that, on the contrary, thought that the Atlanteans were non-Caucasian brown skinned peoples and their society was a lower stage of evolution.

EDGAR CAYCE

Edgar Cayce was a man from humble upbringings in Kentucky who allegedly possessed psychic abilities, which were performed from a trance-like state. In addition to allegedly healed the sick from this state and he also spoke frequently on the topic of Atlantis. In his “life readings,” he purportedly revealed that many of his subjects were reincarnations of people who had lived on Atlantis. By tapping into their collective consciousness, the “Akashic Records” (a term borrowed from Theosophy), he declared that he was able to give detailed descriptions of the lost continent. He also asserted that Atlantis would “rise” again in the 1960s (sparking much popularity of the myth in that decade) and that there is a “Hall of Records” beneath the Egyptian Sphinx, which holds the historical texts of Atlantis. Why the Atlanteans would decide to store their records in Egypt was never really explained.

PLATE TECTONICS

As continental drift became widely accepted during the 1960s, and the increased understanding of plate tectonics demonstrated the impossibility of a lost continent in the geologically recent past

and most “Lost Continent” theories of Atlantis began to wane in popularity.

Plato scholar Julia Annas, Regents Professor of Philosophy at the University of Arizona, had this to say on the matter:

“The continuing industry of discovering Atlantis illustrates the dangers of reading Plato. For he is clearly using what has become a standard device

Atlantis are an invention of Plato’s fancy.”

Had Atlantis sunk into the ocean overnight, it would have been felt around the world. At the size that Plato describes, it would have been akin to Europe disappearing overnight in a fiery volcanic and seismic event that would have burned its departure into every nation and culture and the devastation would have been world wide. Moreover, modern science should be able to detect such a large landmass that had sunken only within the last 11,000 years, so clearly the size of the island cannot be as Plato described.

WERE DO I STAND?

While I firmly believe that the entire Atlantis story is untrue, I do believe this: There are too many coincidences with the Minoan civilization and there are many intriguing examples of archaeological evidence that supports the ‘myth’ of Atlantis as an advanced culture ahead of its time. We still know too little to completely dismiss the story of Atlantis as a complete fabrication.

The story offers unique details and

intriguing pieces that support and hint at real historic events and the glimmers of our ancient past that we are still discovering.

To support my claim, I offer up the story of the Trojan war as an example of how we continue to learn and discover our early past. The story of the Trojan War—the Bronze Age conflict between the kingdoms of Troy and Mycenaean Greece—straddles the history and mythology of ancient Greece and inspired the greatest writers of antiquity, from Homer, Herodotus and Sophocles to Virgil. Since the 19th-century rediscovery of the site of Troy in what is now western Turkey, archaeologists have uncovered increasing evidence



Proposed Atlantean Architecture

of fiction—stressing the historicity of an event (and the discovery of hitherto unknown authorities) as an indication that what follows is fiction. The idea is that we should use the story to examine our ideas of government and power. We have missed the point if instead of thinking about these issues we go off exploring the sea bed. The continuing misunderstanding of Plato as historian here enables us to see why his distrust of imaginative writing is sometimes justified.”

Feder quotes A. E. Taylor, who wrote, “We could not be told much more plainly that the whole narrative of Solon’s conversation with the priests and his intention of writing the poem about

of a kingdom that peaked and may have been destroyed around 1,180 B.C.—perhaps forming the basis for the tales recounted by Homer some 400 years later in the “Iliad” and the “Odyssey.” While the narrative that Homer wrote is a fantastic one, the scientific community thought it only to be a story and not an actual place until it was rediscovered by Heinrich Schliemann in the 1930s.

I also point to the great human achievements in ancient Egypt as an example of how a civilization can be lost to history only to be rediscovered in stunning and dramatic ways. We still struggle to find hard evidence of how the ancient Egyptians built huge stone temples and monuments with copper tools and simple laborers, but they did and the proof of it is self-evident. The same dilemma exists in Central America and in many places in the world that ancient stone and bronze age peoples wielded technologies, wisdom, and practices that seem out of place in our current interpretations of human history and progress. Old technologies and cultures have been lost to us and I hope that we will fully understand them over the next coming decades before it is too late and we have destroyed these precious places forever.

I will freely admit that the lack of knowledge is not proof. But in the following pages we will examine the archaeological facts of today that support the proof of another great civilization existing in ancient Europe and around the Mediterranean sea that is largely undocumented. We are only just beginning to understand this and there are still many mysteries that exist today for future generations to understand.

WHATS IN A NAME...

One of the largest issues with sorting out any historical truth to the Atlantean myth is the name itself. Atlantis is clearly a Hellenic name ascribed to a myth from Egypt that came over from sec-

ond and third hand knowledge of events. If we grant that Solon did have an actual conversation in Egypt with Sonchis, an aged Egyptian Priest, there would have been translators involved and names of places that made no earthly sense to Solon. The Egyptian language and history is far different from Greek traditions and the names of places are very different as well. Calling Atlantis by the name Atlantis, is akin to diving into the ocean and finding the main gate with clearly written English letters saying A-T-L-A-N-T-I-S on the front door. It makes absolutely no sense from a historic standpoint.

Basically, we have to throw out any Greek ascribed names and religious beliefs to the Atlantean story and start from scratch with no preconceived ideas of what the ancient civilization was called by itself or others in the pre-Hellenic time frame and just try to stick to the major characteristics that belong to the story.

The same can be said of the location. While the ‘Pillars of Heracles’ may offer a clue, and the size of the Atlantean island may also be a clue, going back into ancient history (before the known world was mapped, or the concepts of the continents existed) can only lead us to the conclusion that the inspiration for Atlantis came from a prehistoric Europe, India, Africa or Asia Minor. Ascribing it to anyplace else would be a serious stretch due to the lack of any known developed civilizations before 4500 B.C.

Can we find prehistoric examples of unknown civilizations that existed before our current knowledge of history, have any been found but poorly researched, and do they meet some, or all of the characteristics of the Atlantean myth that might be the inspiration for the story? The answer is yes, but before we dive into some solid candidates, we need to set up our criteria of what we are looking for...and examine our Atlantis sources well.

THE MAIN SOURCES

The antique sources from the ancient world that seem to be connected with the Atlantis myth are mostly from Egypt and Crete (listed in Luce, 1969). A serious investigation of the myth should rely on them, but they are few and not always very clear. The texts where the name Atlantis itself occurs came to us by Plato (427-347 BC). He tells us in his dialogs Critias and Timaios in great detail the story of a high-standing, flourishing civilization with divine origins that lived on an island or a small continent outside the columns of Hercules (mostly interpreted as the Straits of Gibraltar).

Since we are examining the Atlantis story, we should look to the actual text as best translated by today’s resources. In the next few pages we will read the actual words of Plato and create a objective list of criteria of the culture he was referring to. From here we will strike out on some recent discoveries that lead us to intriguing mysteries and architecture around the Mediterranean, Africa, and Spain that may have been an inspiration to the Atlantis myth. While it may not be the actual Atlantis, there are civilizations that have not been well explored or documented in history.

CRITIAS AND TIMAIOS

Extracts from Plato’s dialogues Critias and Timaios: (Plato: Kritias, 108e) “Let me begin by observing first of all, that nine thousand was the sum of years which had elapsed since the war which was said to have taken place between those who dwelt outside the Pillars of Heracles and all who dwelt within them; this war I am going to describe. Of the combatants on the one side, the city of Athens was reported to have been the leader and to have fought out the war; the combatants on the other side were commanded by the kings of Atlantis, which, as was saying, was an island greater in extent than Libya and Asia, and when

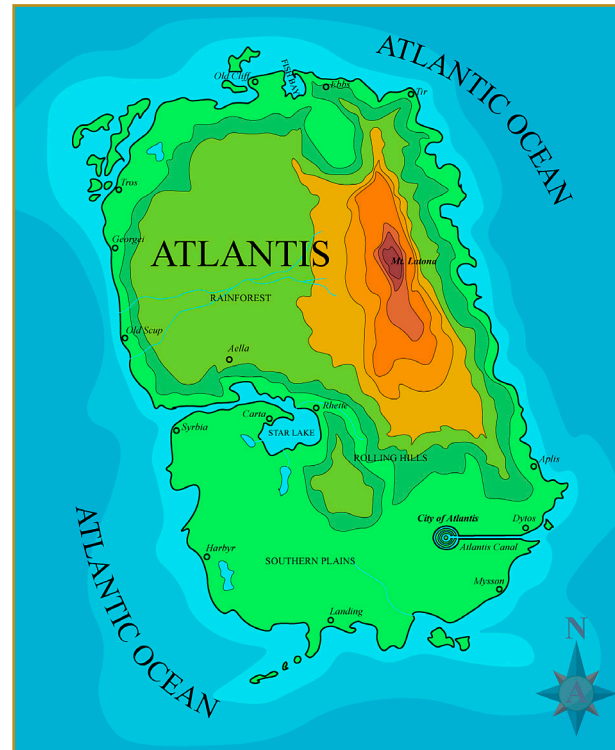
afterwards sunk by an earthquake, became an impassable barrier of mud to voyagers sailing from hence to any part of the ocean.”

(113e ff) “And Poseidon, receiving for his lot the island of Atlantis, begat children by a mortal woman, and settled them in a part of the island, which I will describe. Looking towards the sea, but in the center of the whole island, there was a plain which is said to have been the fairest of all plains and very fertile. Near the plain again, and also in the center of the island at a distance of about fifty stadia, there was a mountain not very high on any side.

In this mountain there dwelt one of the earth born primeval men of that country, whose name was Evenor, and he had a wife named Leucippe, and they had an only daughter who was called Cleito. The maiden had already reached womanhood, when her father and mother died; Poseidon fell in love with her and lay with her, and breaking the ground, enclosed the hill in which she dwelt all round, making alternate zones of sea and land larger and smaller, encircling one another; there were two of land and three of water, which he turned as with a lathe, each having its circumference equidistant every way from the center, so that no man could get to the island, for ships and voyages were not as yet. He himself, being a god, found no difficulty in making special arrangements for the center island, bringing up two springs of water from beneath the earth, one of warm water and the other of cold, and making every variety of food to spring up abundantly from the soil. He also begat and brought up five pairs of twin male children; and dividing the island of Atlantis into ten portions, he gave to the first-born of the eldest pair his mother’s dwelling and the surrounding allotment, which was the largest and best, and made him king over the rest; the others he made princes, and gave them rule over many men,

and a large territory. And he named them all; the eldest, who was the first king, he named Atlas, and after him the whole island and the ocean were called Atlantic.” - (Translated by Benjamin Jowett, MIT archives, online-version)

(Plato: Timaios, 25a-d) “Many great and wonderful deeds are recorded of your state in our histories. But one of them exceeds all the rest in



greatness and valor. For these histories tell of a mighty power which unprovoked made an expedition against the whole of Europe and Asia, and to which your city put an end. This power came forth out of the Atlantic Ocean, for in those days the Atlantic was navigable; and there was an island situated in front of the straits which are by you called the Pillars of Heracles; the island was larger than Libya and Asia put together, and was the way to other islands, and from these you might pass to the whole of the opposite continent

which surrounded the true ocean; for this sea which is within the Straits of Heracles is only a harbor, having a narrow entrance, but that other is a real sea, and the surrounding land may be most truly called a boundless continent. Now in this island of Atlantis there was a great and wonderful empire which had rule over the whole island and several others, and over parts of the continent, and, furthermore, the men of Atlantis had subjected the parts of Libya within the columns of Heracles as far as Egypt, and of Europe as far as Tyrrhenia. This vast power, gathered into one, endeavored to subdue at a blow our country and yours and the whole of the region within the straits; and then, Solon, your country shone forth, in the excellence of her virtue and strength, among all mankind. She was pre-eminent in courage and military skill, and was the leader of the Hellenes. And when the rest fell off from her, being compelled to stand alone, after having undergone the very extremity of danger, she defeated and triumphed over the invaders, and preserved from slavery those who were not yet subjugated, and generously liberated all the rest of us who dwell within the pillars. But afterwards there occurred violent earthquakes and floods; and in a single day and night of misfortune all your warlike men in a body sank into the earth, and the island of Atlantis in like manner disappeared in the depths of the sea. For which reason the sea in those parts is impassable and impenetrable, because there is a shoal of mud in the way; and this was caused by the subsidence of the island.” - (Translated by Benjamin Jowett, MIT archives, online-version)

AREAS OF FOCUS

Historical Time frame: 11,000 BC to ~900 BC

The reason for the time discrepancy has got to do with translations from Plato’s message and supposedly from Solon’s translations of Egyptian

numbers. It is also implausible that the Egyptians kept accurate calendars between 9000 B.C. to 5000 B.C. to precisely “calculate” this date. Galanopoulos and Bacon (1969) argue that the date for the destruction of Atlantis Plato gives as 9000 years before his time should be read as 900 years and that there was an erroneous translation by Solon from the old Egyptian number system. Plato lived ca. 300 BC and Solon’s journey to Egypt had taken place about 300 years earlier. It is also imaginable, that 900 years looked not far enough in time for Plato (or Solon etc.). Putting it far into the past adds weight to the historic self-conception of the Athenians. Also, as far as Archaeologists know (and they know a lot about the past of Athens...), there is no trace of a highly advanced Athenian culture at around 9000 BC. From our historical point of view, 9000 years must be incorrect, or invented beyond any shadow of a doubt. The other detail is listed that the Athenians fought in the war, when in reality, Athens was not founded until 1000 BC. Any historical records of the Greek society would not have been written in the Greek language, but in proto-Phonetician-Greek and earlier scripts. No oral history of times that long ago have ever been retold to modern scholars, so it seems unlikely that the 9000 BC time frame has anything to do with reality.

The implication of the historicist argument is that two highly advanced civilizations – Atlantis and Athens respectively – existed c. 9600 BC. And yet, according to archaeologists, civilization began much more recently, c. 4500 BC (in the lands of ancient Egypt and Mesopotamia). How, then, could the two fantastic civilizations described by

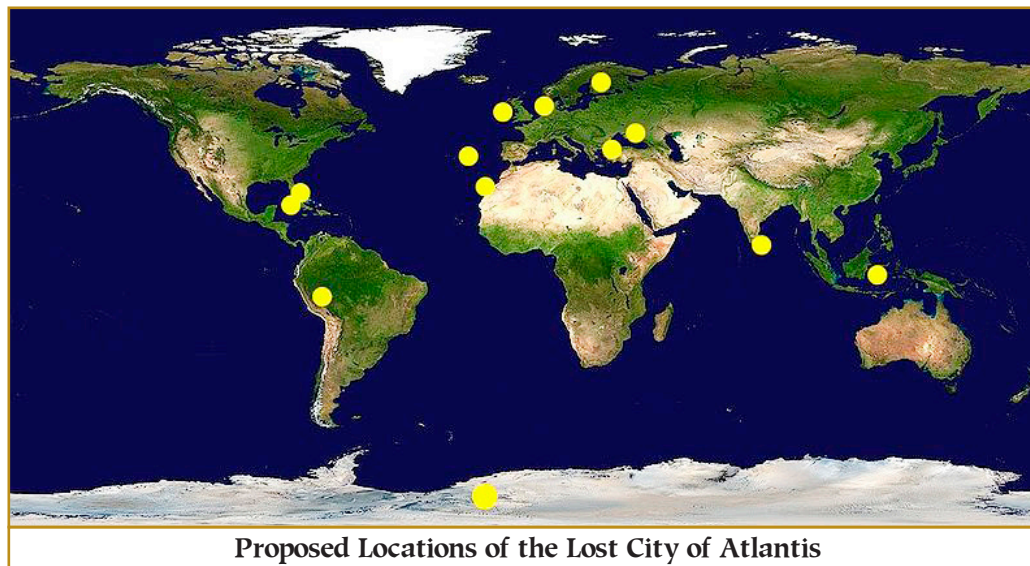
Plato have existed more than five thousand years earlier, during what archaeologists call ‘the Neolithic period’? The idea is controversial, to say the least.

It is also very common and expected that when early stories are told and retold, that time becomes exaggerated to imply the ancient importance, venerability and great wisdom that came with age, and it seems to be the case here as well. Ancient peoples did not look at past times as being more primitive, instead they often looked

therefore put it automatically somewhere into the Atlantic Ocean), but this reflects just our modern geographic viewpoint. Both the ocean’s and the island’s name are derived from the mythical Titan Atlas, who held the sky upon his shoulders. Later, as Greek geographical knowledge grew, it gave this name to the high Moroccan mountain range.

Another ambiguity is the ‘Pillars of Hercules’ location because there are two known locations for them. Plato writes that Atlantis was situated in the ocean, beyond the “Pillars of Hercules”. The

“Pillars of Hercules” were at Plato’s time the Straits of Gibraltar and this would put Atlantis into the Atlantic Ocean. Further, Plato tells that Atlantis was bigger than Libya and Asia together. If one believes Plato literally, Atlantis was then outside of the Mediterranean region. But it is also possible that Solon or Plato either were misinterpreting their old sources or that Plato put it willingly far beyond the Greek-influenced world. The first possibility could be explained by the fact that the original text was much older and the Pillars of Hercules had not neces-



Proposed Locations of the Lost City of Atlantis

at the past with great reverence and awe. This attitude has been lost to many of us today who think that old means undeveloped and outdated. To support a more realistic timeline, we should go with 1100 BC to 600 BC as a guideline. But it is necessary to look for other older civilizations that might serve as Plato’s inspiration.

Location: Atlantis has been assigned to almost every possible place on earth (even Antarctica...), which proves that there are virtually no limits for human fantasy. Most people think that the name ‘Atlantis’ is derived from the Atlantic Ocean (and

sarily always been associated with the Straits of Gibraltar; it could very well have meant a place within the Aegean Sea. Before the time of Eratosthenes (about 250 BC), ancient Greek writers located the Pillars of Hercules on the Strait of Sicily. The association of pillars could even be an allusion to the giant eruption cloud from the Minoan eruption (almost 40 km high) that undoubtedly was visible in the whole Eastern Mediterranean and virtually reached the sky. How could such a sight be forgotten? Then, there is the connection to the mythical Titan Atlas who held the sky upon the shoulders. The idea is tempting. - Putting Atlantis

and its civilization far away from the ancient world would also suit Plato's intention of providing an antithesis to the Greek society and its values that he defends. This is clearly Plato's major purpose in his account. The same is true for Plato's words, "bigger than Libya and Asia together". Also, it has been interpreted that Plato, or someone before him in the chain of the oral and written tradition of the report, accidentally changed the very similar Greek words for "bigger than" (meson) and "between" (mezon). If this was the case, Atlantis could be identical with Santorini (Luce, 1969). Besides, it is geologically not possible that a large continent could disappear in a dramatic event, i.e. in a very short time span. There is nowhere on earth such dramatic evidence.

To be clear, if such an advanced society existed, it must have existed within the known world and in a place that existed between the Azores to Eastern China, and it is extremely unlikely to have been a large island continent. But it was someplace that was devastated by geological events very quickly that led to the downfall of their culture. This does limit us down to certain types of events, and therefore, certain places for his inspiration.

In regards to Plato's writings, he placed the former island in the Atlantic Ocean. On this point, his language is unequivocal. Atlantis had been in the great Ocean, in the Atlantis Ocean, in the realm of Atlas, opposite the Pillars of Heracles (the straits of Gibraltar) and, fully consistent with this, the Atlanteans had directed their hostilities against Europe and Asia. To look for Atlantis anywhere else but the Atlantic Ocean is to totally ignore what Plato actually wrote. Unfortunately for Atlantis-hunters, this leads to a fundamental problem. Namely that scientists have mapped the floor

of the Atlantic Ocean in great detail using echosounders, 'Geosat' radar and multi-beam sonar, without discovering any trace of the sunken island or continent as described by Plato. The historicist interpretation of Plato's Atlantis is thus strongly contradicted by scientific evidence.

Architecture and City Topography: Here we see good descriptions and detail in the capital city



of Atlantis. It was designed to be circular, chiefly designed by Poseidon, the god of the sea. He designed it to protect his mortal wife with circular rings of land and water that would make it very challenging to invade or build unless they had a well adapted sea-faring culture. A channel was cut through the rings to facilitate travel and trade.

The new home built by Poseidon for his love in the City of Atlantis was surrounded by

rings of water and land. The five rings of water were connected to the land with the help of five tunnels, where a huge canal connected the outer rings of water to the ocean. The tunnels were able to accommodate ships and every route to the city was guarded by gates and towers. Moreover, the wall that surrounded the rings were built using volcanic and local rock and was decorated with precious metals.

Poseidon carved the mountain where his love dwelt into a palace and enclosed it with three circular moats of increasing width, varying from one to three stadia and separated by rings of land proportional in size. The Atlanteans then built bridges northward from the mountain, making a route to the rest of the island. They dug a great canal to the sea, and alongside the bridges carved tunnels into the rings of rock so that ships could pass into the city around the mountain; they carved docks from the rock walls of the moats. As every passage to the city was guarded by gates and towers, and a wall surrounded each ring of the city. The walls were constructed of red, white, and black rock, quarried from the moats, and were covered with brass, tin, and the precious alloy orichalcum, respectively.

Plato asserted that the Egyptians described Atlantis as an island consisting mostly of mountains in the northern portions and along the shore and encompassing a great plain in an oblong shape in the south "extending in one direction three thousand stadia [about 555 km; 345 mi], but across the center inland it was two thousand stadia [about 370 km; 230 mi]." Fifty stadia [9 km; 6 mi] from the coast was a mountain that was low on all sides ... broke it off all round about ... the central island itself was five stades in diameter [about 0.92 km; 0.57 mi].

The land of Atlantis was rich with trees, metals, abundant food, and was inhabited by

many creatures, including elephants. The people of Atlantis lived well, they domesticated animals, irrigated their crops, cities were built with harbors and fine temples, bridges and canals with walls and gates were constructed to join the rings of sea around the island. These latter were then decorated with bronze and tin; such was the abundance of resources. At the center of the city was a temple to Poseidon which was faced with silver in its entirety and given a roof of ivory. The whole complex was then surrounded by a wall of pure gold and decorated with golden statues. The city had fountains of hot and cold water, bathhouses, gymnasium, a horse racing track, and a huge fleet of warships. The population was enormous and the army could field a force of 10,000 chariots. Religious practices are then described and these involve the chasing and sacrifice of bulls.

The descriptions are hard to reconcile as being anything to do with the ancient Minoan Santorini Island (called Thera) in terms of size, but the circular rings do seem to fit Santorini's geography. Another interesting detail is the mention of a hot and cold fountains that may indicate volcanic activity along with the irrigation systems and growing of abundant food. Oddly, fishing and sea-trade are not mentioned.

The fertile and beautiful city of Atlantis, where half-god and half-human beings lived, is believed to have been a self-sufficient region where people grew their own food and reared animals. Farmers in the city used to grow the crops in the fertile plains on the outskirts with the help of well-maintained and vast irrigation system.

They also built beautiful buildings and other architectures from materials like the mentioned black and red stone. They also had access to rare metals and mythic alloys like orichalcum.

Culture: Plato tells us in his dialogues *Critias* and *Timaios* in great detail the story of a high-stand-

ing, flourishing civilization with divine origins that lived on a “nesos” or a small continent outside the columns of Hercules. The race of the Atlanteans was strong and healthy, had all the virtues and lived in peace as long the portion of their divine nature still was strong. But with time it faded and was more and more diluted. “When the human nature got the upper hand” (Plato, *Critias* 121b), they became sinful and invaded by crimes. As



Poseidon Married a Mortal and Settled Down

a consequence, they were bound to lose their paradise. Towards the outer world, they started to fight wars and subjected other races to their cruel power. The Atlanteans were warlike in the end. If they were peaceful in the beginning is debatable, but Plato makes it very clear that the Atlanteans were in the business of war and taking lands and did not seem to care about the costs of doing so. Plato also makes it clear that those who were

beaten by the forces of Atlantis would become slaves, as was common during his time.

They were also a sea going culture that had the ability to dig trenches, canals and defensible cities that were considered far ahead of their time. They had great farmers and artisans in metal smithing, agriculture, architecture, and horse racing. Many of these things are venerated by Greek culture and would make Atlantean culture very desirable in their eyes.

The Rulers of Atlantis: The fable tells that Cleito had five pairs of twin sons with Poseidon, the eldest of which was named Atlas. The ten sons inherited the great city and the first child, Atlas, became the first ruler of Atlantis. However, it is written they also built a huge temple for their father with a giant statue of Poseidon riding a chariot carried by winged horses. The statue was completely built in gold, and placed in a temple with its spiral roof so high up that the clouds drifted through the spirals of the temple.

The Laws were inscribed in “pillars” for all to see and they were followed. This puts Atlantis far ahead of the first recorded laws if we adhere to the 9000 B.C. timeline.

Clearly, the ruling cast were demigods and Titans who were given domain over various parts of the island by divine right. Plato sets up a very common and accepted theme in the ancient world of the kings and princes to be chosen rulers because they had divine blood. The concept of divine right and divine rule is a very human concept that supports the reason why the king is the king over other people, or some other hero or elected official. Poseidon's direct descendants are the rulers as decreed by the god himself. I do find it interesting that no further mention of them is given as the culture aged. We assume, that because of their divine blood, that they lived for many millennia of mankind, but then why would they allow the

islands inhabitants to become unethical? Perhaps they died of old age or moved on to other assignments from Poseidon and left the island. Alas, we have no explanation for this. It's also hard to fathom why they would let this happen if they had the power to execute anyone who disobeyed the laws or transgressed against society as described in the Critias.

The Destruction: The Gods' anger against Atlantis was so strong, that they destroyed it in a single day and night, by earthquakes, and sunk it into the sea, leaving only a mass of mud behind. While God's anger is a tool that is often used in stories about the destruction of cities, the details of Atlantis sinking into the ocean allude to volcanic activity, earthquakes or tsunami events as a mechanism for this to happen. Most likely, there would be stories in other cultures of later times about receiving the survivors or even being freed from Atlantean rule if this happened as described. A power void would have ensued and the other regional powers could have benefited from the retaking of Atlantean territories and trade routes.

Atlantean Religion: Poseidon was the chief and only deity mentioned by Plato. It is believed they also built a huge temple for their father with a giant statue of Poseidon riding a chariot carried by winged horses. The statue was completely built in gold, and placed in a temple with its spiral roof so high up that the clouds drifted through the spirals of the temple. Interestingly, a few sources deem Poseidon as a "pre-Hellenic" (i.e. Pelasgian) word, considering an Indo-European etymology "quite pointless".

Poseidon (Greek: Ποσειδών), was one of the Twelve Olympians in ancient Greek religion and myth, god of the sea, storms, earthquakes

and horses. In pre-Olympian Bronze Age Greece, he was venerated as a chief deity at Pylos and Thebes. He had also the cult title "earth shaker". In the myths of isolated Arcadia, he is related with Demeter and Persephone and he was venerated as a horse, however it seems that he was originally a god of the waters. He is often regarded as the tamer or father of horses, and with a strike of his trident, he created springs which are related with the word horse.

It is possible that the Greeks did not bring



The Destruction of Atlantis by Nicholas Roerich c. 1928

with them other gods except Zeus, Eos, and the Dioskouroi. The horse (numina) was related with the liquid element, and with the underworld. Poseidon appears as a beast (horse), which is the river spirit of the underworld, as it usually happens in northern-European folklore, and not unusually in Greece. Poseidon "Wanax", is the male companion (paredros) of the goddess of nature. In the relative Minoan myth, Pasiphaë is mating with the white bull, and she bears the hybrid creature called the Minotaur. The Bull was the old pre-Olympian Poseidon. The goddess of nature and her paredros survived in the Eleusinian cult, where the following words were uttered: "Mighty Potnia bore a strong son".

It is almost sure that once Poseidon was worshiped as a horse and a bull. This is evident by his cult in Peloponnesos. However he was originally a god of the waters, and therefore he became the "earth-shaker", because the Greeks believed that the cause of all natural earthquakes was the erosion of the rocks by the waters, by the rivers who they saw disappear into the earth and then to burst out again. This is what the natural philosophers Thales, Anaximenes and Aristotle believed, which would not be different from the folkloric belief. Later, when the Mycenaeans traveled along the sea, he was assigned a role as god of the seas and ocean.

In any case, the early importance of Poseidon can still be glimpsed in Homer's Odyssey, where Poseidon rather than Zeus is the major mover of events. In Homer, Poseidon is the master of the sea.

CRITERIA TO FIND ATLANTIS

Here is a short list of good criteria for a civilization that served as the inspiration to Atlantis. An Egyptian scholar may have thought of these when referring to an ancient civilization that existed before their current understanding of history.

- **A POWERFUL SAILING CIVILIZATION**
- **VENERATED THE HORSE AND BULL**
- **WORSHIPS A WATER GOD**
- **GREAT BUILDERS AND STONE SMITHS**
- **SKILLED WARRIOR CLASS WITH CHARIOTEERS**
- **STRATIFIED CULTURE WITH CLASSES**
- **GREAT KNOWLEDGE OF METALWORKING**
- **PATRIARCHAL LAW BASED SOCIETY**
- **LIVED IN VERY FERTILE LANDS**
- **THREATENING TO OTHER KINGDOMS**
- **FAVORED RINGED AND CIRCULAR CITIES**
- **TOOK SLAVES AS THEY CONQUERED**

Being that a basis for the Atlantean myth would have been a pre-writing culture, we would expect to find no written records of them, but perhaps we can find their structures, buildings or pictographs they may have left behind.

CLUES OF WHERE TO LOOK

As will all great cultures, they are great because of what they brought to the world. Plato's story provides us with some very good clues at its core that can be distilled without necessarily having to know the exact names or places or people. From the stories, if we are to believe that Atlantis is a truly old culture dating back 11,000 years, then we need to look for the remnants of what they could have left behind. While the capitol city was destroyed quickly, it's very unlikely that all the Atlanteans were killed. Being that they were a sea going, trading culture of great wealth and power, it seems more likely that there would be clues in the aftermath that could be discovered as actual historical/geological events, artifacts, and in the knowledge of later cultures who would have benefited from the Atlantean breakup and migration of its people.

We know that the very earliest glimmers of writing starts around 5000 B.C., so it seems very unlikely that the Atlantean culture had any type of writing system, unless we make gigantic assumptions that Egyptian hieroglyphics were a descendant of Atlantean culture. Frankly, there is evidence for this, and some to the contrary of this, so we will rule it out. In addition to writing and metalworking historical contradictions, there would be the issue of accurately keeping time. While we can assume that Solon passed the story down from Egyptian scribes, the first semi-accurate Egyptian calendar is thought to have evolved around 3000 BCE. Before that they were largely using Lunar calendar systems which can be off

around 11 to 14 days a year. We clearly have to be wary of any exact time frames.

If we throw out exact dating, writing systems, the metalworking stories and the names of places and gods, we are left with:

- **A HORSE/BULL VENERATION CULTURE**
- **A FERTILE PLANE**
- **CIRCULAR STRUCTURES**
- **SHIP BUILDERS**
- **SOURCES OF METAL MINES**
- **EXAMPLES OF 'OUT OF PLACE' TECHNOLOGY**
- **AREAS NEAR THE PILLARS OF HERCULES**
- **SUNKEN COASTAL STRUCTURES**



The Pillars of Hercules

The Pillars of Heracles is the name given by Plato to describe a maritime boundary marker of the ancient Greek world. According to his text, Atlantis lay just beyond or perhaps, just before this boundary. However, strictly speaking, Plato does not call them 'pillars' but refers to them as stelai

(pronounced "stee-lie") and its singular Stele (pronounced "stee-lee") which are the Greek words for stone slabs used as boundary or commemorative markers, not a reference to supportive columns. Many believe the idea that the term, when applied to the Strait of Gibraltar was used with the sense of boundary markers, indicating "the limits of the Inner Sea that, for the Greeks, was the navigable world.

As one of the main clues to the location of Atlantis, there are many disputed locations of the 'Pillars of Hercules'. Many scholars identified the Pillars with the Straits of Gibraltar and mistook the Platonic Atlantic Pelagos (large and extensive area) for the Atlantic Ocean. Plato however, used his own interpretation about Atlantis and the Atlantic Pelagos. His terms derived from Atlas, the first son of Poseidon and Cleito, the divine couple and the first inhabitants of the famous island.

Today, the Strait of Gibraltar is a narrow opening that separates the continent of Africa from Europe; it is also the only point where the Mediterranean Sea connects to the Atlantic Ocean, and therefore an important passageway for sea travel to the west of the Iberian Peninsula, Africa, and beyond.

According to Strabo (64 BC – c. AD 24, a Greek geographer, philosopher, and historian who lived in Asia Minor during the transitional period of the Roman Republic into the Roman Empire), Hercules raised the Pillars during one of his Twelve Labors to mark the western edge of the inhabited world. One pillar was identified as the Rock of Gibraltar (called Mount Calpe in ancient times), and the other was Ceuta (Mount Abile) on the African side of the narrow strait.

Diodorus Siculus mentions that Hercules put the Pillars in place as a monument to himself (*Diodorus Siculus lived in the 1st century BC, Agrigum, Sicily, and was a Greek historian, the author of a universal history, Bibliothéké "Library"; known*

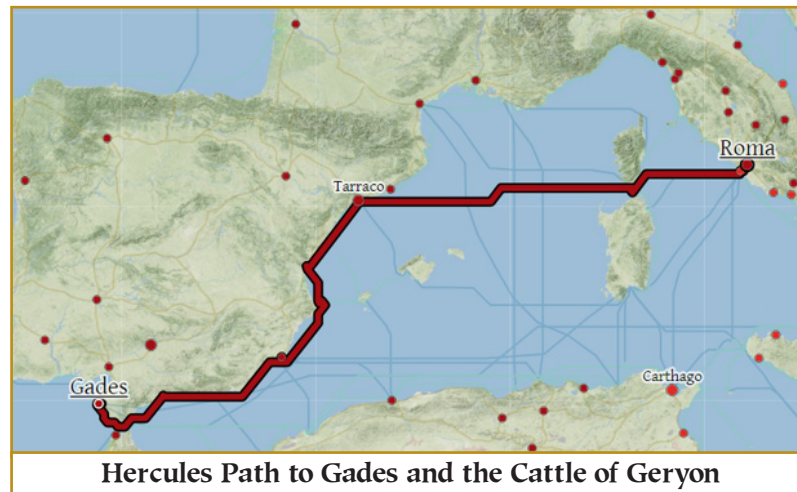
in Latin as *Bibliotheca historica*, that ranged from the age of mythology to 60 BC). He also adds that Hercules either narrowed the passage in order to prevent sea-monsters from the Atlantic to enter the Mediterranean, or to actually open the mountain so that the Atlantic could mingle with the Mediterranean. On this issue, as Diodorus puts it, “it will be possible for every man to think as he may please”.

Roman writers like Pliny and Seneca seem to have preferred the version where Hercules smashed an existing mountain to create the Straits of Gibraltar. The mountain that he splits is taken by some to have once been the god Atlas, turned to stone by Perseus wielding the head of the gorgon Medusa.

According to Greek mythology adopted by the Etruscans and Romans, when Hercules had to perform the twelve labors, one of them (the tenth) was to fetch the Cattle of Geryon of the far West and bring them to Eurystheus; this marked the westward extent of his travels. A lost passage of Pindar quoted by Strabo was the earliest traceable reference in this context: “the pillars which Pindar calls the ‘gates of Gades’ when he asserts that they are the farthestmost limits reached by Heracles”. Since there has been a one-to-one association between Heracles and Melqart since Herodotus, the “Pillars of Melqart” in the temple near Gades/Gádeira (modern Cádiz in Southern Spain) have sometimes been considered to be the true Pillars of Hercules.

According to some Roman sources, while on his way to the garden of the Hesperides on the island of Erytheia (near Southern Spain), Hercules had to cross the mountain that was once Atlas. Instead of climbing the great mountain, Hercules used his godly strength to smash through it. By doing so, he connected the Atlantic Ocean to

the Mediterranean Sea and formed the Strait of Gibraltar. One part of the split mountain is Gibraltar and the other is either Monte Hacho or Jebel Musa. These two mountains taken together have since then been known as the Pillars of Hercules, though other natural features have been associated with the name. Diodorus Siculus, however, held that, instead of smashing through an isthmus to create the Straits of Gibraltar, Hercules “narrowed” an already existing strait to prevent monsters from the Atlantic Ocean from entering



the Mediterranean Sea.

In some versions, Heracles built the two to hold the sky away from the earth, liberating Atlas from his damnation in stone.

Beyond Gades, several important Mauretanian colonies (in modern-day Morocco) were founded by the Phoenicians as the Phoenician merchant navy pushed through the Pillars of Hercules and began constructing a series of bases along the Atlantic coast starting with Lixus in the north, then Chellah and finally Mogador.

Near the eastern shore of the island of Gades/Gadeira (modern Cádiz, just beyond the strait) Strabo describes the westernmost temple of Tyrian Heracles, the god with whom Greeks

associated the Phoenician and Punic Melqart. Strabo notes that the two bronze pillars within the temple, each eight cubits high, were widely proclaimed to be the true Pillars of Hercules by many who had visited the place and had sacrificed to Heracles there. But Strabo believes the account to be fraudulent, in part noting that the inscriptions on those pillars mentioned nothing about Heracles, speaking only of the expenses incurred by the Phoenicians in their making. The columns of the Melqart temple at Tyre were also of religious significance.

This takes us to the possible idea that the Pillars of Hercules were actual Columns, which were erected on the Mount Thornax, some 2 kilometers from the Lagoon of Lacedaemon, very close to the Eurotas River. The slope of the mount facing the river was meticulously cut and transformed to a platform to house and to support the columns. These columns were a unique archaeological mystery in Antiquity; in fact they were the two obelisks, of 15-16 meters in height, which were erected later in the sanctuary (temenos) of Apollo Pythaeus in front of the city of Sparta, near the Eurotas (Pausanias III, 10,8).

Sometime thereafter, one of them was removed to the famous sanctuary of Apollo at Amyclae, and was enclosed in the monument made by the sculptor and architect Bathycles of Magnesia before the middle of the 6th century BC. Herodotus mentions the statue (“το νυν της Λακωνικής εν Θόρνάκι ἱδρύται”), and Pausanias, in the second century AD, gave a description of the columns, which were gilded with the gold that King Kroisos of Lycia donated to the Spartans. The columns were crowned by a curious figure of the God Apollo and the one at the Amyclaeon was placed upon the cenotaph of Hyacinthos, the Dorian deified hero, the most revered cultist figure of their Minyan

forefathers, the Atlantes of Lacedaemon.

The columns, or Pillars of Hercules, were placed in the narrowest point of the street, which led to the islands of Lacedaemon and therefore they acquired the name “Agyieis”, from the Doric word agyia (αγυιά), which means a narrow street or passage. The column Agyieus became the holy heirloom of the Dorian cities throughout the ancient world, from Sicily to Egypt, and in Rome itself, and was taken for the symbol of the Golden Age, the Aetas Aurea, the Arcadian Utopia (see the book *LACE-DAEMON*, vol.II, p. 447).

Aristotle and Others

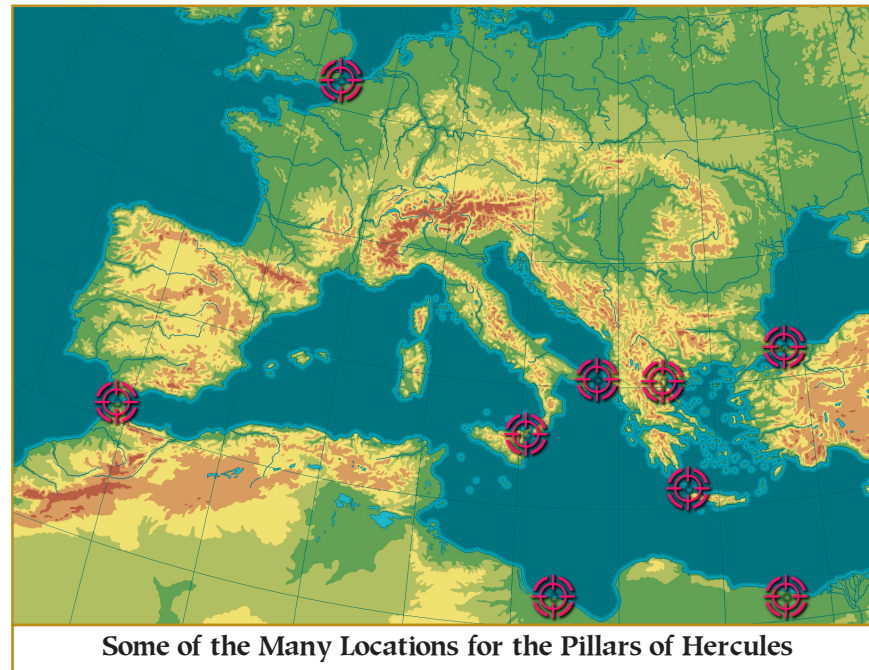
According to Aristotle, the Pillars of Heracles were also known by the earlier name of ‘Pillars of Briareus’. Plutarch places Briareus near Ogygia, from which we can assume that the Pillars of Heracles are close to Ogygia. Since Malta has been identified as Ogygia, it was not unreasonable to conclude, as some do, that the Pillars were probably in the region of the Maltese Islands. Aristotle, in *de Mundo* describes the north coast of Europe on the edge of a vast sea, beyond the Celts and the Scythians up to Sinus Gallicus and the Pillars of Heracles!

Furthermore, Aristotle also wrote that “outside the pillars of Heracles the sea is shallow owing to the mud, but calm, for it lies in a hollow.” This is not a description of the Atlantic that we know, which is not shallow, calm or lying in a hollow and which he refers to as a sea not an ocean.

Classical writers frequently refer to the Pillars without being in anyway specific regarding their location. Rosario Vieni has suggested that the Symplegades, at the Bosphorus, encountered by Homer’s Argonauts were precursors of the Pillars

of Heracles, although Vieni settled on the Strait of Sicily as their location, before Sergio Frau adopted the same location.

Alessio Toscano has suggested that the Pillars were situated at the Strait of Otranto and that Plato’s ‘Atlantic’ was in fact the Adriatic Sea. A more distant location was proposed by Chechelnitsky who placed the ‘Pillars’ at the Bering Strait between the Chukchi and Seward peninsu-



las in Russia and the USA respectively.

The Pillars of Heracles usually play a critical part in the construction of any theory relating to the location of Atlantis. Even the authors of theories that have placed Plato’s island civilization in such diverse locations as Antarctica, the North Sea or the South China Sea, have felt obliged to include an explanation for the ‘Pillars’ within the framework of their particular hypothesis.

It seems to me that when the Greeks began their expansion westward, they did so hugging the northern shores of the Mediterranean.

Understandably, they would have taken the shortest route from the Greek mainland to the heel of Italy and later on to Sicily. As they progressed with their colonization, new limits were set, and in time, exceeded. I suggest that these limits were each (in turn) designated the ‘Pillars of Heracles’ as they expanded further. I speculate that Capo Colonna (Cape of the Column) in Calabria may have been one of those boundaries at that time.

On the other hand, the Strait of Messina was one of the locations recorded as the site of the ‘Pillars’ and considering that mariners at that time preferred to stay close to the coast, I would opt for the Strait of Messina rather than the more frequently proposed Strait of Sicily.

However, there is little doubt that during the last centuries BC ‘the Pillars’ referred almost exclusively to the Strait of Gibraltar. The Online encyclopedia Wikipedia notes that Pillars were, in earlier times, identified with the Strait of Sicily, but from the time of Erastosthenes (c. 250 BC) the term was used to refer to the Strait of Gibraltar, reflecting the expansion of Greek maritime knowledge.

Paulino Zamarro has mapped 13 locations identified as the ‘Pillars’ by classical authors (see map at center) and expands on this further in his book. He identified Pori, a rocky islet north of the Greek island of Antikythera, as the location of the Pillars of Heracles.

Its highly relevant that no writer prior to Eratosthenes had referred to the Pillars of Heracles being located at Gibraltar. It is not unreasonable to conclude that this silence reflects the lack of knowledge possessed by the ancient Greeks regarding the Western Mediterranean Sea, which only improved gradually, as their colonizing and

trading expanded westward. But we still need to look at this from Egyptian eyes, not Greek knowledge, since the story supposedly came from an ancient Egyptian sage. This has been largely overlooked by Atlantis hunters.

Note: *The reader should note that the Pillars are steeped in deep mythology and the historical documentation of their location is about 100 years after Plato's story. In reality, the Pillars of Hercules is a metaphor for the edge of the known world. A poetic device used in similar fashion to "far, far away". For this reason, we can fairly safely conclude that picking a particular place close to Egypt is unlikely, since the description came from there and not directly from Plato. It would have been a place that was large and exotic to ancient pre-dynastic Egyptians.*

HISTORICAL PROBLEMS

I would be remiss to not address the timelines in human culture and archeology that we are discussing in a direct fashion. I have alluded to many historical problems with the Atlantis stories as they cross into not just one area of human knowledge. Plato's time frame is severely out of place with writing, metal-working, the domestication of horses, engineering knowledge, the Agricultural Revolution, Greek history and prehistory, and basically just about everything we know about how human beings came to occupy cities and create all the cultures we have discovered so far.

Perhaps this is the allure to finding Atlantis? We know that its story is so far out of place and yet, we as a species have the same abilities as those who lived fifty to a hundred thousand

years ago. So why would be so extraordinary for a civilization to have existed so long ago in lieu of the fact that there is nothing to stop us from creating such a civilization? The logic that human beings came together and formed a society led by an advanced teacher is not out of the realm of possibility, its just doesn't match our current knowledge of the evolution of Western culture. In addition to this possibility, the historic discovery of Troy brings the realization that ancient stories can



Minoan Fresco of the Ringed Island of Thera

have a real basis in human history if we are willing to dismiss the mythological descriptions. If we scrutinize the aspects of the stories under more scientific deductive reasoning, we know we need to dismiss many descriptions of Plato's account of Atlantis. However, we can open our minds and look for major characteristics that may lead us to newly discovered Archaeological knowledge. Would this mean that we have found the actual Atlantis? Not necessarily, but approaching human history with an open mind is not a vice as long as

its done with sound reasoning.

If we are mindful of the criteria that were outlined previously, and we keep in mind that we are looking for a civilization that seems advanced for its time, we can rapidly narrow the possibilities until new information reveals itself.

ARCHAEOLOGY AND ATLANTIS

Having identified that there are many historical issues with Plato's recounting of the tale, Archaeologists and Historians have been searching for Atlantis for many generations. Within the last twenty years, many have identified the aspects of the Minoan Civilization's demise with the destruction of Thera. While I agree with the solid science that Thera was destroyed by volcanic eruptions and that Santorini Island strongly resembles the physical descriptions of Atlantis, it just doesn't meet all the criteria. There is no horse culture, little evidence of any military prowess and no evidence that the Minoan culture was warlike at all. In addition to these problems, the sizes of the Minoan territories and their location don't seem to match any of the very precise descriptions that were passed down from the original sources. While Thera and the destruction

of Santorini island in 1646 BC offers a very strong candidate and very well could be the inspiration for Atlantis, it does fall short in satisfying all the criteria. We cannot dismiss it as a probable source, but at the same time, we should keep looking for a better fit.

On the next several pages, we will read about several cultures that could have been Atlantis or part of its inspiration. None fulfill all the points that Plato made, but they provided ideas.

The Destruction of Thera

For the readers who are unfamiliar with the Minoan Culture and the rapid destruction of their trading empire, it is presented here...

In 1646 BC a massive volcanic eruption, perhaps one of the largest ever witnessed by mankind, took place at Thera (present day Santorini), an island in the Aegean not far from Crete. The explosion, estimated to be about the equivalent of 40 atomic bombs or approximately 100 times more powerful than the eruption at Pompeii, blew out the interior of the island and forever altered its topography. That fiery explosion killed upwards of 40,000 people in just a few hours, produced colossal tsunamis 40 feet tall, spewed volcanic ash across Asia, and caused a drop in global temperatures and created strangely colored sunsets for several years. The blast was heard by ancient ears 3,000 miles away. Geologists believe that Thera's eruption was four or five times more powerful than Krakatoa.

An absence of human remains and valuables like metal suggests that the Minoan residents of Santorini predicted the eruption and the island was evacuated, but the culture as a whole did not fare as well. Based on the nearby island of Crete, the powerful Minoan civilization declined suddenly soon after Thera blew its top. Tsunamis spawned by the eruption would have swamped its naval fleet and coastal villages. The destruction affected not only the island of Crete, but devastated the Minyan Palatial establishments in the Aegean and the East Mediterranean, on Kea, Avaris (Tell el' Daba) in Egypt, Tell Kabri in Galilee, Dabna in Syria and

the remote city of Mari on the Euphrates. In all these places, the destruction layers were accompanied with pumice from the Thera Volcano, but before they fell to ruins, they had been decorated with fresco paintings, similar to those unearthed at Akrotiri in Santorini, suggesting a common link.

A drop in temperatures caused by the massive amounts of sulfur-dioxide spouted into the atmosphere then led to several years of cold, wet summers in the region, ruining harvests. The



Minoan ship leaving Akrotiri during the eruption.

lethal combination overran every mighty Minoan stronghold in less than 50 years.

In just a short time, their peaceful, efficient bureaucracy made way for the warring city-state system of ancient Greece to dominate the Mediterranean. The Aegean would turn out to be a fundamental building block for the history of Europe, and the Minoan decline changed its early foundation completely. Just as what happened at Pompeii centuries later, a settlement on Thera

known as the town of Akrotiri was buried under a thick blanket of ash and pumice.

For more than 3,500 years the ancient Bronze Age community lay hidden – one of Greece's many secrets of the past. Then, as is often the case with various heritage sites, the town of Akrotiri was accidentally discovered. Quarry workers, digging out the pumice for use in the manufacture of cement for the Suez Canal, chanced upon some stone walls in the middle of their quarry. These eventually proved to be remains of the long-forgotten town. Archaeologists from France, and later from Germany, did some preliminary excavation in the second half of the 19th Century but it was not until 1967 that a true systematic excavation began at the site in earnest. Spyridon Marinatos, supported by the Archaeological Society of Athens, soon began to uncover the remains of the ancient town. Not only were the buried buildings two or even three stories tall, the original building materials (clay and wood) had been damaged by earthquakes, fire and the hands of time. It was necessary to proceed slowly and carefully. Work on the project has now been on-going for almost four decades and it is likely to continue

into the foreseeable future.

The site has yielded some surprising information. Most startling of all is the fact that no human remains have been found at Akrotiri, unlike Pompeii and Herculaneum where the dead were buried in the midst of their daily activities. At Akrotiri, it was obvious that people had begun to do some repair work to their dwellings, probably in response to minor earthquake or volcanic damage. However, before the major eruption at least some

of them had the time to pack up their families and most valuable possessions and leave. Huge pottery containers and large household furnishings were abandoned in their haste to depart but it seems clear that most people got away safely, were buried elsewhere or were swept away by the tsunami waves that accompanied such a massive eruption.

The Akrotiri site has not yielded huge amounts of gold, silver and bronze artifacts, nothing on the scale that might have been expected had the inhabitants been caught unaware. But a splendid visual legacy was left. The frescoes at Akrotiri are spectacular, were exceptionally well-preserved by the protective blanket of ash that covered them and their locations can be correlated to various rooms within the town. The paintings provide a wealth of visual information that needs to be carefully analyzed- a fleet of ships manned by sailors allowing one to see how the vessels were rigged, how the crew was dressed, what they carried by way of tools and weapons; people in the community going about their daily activities, picking flowers, making religious offerings; two nude fishermen carrying strings of fish; young boys in a boxing match, etc.

Historians have been debating for years about exactly when the major eruption at Thera took place. Radio-carbon dating and dendrochronology (tree-ring dating) had narrowed the date down to a range of years but neither could confirm a specific year. Then improvements in the science of ice core dating made it possible to pinpoint a particular year-1646 B.C., a century earlier than most historians had thought. (Ice cores drilled out of the Greenland ice cap show seasonal variation in the same manner as tree rings. The winter snow fall creates yearly

bands and within that band the atmospheric activity is recorded. The volcanic eruption at Thera was confirmed as happening in 1646. At the present time, the core depth allows scholars to look back in time some 200,000 years and work will continue on making that timeline longer.)

The world map might look differently had

as a result of the eruption, changing the political landscape of the ancient world indefinitely. Environmental effects were felt across the globe, as far away as China and perhaps even North America and Antarctica.

When the Greek philosopher Plato described the lost city of Atlantis over a thousand years after the volcanic eruption, he may have been referring to Thera folklore passed down in Greece over many generations and changed or exaggerated some of the details.

Thera's eruption has also been loosely linked with the Biblical story of Moses and the exodus from Egypt. The effects of Thera's eruption could have explained many of the plagues described in the Old Testament, including the days of darkness and polluting of the rivers, according to some theories.

Doggerland

Another location that has strong correlations to Plato's retelling of the Atlantis myth is Doggerland. This submerged area around the British Isles is currently being researched and mapped using modern techniques that could lead to some startling discoveries.

At the end of the last ice age, Britain formed the northwest corner of an icy continent. Warming climate exposed a vast continental shelf for humans to inhabit. Further warming and rising seas gradually flooded low-lying lands. Some 8,200 years ago, a catastrophic release of water from a North American glacial lake and a tsunami from a submarine landslide off Norway inundated whatever remained of Doggerland.

Things aren't always what they seem on the surface. Looking at the area between mainland Europe and the eastern coast of Great Britain, you probably wouldn't guess it had been anything other than a great expanse of ocean water. But



the Greek volcano Thera not erupted 3,600 years ago in what we believe was the single-most powerful explosive event ever witnessed. Thera didn't just blow a massive hole into the island of Santorini – it set the entire ancient Mediterranean onto a different course, like a train that switched tracks to head off in a brand new direction.

Minoan culture, the dominant civilization in the Mediterranean at the time, crumbled

roughly 12,000 years ago, as the last major ice age was reaching its end, the area was very different. Instead of the North Sea, the area was a series of gently sloping hills, marshland, heavily wooded valleys, and swampy lagoons: Doggerland.

Over time, the Doggerlanders were slowly flooded out of their seasonal hunting grounds. Water previously locked away in glaciers and ice sheets began to melt, drowning Doggerland. Around 6,000 years ago, the Mesolithic people were forced onto higher ground in what is today England and the Netherlands.

Evidence of Doggerlanders' nomadic presence can be found embedded in the seafloor, where modern fishermen often find ancient bones and tools that date to about 9,000 years ago. These artifacts brought Doggerland's submerged history to the attention of British and Dutch archaeologists and paleontologists.

Doggerland, sometimes called the Stone Age Atlantis of Britain or a prehistoric Garden of Eden, is an area archaeologists have been waiting to rediscover. Finally, modern technology has reached a level in which their dreams may become a reality. Doggerland is thought to have been first inhabited around 10,000 BC, and innovative technology is expected to aid a new study in glimpsing into what life was like for the prehistoric humans living in the region before the catastrophic floods covered the territory sometime between 8000 - 6000 BC.

Apart from seabed mapping, survey ships in the current study have also been sent out to begin collecting pollen, insects, plant and animal DNA (using sedaDNA technology), along with

artifacts so that a better picture of the landscape, lifestyle and human use of Doggerland can be revealed.

Professor Robin Allaby, School of Life Sciences, University of Warwick, and one of the researchers on the project said in a statement that: "The constant environment of the sea floor preserves ancient DNA exceptionally well allowing us to reconstruct paleo-environments many



An Artists Impression of the Inhabitants of Doggerland

thousands of years older than is possible on land at the same latitude."

Using sophisticated seismic survey data acquired mainly by oil companies drilling in the North Sea, the scientists have been able to reconstruct a digital model of nearly 46,620 square kilometers (18,000 square miles) of what Doggerland looked like before it was flooded.

Located in the North Sea, Doggerland is believed to have once measured approximately 100,000 square miles (258,998 square kilometers). However, the end of the Ice Age saw a great rise

in the sea level and an increase in storms and flooding in the region, causing Doggerland to gradually shrink.

The archaeological potential of the area had first been discussed in the early 20th century, but interest intensified in 1931 when a commercial trawler operating between the sandbanks and shipping hazards of the Leman Bank and Ower Bank east of the wash, dragged up a barbed antler point that dated to a time when the area was tundra. Later vessels have dragged up mammoth and lion remains, among other remains of land animals, and small numbers of prehistoric tools and weapons that were used by the region's inhabitants.

It's very intriguing to read words used by archaeologists about this place, especially the world potential, as if life needed anything to spawn and grow. We can never know what Doggerlanders were truly like. However, the fact this place is closely aligned with the North suggests much in the way of antiquity. Ancient knowledge abounded in this part of the world, especially having to do with the

correspondences of nature and the stars.

Modern man thinks very little of the scientific mind of the ancients. We are looking for our own modern day sensibilities and this is simply incorrect. The ancients, in fact, had much science, but of a different depth, focus and importance. Their knowledge were used to confirm time and relationships to the environment, whereas today, science is used to confirm and enhance technology. The ancients weren't interested in that aspect of science because they were part of the natural world in a deep and personal way.

So what would a people be like who walked with mammoth and lions? They would have needed to build shelters and protect themselves from predators. They would have needed the ability to cooperate and be versatile enough to respond to the fluctuations in climate at the time.

Doggerland was a vast, mostly flat, but not featureless plain. It would have had many rivers that surrounded many islands and a central lake. According to the information gathered so far, Doggerland would have been one of the most lush places on earth. With the lush landscape, animals would have migrated and flourished there. There were woolly mammoths, rhinos, elephants, lions, hyenas, deer, elk, and many others.

As Doggerland flooded, people migrated until 6200 BC when the tsunami wiped out human habitations. However, parts of Doggerland remained above sea level until about 3800 BC.

Interestingly, as Doggerland shrank and was eventually evacuated, Britain, Scandinavia and parts of Northern Europe moved from being Mesolithic to Neolithic in nature at the same time. For all we know, Doggerland could have been the home of the more advanced Neolithic culture. It's also very likely that they were skilled in watery travel and trade. Doggerland is the most likely birthplace of Neolithic origin of British and Scandinavian cultures and may have been the birthplace of a more modern European civilization.

Only time and work will tell if Doggerland is a possible source of the Atlantis Myth and several key characteristics do seem to line up. It suffered a catastrophic tsunami in 6200 BC, it seemed to have been the cradle of a more advanced stone working culture and it inhabited a vast plain of lush vegetation and had the animals mentioned in Plato's story. It would have been well past the Pillars of Hercules and most surprisingly, it fits the description of the Atlantic ocean when described as shallow and muddy at certain points in geologic

history. What we don't know is its people, if they built cities or if they mined for metals. Doggerland is an area of great focus and interest and I expect we will be hearing more about how it fits into the development of European culture for some years to come.



Iberian Pre-Celtic Copper Civilization

Scientists have discovered that the dancing priestesses of a 4,800-year-old temple built in the center of a hill where they worshiped a "mother goddess" died with dangerously high levels of mercury used in worship rituals in their bodies.

They said the mother goddess religion to which the woman belonged was widespread

throughout Europe at the time, three centuries before the birth of Christ, and interestingly found that all of the 20 priestesses including one who had six toes are likely to have suffered deaths from mercury poisoning caused by the use of the red mineral cinnabar – rich in highly toxic mercury sulphide.

The Montelirio tholos, excavated between 2007 and 2010, is "a great megalithic construction...which extends over 43.75 meters in total", constructed out of large slabs of slate. At least 25 individuals were interred within the structure, along with "an extraordinary set of sumptuous grave goods...the most notable of which is an unspecified number of shrouds or clothes made of tens of thousands of perforated beads and decorated with amber beads". Additionally however, a large number of crystal arrowheads were found together, which be suggestive of a ritual offering at an altar. The arrowheads have the characteristic long lateral appendices of flint arrowheads from the area – but investigators remarked that "even greater skill must have been required to produce these unique features when using rock crystal."

Structure 10.042-10.049 is another large two-chambered megalithic construction made from slate slabs. In the second chamber archaeologists found the body of a young male aged between 17 and 25 lying in the fetal position along with a large set of grave goods. These included an undecorated elephant tusk laid above the young man's head, a set of 23 flint blades, and numerous ivory objects. Additionally, red pigment made from cinnabar had been sprayed over the body and the objects surrounding it. The "remarkable crystal dagger blade", however, was not found with these grave goods, but instead in the upper level of this chamber.

The rock crystal dagger blade appeared in the upper level of Structure 10.049 of the PP4-Montelirio sector, in association with an ivory hilt and sheath, which renders it an exceptional

object in Late Prehistoric Europe... The blade is 214 mm in length, a maximum of 59 mm in width and 13 mm thick. Its morphology is not unheard of in the Iberian Peninsula, although all the samples recorded thus far were made from flint and not rock crystal...

The manufacture of the rock crystal dagger blade must have been based on an accumulation of transmitted empirical knowledge and skill taken from the production of flint dagger blades as well from the know how of rock crystal smaller bi-facial objects, such as Ontiveros and Montelirio arrowheads. It was obtained from a larger crystals at least 220 mm in length and 60 mm in width. Given that these single crystals are hexagonal, they would have a similar width along all their different axes.

The rock crystal source used in creating the crystal weaponry has not been pinpointed exactly at this stage, though analysis suggests two potential sources, "both located several hundred kilometers away from Valencina".

Given the technical skill and difficulties involved in creating the objects from crystal, rather than flint, researchers believe the motives behind their construction must have been very specific. They note that while crystal objects were found throughout the site...

Archaeologists discovered the remains of 25 women inside the tombs, and it is believed that all of the people owned the weapons collectively, meaning that they did not belong to one individual specifically.

Inside the various tombs, archaeologists

have reportedly found a plethora of different artifacts, including "an extraordinary set of sumptuous grave goods...the most notable of which is an unspecified number of shrouds or clothes made of tens of thousands of perforated beads and decorated with amber beads."

The more technically sophisticated items, however, were deposited in the larger megalithic structures...As such, it is reasonable to assume

the core nor the arrowheads can be ascribed to any of 20 individuals found in the main chamber; lastly, in the case of Ontiveros, the only available publication offers no evidence that the 16 arrowheads were associated to any particular individual.

It seems therefore reasonable to suggest that rock crystal may have had a dual significance for the Chalcolithic society of Valencina. On the one hand, it had a social significance due to the exoticism of the material and the fact that its transformation required very specific skills and probably some degree of technical specialization. These objects would have had a "surplus value" based on the exoticism and rarity of the raw material, the techno-economic investment of their manufacture (a know-how limited to very few people) and their use linked to the world of beliefs and funerary practices. They probably represent funerary paraphernalia only accessible to the elite of this time-period.

On the other hand, rock crystal must have had a symbolic significance as a raw material

invested with special meanings and connotations. The literature provides examples of societies in which rock crystal and quartz as raw materials symbolizes vitality, magical powers and a connection with ancestors. In her analysis of European Neolithic religion, Marija Gimbutas linked the ritual and votive use of white quartz nodules to a symbol of death and regeneration often associated with funerary spaces. Quartz and rock crystal were even portrayed as rocks with great supernatural powers in European Christian tradition. In his *Lapidarium*, King Alfonso X the Wise of Castile (1276-1279 CE) emphasized its power to



Copper Age Rock Crystal Dagger Discovered at Montelirio Tholos

that although the raw material was relatively available throughout the community...only the kin groups, factions or individuals who were buried in megaliths were able to afford the added value that allowed the production of sophisticated objects such as arrow heads or dagger blades.

In this respect, however, it is important to note that, paradoxically, none of the most sophisticated artifacts studied can be ascribed to any particular individual: the rock crystal dagger from Structure 10.042- 10.049 was found in the upper level of the main chamber (10.049) in which no human bones were identified; in Montelirio, neither

connect human beings with the spiritual world, as well as its ability to protect them from danger.

Interestingly though, despite being found relatively frequently in burials of the 4th and 3rd millennia BCE, crystal implements disappear from later funerary monuments in the Early Bronze Age (beginning of the 2nd millennium BCE) – a “truly striking” development, researchers say, as it would seem “the use of this raw material as grave goods was almost entirely abandoned”, although the reason remains a mystery.

While advanced copper age Iberian civilizations existed before Celtic societies were birthed, this section was included as a possible ancestor of the Atlantis culture being that it is near many landmarks associated with Atlantis. However, we have no actual connection to Atlantis in any way with this particular archaeological find, only new knowledge on our ancient past. I found the advanced knowledge of making crystal weapons particularly interesting, but it is not unique to copper age peoples who revered gemstones and powerful natural subjects.

Ancient Azores Civilization

The Azores archipelago is about 1,000 miles off the coast of Europe, about a third of the way to North America across the Atlantic. The islands belong to Portugal, and the official historical record has long held that they were uninhabited until Portuguese expeditions colonized them in the 15th century. But a controversial alternative theory is gaining ground.

Some experts, including the president of the Portuguese Association of Archaeological Research, Nuno Ribeiro, have said rock art and the

remnants of human-made structures on the islands suggest the Azores were occupied by humans thousands of years ago.

This assertion is controversial because it has been used to support a theory that a trade route existed between the Phoenicians, the Norse, and the New World – long before contact with the New World is conventionally thought to have taken place. We will explore this theory and its



Little Island on the southern side of San Miguel - Azores

connection to the Azores in more detail.

It is also curious that some of the structures appear to be from the Stone Age, suggesting a civilization existed at the time that was advanced enough to travel so far and colonize the remote islands. This is another point of contention.

Ribeiro began speaking of his findings in 2010, and thus helped spark a raging debate about claims of ancient settlements on the Azores. The controversy led Portugal's government to establish an expert commission to investigate further.

In 1778, an article by Johan Frans Podolyn in the Publications of the Royal Society of Sciences and Letters in Gothenburg detailed the alleged discovery of Carthaginian coins on Corzo, one of the Azores islands. Carthage was founded in the 1st century B.C. by the Phoenicians in what is now Tunisia, North Africa. A theory (unpopular in mainstream archaeology) holds that the Phoenicians knew how to get to the New World, but they propagated a myth that it was impossible to cross the ocean so they could maintain a monopoly on the trade route.

In 2011, Archaeologists from the Portuguese Association of Archeological Research (APIA) believe to have found a significant number of Carthaginian temples, from the fourth century BC, dedicated to the goddess Tanit. The new archaeological sites were found in Monte Brasil, Angra do Heroismo, Terceira island.

According to APIA's archaeologists, Nuno Ribeiro and Anabela Joaquineto, “More than five hypogea type monuments (tombs excavated in rocks) and at least three ‘sanctuaries’ proto-historic, carved into the rock, were found.”

A monument located at “Monte do Facho” shows inbuilt sink shaped carvings linked to water conduits for libations. “There are ‘chairs’ carved into the rock, a ceremonial tank covered by vegetation, and dozens of post holes indicating the existence of a shelter over the area,” they said. The APIA's researchers said, “The temples carved inside the hypogea structures are large and very well preserved and were drawn almost in a triangular shape.”

They said, “In the first temple there are four sinks linked to conduits to collect fresh water

associated with ritual libations, probably for sacrifices purposes.”

The second and third shrines are located in the area of the Forte de São Diogo, Terceira island, and were discovered in late June.

Recently, traces of Sunni inscriptions were discovered on São Miguel and Terceira islands, by APIA’s archaeologist Nuno Ribeiro. Previously, a number of Carthaginian and Greek coins were found on the island of Corvo and dozens of pre-Christian hypogea were uncovered on the islands of Terceira and Corvo. Similar findings were also reported on the islands of Santa Maria and Flores.

While this discovery is surely pushing the boundaries of where ancient sailors were capable of going and the reach of the Phoenician sailors, we have further evidence of an even older civilization that inhabited the Azores long before Phoenicians “discovered” the islands.

With additional work and study, Archaeologists from APIA have identified new archaeological evidence on Pico island that supports their belief that human occupation of the Azores predates the arrival of the Portuguese by many thousands of years. The new evidence comprises a great variety of proto-historic pyramidal rock structures, some of them 13 meters tall. Strangely, the Azorean archipelago was discovered uninhabited by the Portuguese around 1427.

Archaeologists working on site believe the structures were created by ancestral occupiers of the island suggesting they were places of worship with funeral ritual purposes. They have said that dozens of similar structures have been identified in the Madalena area of Pico island.

According to APIA’s Nuno Ribeiro and Anabela Joaquineto, artifacts were also found on site which may predate the Portuguese settlement

on the island. They believe the structures may have been built according to an oriented plan, aligned with the summer solstices, which suggests they were built with an intended purpose. They also believe that the Madalena pyramidal structures, known by the locals as “maroiços,” are analogous to similar proto-historic structures found in Sicily, North Africa and the Canary islands which are known to have served ritual purposes.

Recent additional archaeological findings in the Azores support the evidence of earlier human



Rounded Nine Step Pyramid - Pico, Azores

occupation of the islands. Last year, archaeologist Nuno Ribeiro revealed having found rock art on the island of Terceira, which he also believes predates the arrival of the Portuguese by many thousands of years.

In the last three years, Nuno Ribeiro has claimed to have found a variety of additional ancient archaeological remains on other Azorean islands. They include an epigraph from Roman times, Carthaginian sanctuaries, cave art, and megalithic structures. He has also claimed his findings have been published in scientific magazines and presented at international conferences with great acceptance by the international scientific community.

According to the archaeologists studying the pyramids on the island of Pico, they seem to be oriented to the stars. Some of the pyramids do have inside chambers not yet explored.

The Azores offers tantalizing evidence that human beings have inhabited remote island locations long before modern history has any record of understanding. It is definitely out of place that the Azores were home to a Stone Age Culture that built small pyramids and sailed the Atlantic ocean. In time, I am certain that we will find out who these people were and how they arrived at such a remote location.

It is obvious that there was a civilization of people living on the Azore Islands long before the Portuguese “discovered” the Azores. It is also very clear that ancient people were sailing the Atlantic Ocean long before we have written history to discuss their trading practices. From the artifacts found on the Azores, the Phoenicians and their descendants were stopping in the Azores on their way to the Americas. In the next few decades, evidence will surface that the prehistoric world was far more connected than previously thought.

Malta

Malta, being situated in the dividing line between the western and eastern Mediterranean Sea, and being home to some of the oldest man-made structures in the world, is considered a possible location of Atlantis both by some current researchers and by Maltese amateur enthusiasts. Malta’s ancient structures – 35 to be exact – date back to over 9000 years ago, and are believed to be the oldest ruins in the world by many orthodox archaeologists. Unfortunately many more have been lost, Lenie Reedijk in her recent book, *Sirius – the Star of the Maltese Temples*, lists 100 megalithic sites on Malta & Gozo, of which two-thirds have been lost [p.14/15]. She also contends that

the temple building in Malta was spread over a much longer period than generally accepted, beginning as early as 9150 BC and last until 4250 BC. Also, in Plato's dialogues there is mentioned that the remains are scattered on several islands, and guess what? All of Malta's temples are scattered around its islands.

In the 19th century, the antiquarian Giorgio Grognet de Vassé published a short compendium detailing the theory that Malta was the location of Atlantis. His theory was inspired by the discovery of the megalithic temples of Ggantija and ġgant Qim during his lifetime.

Anton Mifsud is clearly Malta's leading Atlantologist and was the principal author of *Malta, Echoes of Plato's Island*, in which a very strong case was made for considering Malta as Atlantis. In 2017, he published *Island of the Gods* (available on the academia.edu website), which strengthened his Atlantis theories with complementary material. As can be seen from the bibliography here, Mifsud has written a number of books and papers concerning the history and prehistory of this strategically situated island and the apparently endless procession of traders and occupiers – Neanderthals, megalithic builders, Egyptians, Phoenicians, Carthaginians and Romans.

Anton has noted that "Without the use of metal, the ancient Maltese were erecting the first domed structures of the world; these sanctuaries were also being built in accordance with an anti-seismic blueprint, and, amongst other designs, most if not all of these temples, incorporated highly advanced acoustics. Glenn Kreisberg, is an American researcher, who has investigated archaeo-acoustics and has visited the Maltese Hypogeum and carried out experiments there.

In 2020, it was announced that acoustic engineers from the University of Salford had demonstrated that Stonehenge had acoustic qualities that allowed "any sounds produced inside the temple would have been much less audible to anybody outside the circle, despite the monument almost certainly not having a roof.

The findings therefore suggest that any sounds generated by activities carried out inside the circle were not intended to be shared with



Ggantija Megalithic Temples Complex in Malta - 3600BC

the wider community. This reinforces theories suggesting that the potential religious activities conducted inside Stonehenge were reserved for an elite of practitioners, rather than for a wider communal congregation."

Another contributor to the study and literature of the island's prehistoric origins that should be mentioned is the late Joseph S. Ellul. He was Maltese and the author of a paper, *Malta's Pre-antediluvian Culture...*, that links the submergence of some of Malta's monuments with Noah's Flood, which he identified with the controversial idea of the breaching of a land bridge between Spain and

Morocco.

In *Malta f'dal Atlantis* (Maltese remains of Atlantis-2002), Francis Galea writes about several older studies and hypotheses, particularly that of Maltese architect Giorgio Grognet, who in 1854 thought that the Maltese Islands are the remnants of Atlantis. However, in 1828, the same Giorgio Grognet was involved in a scandal concerning forged findings which were intended to provide a "proof" for the claim that Malta was Atlantis.

Going back in time, many experts believe that Malta was struck by catastrophe. This was partly proven in 2013, when Marine scientists at the University of Malta discovered that 20,000 years ago, the Maltese Islands were indeed much larger, and were connected to Sicily with a land bridge.

Malta is so small, it could not possibly provide large animals with enough food and water, and yet, archaeologists had discovered huge animal fossils in caves around the island. We're talking fossils belonging to elephants, bears, reindeer, hippopotamus and more. This leaves us little reason to deny that Malta was not the little isolated island it is today.

A little underwater site was discovered in 1999 off the coast of St. Julian's and seems like it could possibly be a megalithic temple. Tracks on the seabed resembling cart ruts were also observed on the site. If this is real, it is proof that this area was not underwater in prehistory. The site is referred to as Gebel gol-bahar.

Some believe that the most fundamental evidence that Atlantis is Malta is hidden right before our eyes. Malta is 'Atlas' spelled backwards, which makes some sense when we consider that Early Greek was written right-to-left, just like Phoenician. Interestingly, the Letter Σ or Sigma in Greek is written much like a sideways M.

Fortunately, the theory that the Maltese islands in ancient times formed part of a larger island known as Atlantide is gaining acceptance among world-renowned scholars and researchers on this subject. The fact that on the Maltese islands we find several ancient temples (Il-Ggantija, l-Imnajdra, Hagar Qim) and the Hypogeum at Tarxien, proves that these ancient remains are more than a mere evidence that an advanced technological civilization settled in Malta about 8,000 years ago.

But more than that, the fact that Malta is not so distant from Greece and that the Maltese islands together with the volcanic islands of Pantalleria and Lampedusa fall exactly into the description given by Plato, shows that these islands are part of the skeleton of the country left floating in the central Mediterranean to bear witness of Atlantis.

There are those who think that if this theory is proved scientifically, then Malta can surely be referred to as the cradle of civilization. At the same time, however, it will be a great challenge to local historians to rewrite and update our prehistory.

While most researchers have focused on the extraordinary number of ancient monuments on the small archipelago, it might be worth considering what is not found on the islands, namely, anything to do with military action. There are no obvious defensive structures and no depiction of warriors or their weaponry. Everything seems to indicate a peaceful society. Others have already speculated it was originally a place of pilgrimage or some form of sanctuary.

I do not know what future investigations will reveal, but I am certain that they will demonstrate that Malta had an important part to play in the Atlantis story. The megalithic heritage of Malta predates that of Egypt by a millennium, consid-

erably enhancing its candidacy as the location for Atlantis based on Plato's timeline.

The Black Sea

German researchers Siegfried and Christian Schoppe locate Atlantis in the Black Sea. Before 5500 BC, a great plain lay in the northwest at a



Tarxien Temple Complex in Malta - 3150 to 2500 BC

former freshwater-lake. In 5510 BC, rising sea level topped the barrier at today's Bosphorus. They identify the Pillars of Hercules with the Strait of Bosphorus. They gave no explanation how the ships of the merchants coming from all over the

world had arrived at the harbor of Atlantis when it was 350 feet below global sea-level.

They claim Oreichalcos means the obsidian stone that used to be a cash-equivalent at that time and was replaced by the spondylus shell around 5500 BC, which would suit the red, white, black motif. The catastrophic event led to the neolithic diaspora in Europe, also beginning 5500 BC.

In 2000, the Guardian reported that Robert Ballard, in a small submarine, found remains of human habitation around 300 feet underwater in the Black Sea off the north coast of Turkey. The area flooded around 5000 BC. This flood is also thought to have inspired the Biblical story of Noah's Ark known as the Black Sea deluge theory.

The Great Atlantis Flood, by Flying Eagle & Whispering Wind, locates Atlantis in the Sea of Azov. The theory proposes that the Dialogues of Plato present an accurate account of geological events, which occurred in 9,600 BC, in the Black Sea-Mediterranean Corridor. Glacial melt-waters, at the end of the Younger Dryas Ice Age caused a dramatic rise in the sea level of the Caspian Sea. An earthquake caused a fracture, which allowed the Caspian Sea to flood across the fertile plains of Atlantis. Simultaneously the earthquake caused the vast farmlands of Atlantis to sink, forming the present day Sea of Azov, the shallowest sea in the world.

The Cyclades Plateau

Unquestionably, the island of Santorini, its volcanic eruption and the advanced Minoan civilization, was the best we had on Atlantis until recently. This was never a flawless hypothesis, though. It always presented a big problem with the fact that Plato's given chronology of 9600 BC had to be discarded (as Athens and most story de-

tails did not belong in that period). There is another bigger problem with that theory, though. While Santorini undeniably matches the site where the crown city of Atlantis once stood (talking about the concentric rings of earth and water), the problem is, Santorini alone never matched Plato's entire description. Plato stated the primary city of Atlantis was about 9 kilometers from the shore. This doesn't match the setting in 1600 BC. These major flaws allowed for critics to raise doubts on that hypothesis, and to continue to question the validity of Plato's story.

A four year study that included a thorough analysis of Plato's work established that serious errors by early translators allowed for the mixed messages in the translated document.

The recent study not only placed Atlantis in the Mediterranean Sea, but, it concluded with the discovery and identification of a submerged prehistoric island that closely matches Plato's Atlantis. The topography, the given chronology, the volcanic geology, the flora and fauna in that period, the island's destruction by a great flood, the presence of an unknown prehistoric civilization in the area, and DNA evidence all point to a genuine discovery.

More specifically, the study shows that around 9600 BC, when according to Plato Atlantis was above water, the modern Cyclades Islands were connected by the Cyclades Plateau, a flat terrain (now 400 feet below sea level,) that formed the body of a huge island. When this prehistoric island is compared to Plato's Atlantis, it immediately becomes evident that this could have been the land Plato was talking about. Its northern region was comprised of mountains that reached the shores. Below the mountainous region there was an oblong valley measuring 555 Km². Below the oblong valley there was a smaller val-

ley, 2/3 the size of the larger valley that measured 370 Km². This was the primary island. Nine kilometers away from the primary island, as Plato described, lies the island of Santorini, a circular island with a flooded core and a small island in its center. Santorini was this island with a sea volcano that has a collapsed center. Prior to the volcanic eruption of 1600 BC, it had a single opening on its outer ring that allowed ships to enter its caldera.

The consequence in finding this landmass



(Grey) Landmass of the Cyclades Plateau at 9600 BC

at around 9600 BC gives credence that Plato based his story on a real setting and a prehistoric civilization known to ancient Egyptians, which in order to successfully communicate some of his philosophical ideas (divine vs. human, ideal societies vs. corrupt), he filled with familiar matter from later times, including details from the Minoan era of which he was more familiar with. The existence of a matching site at around 9600 BC, in essence, alludes that Plato did what Homer did with Troy 400 years before him. (Homer's Iliad may be an entirely fictional story that revolved around a real

setting and a historical incident that took place 600 years before Homer himself.)

The super-island of the Cyclades Plateau was drowned by the sea at around 8000 BC, during the rapid rise of the Mediterranean and just prior to the flooding of the Black Sea (see *UNESCO study, 2009*) Incidentally, around this time, Lake Agassiz, a gigantic glacial lake in North America, also burst open and began to drain into the Atlantic. It is worth noting that Lake Agassiz covered an area larger than all the Great Lakes combined (440,000 Km²) and at times, it contained more fresh water than all the lakes in the world today. The total fresh water outflow from this lake alone was so immense that scientists believe it raised the oceans worldwide by as much as nine feet and further produced a mini-ice age that lasted 400 years. This global cataclysm at the end of the last Ice Age, which ultimately raised sea levels by 400 feet, not only erased our early history, but this could also be the event we all inadvertently refer to as the "Great Flood."

The implications of locating Atlantis in the Mediterranean could go beyond the discovery itself. This find may help to substantiate claims of prehistoric transatlantic crossings, and may finally help explain how the Mediterranean haplogroup X got to North America 10,000 to 12,000 years ago. While most geneticists today maintain that haplogroup X walked to America via the Bering Strait, genetic maps show that the furthest region east of the Mediterranean with small traces of haplogroup X, is the Altai Republic in Southern Russia. No traces of haplogroup X exist between Altai Republic and the greater region of the Great Lakes. If haplogroup X infiltrated North America via the Bering Strait, why then does the greatest concentration of haplogroup X (away from the Mediterranean)

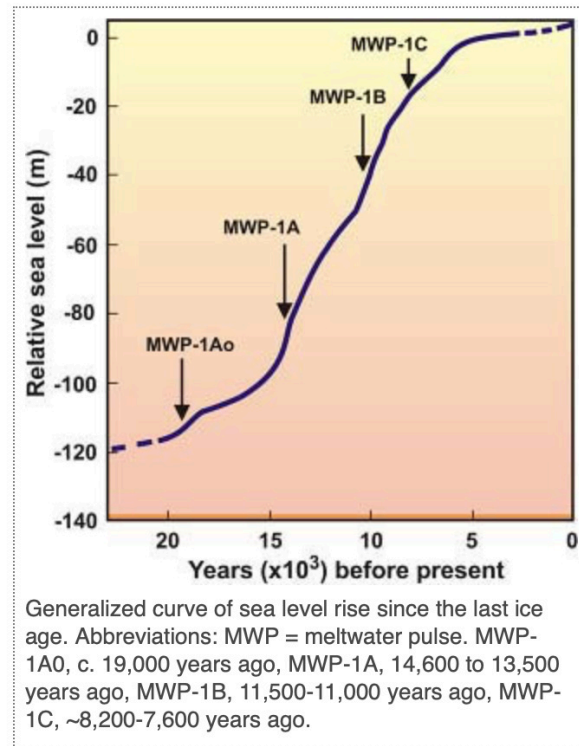
exist around the Great Lakes and not in Alaska or alongside the west coast? Most importantly, how do we otherwise explain that heavy traces of haplogroup X incidentally also exist in Scotland, Orkney Islands, Faroe islands and Iceland, essentially all the island stops to North America from Europe?

As for the island/continent across from the Pillars of Hercules, one larger than Libya and Asia combined, the latest study demonstrates how Plato's reference of the American continent got misconstrued into that of Atlantis. The mention of the continent across the Atlantic, "one that encompassed that veritable ocean," was Plato's poetic attempt to demonstrate Atlantis's incredible naval capability and its capacity to cross the ocean via island hopping (through Scotland, Orkney Islands, Faroe Islands, Iceland and Greenland.) Several clues and archaeological evidence deduce that the ancient Greeks were aware of the American continent and perhaps Plato used this obscure knowledge to include it in his story.

Finally, a 10,000 year old Mediterranean civilization, may help explain more archaeological oddities in this region. Recent erosion and seismic tests at the Giza Plateau, indicated that the Great Sphinx may be much older structure than previously thought, and along with the site of Gobekli Tepe in Turkey, both seem to coincide with the Egyptian timeline of Atlantis. Is it possible that Gobekli Tepe and the monument of The Great Sphinx could be remnants of the same advanced civilization Plato referenced in his story.

And what about the advanced proto-Euphratean people who descended upon the Mesopotamia around 7000 BC, from a region "unknown." Could these enigmatic people be the refugees of the same culture who fled the Mediterranean basin and moved eastwards to escape the inundation? They brought with them the story of the great flood as well as the skills and tech-

nology to incite yet another great civilization, like that of ancient Sumer (just as the survivors around the Cyclades and neighboring islands may have ultimately contributed to the rise of the Minoans). The Sumerians readily admit in their writings that they were not the originators of their culture, but that they learned it from those who came "before



them". They also speak of, in several contexts, the Apkallu or seven demi-gods, sometimes described as part man and part fish, associated with human wisdom. They are often referred to in scholarly literature as the Seven Sages who founded the seven great cities of Sumeria.

Perhaps as we can explore the areas around the Cyclades Plateau we will be able to find additional evidence of an advanced culture. I note that sea level rise would have hidden many archaeological opportunities and the later erup-

tion at Thera could have buried a great deal of evidence. The oddity to this story is the geography. While its true that the Mediterranean Sea was much lower in 9600 BC, and there is strong evidence of abrupt sea level rise in the Aegean sea in 6400 BC and 5600 BC based on sea algae fossil records, 400 feet is not accounted for at this current time. Not only would the Atlantic Ocean needed to be 400 to 500 feet lower to not be connected to the Mediterranean sea level, but the Black sea and other river tributaries would have been affected as well. From coastal evidence, the Straits of Gibraltar have been open to the Atlantic Ocean further back than 20,000 BC, so it leads to the dubious conclusion that the Cyclades Plateau would not have been swamped overnight unless it was by tsunami. Current sea level models show that the global sea level was about 20 meters lower at around 9000 BC and this does not account for some of the data points in the Cyclades Plateau story, nor does it closely match Plato's storyline.

Phoenicians - The Sea People

The Phoenicians flourished during the 1st and 2nd millennia BC. The late Joseph Robert Jochmans has suggested(c) that similarities between Phoenician names and those of the sons of Poseidon are more than coincidental. The descendants of the Phoenicians are still to be found in great numbers in modern Lebanon as well as elements of the Phoenician language. Contrary to popular belief the Maltese language is more related to Phoenician than Arabic.

As a seafaring people, the Phoneticians have been traversing the Mediterranean Sea since before writing was invented, and they are the fathers of the western alphabet, including the Greek and Roman writing systems. They have been trading with Africa, Egypt and the Middle East since before anyone can accurately document them as a people.

A more radical view of the Phoenicians has been expressed by Professor Josephine Quinn(o) who declared “the Phoenicians never existed as a self-conscious community, let alone a nascent nation.” In a lengthy article she suggests that “‘Phoenician’ was just a generic label invented by ancient Greek authors for the Levantine sailors they encountered in their own maritime explorations. Although some of these Greek writers entertain a mild stereotype of these Phoenicians as rather cunning or tricksters, they never use the term as a description of a distinct ethno-cultural community.”

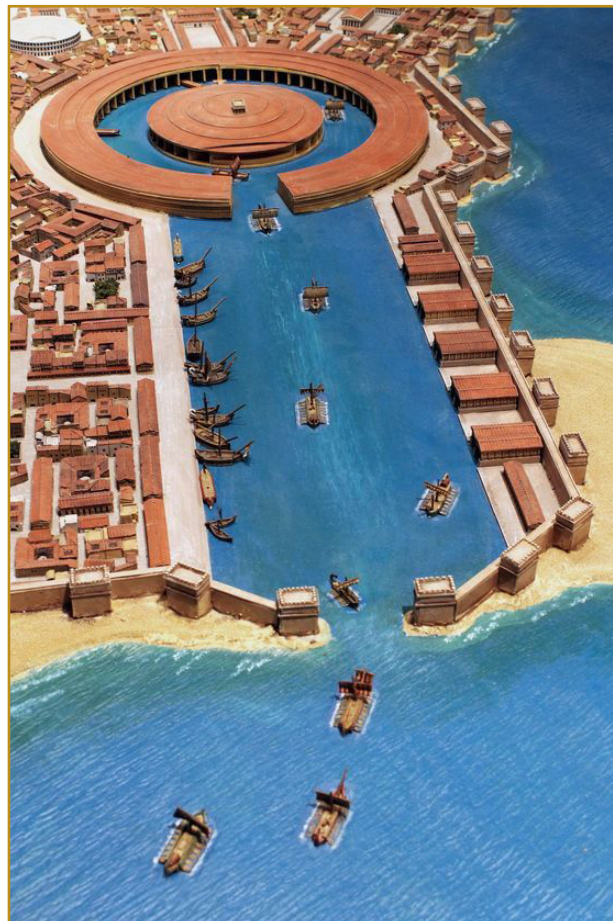
The Phoenicians, like the Greeks, were expert sailors who had established thriving colonies throughout the Mediterranean. These two rivals fought their wars on the island of Sicily. From their earliest days, both the Greeks and Phoenicians had been attracted to the large island, establishing a large number of colonies and trading posts along its coasts. Small battles had been fought between these settlements for centuries.

The Phoenicians had established trading posts all over the coast of Sicily after 900 BC, but had never penetrated far inland. They had traded with the Elymians, Sicani and Sicels and had ultimately withdrawn without resistance to Motya, Panormus and Soluntum in the western part of the island when the Greek colonists arrived after 750 BC. These Phoenician cities remained independent until becoming part of the Carthaginian hegemony some time after 540 BC.

Carthage created its hegemony in part to resist Greek encroachments in the established Phoenician sphere of influence. Phoenicians initially (750–650 BC) did not resist the Greek colonists, but after the Greeks had reached Iberia sometime after 638 BC, Carthage emerged as the leader of Phoenician resistance. During the 6th century BC, mostly under the leadership of the Magonid dynasty, Carthage established an

empire which would commercially dominate the western Mediterranean until the 2nd century BC. The Phoenicians in Sicily and the Elymians had united to defeat the Greeks of Selinus and Rhodes near Lilybaeum in 580 BC, the first such recorded incident in Sicily. The next known Greek incursion took place 70 years later.

The Phoenicians have been frequently



Main Harbor at Carthage - North Africa

identified as the Atlanteans of Plato's narrative. Peter Dawkins' Zoence Academy's website has the following logic stretching gem – “Atlas also is known by other names, such as Enoch or The Phoenix, hence Atlantis is Phoenicia, the land of

the Phoenix.

Keith Hunt noted on his website that “Prof. George Rawlinson (1812-1902), in his *Story of Phoenicia*,” tells us that Phoenicia derived its name from the forests of date or Phoenix palms which grew there in great luxuriance. But this leads us to the question; when did the Phoenix palm derive its name? Horapollon says: “A palm branch was the symbol of the Phoenix.”

James Nienhuis has recently identified Canaanites as Atlanteans. The Canaanites were the ancestors of the Phoenician culture. The supporters of a Bronze Age date for the invasion of the Atlanteans saw in the Phoenicians the powerful far flung maritime civilization described by Plato. However, this identification is in conflict with Plato's statement that Atlantis or its influence extended as far as Tyrrhenia and Libya, whereas the Phoenicians had their original base further east in the region of modern Lebanon and Israel. It also runs counter to Plato's clear account of the Atlanteans attacking from their bases in the Central Mediterranean (*Tim.25b & Crit.114c*).

The Phoenicians were never unilaterally at war with Greece and/or Egypt, but their successors, the Carthaginians, whose main military campaigns were directed against the Roman Empire, did clash with the Greeks in Sicily many times.

The late Sabatino Moscati, a renowned linguist and archaeologist, wrote a highly regarded work on the subject of the Phoenicians. Additionally, there is an invaluable website on offer from Salim George Khalaf, a modern Phoenician from Lebanon. This huge site with its 2,000 pages that covers all aspects of Phoenician culture. This same site, drawing on the work of Ignatius Donnelly, identifies the kings of Atlantis with the Phoenician pantheon and claims that the gods of the Greeks were also the deified Atlantean kings.

Jonas Bergman recently presented a paper to the 2005 Melos Atlantis Conference on

the subject of a Phoenician association with the Atlantis story. He outlined how Plato's description of Atlantis was similar to the western colonies of the Phoenicians.

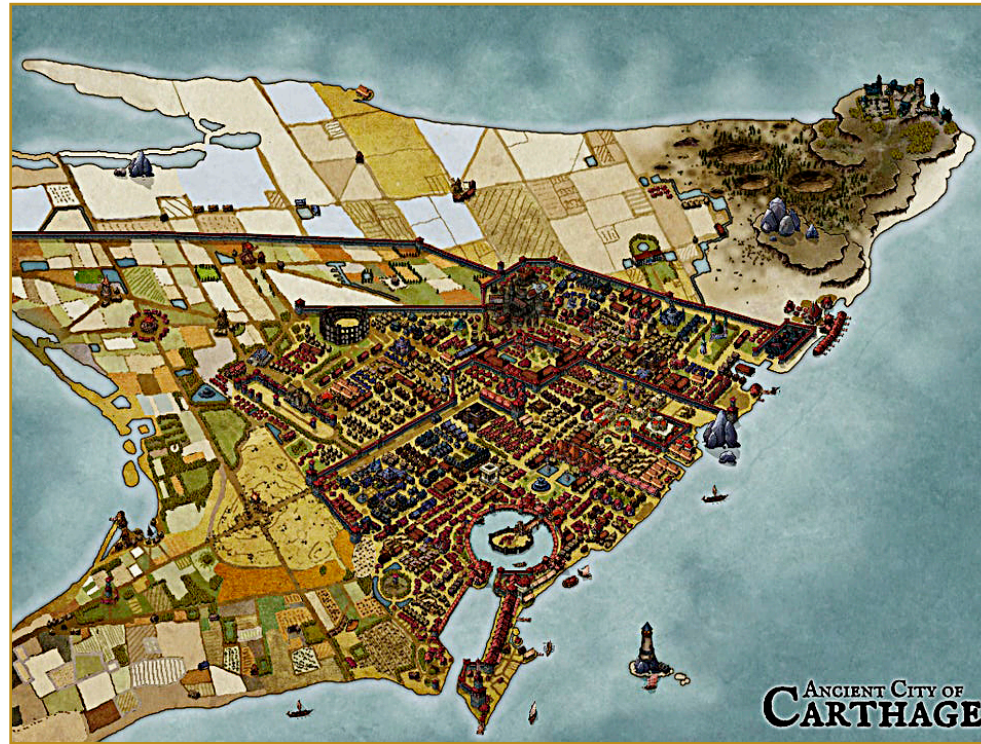
Some German writers in the 19th century such as Robert Prutz and later Jakob Kruger have advocated the idea that Phoenicians had discovered America, where he also placed Atlantis. However, in spite of the fact that there is widespread support for this concept and the even more extreme claim of Phoenicians in Australia, a Lebanese website (now off-line), in the original home of Phoenicia, discounted all such claims for lack of evidence. Nevertheless, attention-seeking Rex Gilroy persists in promoting the idea of Phoenicians in Australia.

In his 2009 book, *Uncovering Archaeology*, Dennis Cassinelli outlines in some detail his Atlantis theory, which he locates in Central America(s). He suggests that Phoenicians landed in Central America and on seeing the Mayan cities concluded that they had landed in Atlantis. Not unexpectedly, there is no imperial evidence of this nor does it make much sense.

Hugh Fox (1932-2011) wrote of the early peoples of the Americas in his well-received book *"Gods of the Cataclysm"*. The 'cataclysm' referred to is the biblical Deluge, in respect of which he follows the ideas of Velikovsky and the Christian Catastrophist Donald W. Patten (1929-2014), who attributed Noah's Flood to a close encounter with a massive extraterrestrial body around 2800 BC. Fox explicitly claims that before the Flood, transoceanic travel was commonplace, with the

Chinese in America, Indian theology in the Mediterranean and that after the Flood we had the Phoenicians and Odysseus in America.

It is accepted that the Phoenician commercial empire began with the three cities of Tyre, Sidon and Byblos. They expanded with the establishment of trading settlements along the Medi-



terranean coast of North Africa usually separated by a day's rowing – somewhere between 30 to 60 miles. It is claimed that the Phoenicians, together with the Egyptians, had an influence on the development of the Minoan culture.

The Phoenicians are indeed an ancient culture with many modern day tenuous claims about them and where they traveled to. It has been proven that their ancient boats were robust enough to travel the Atlantic Ocean to the Americas, but there is no real accepted evidence that they actually did this before the bronze age.

It is compelling to note that the Phoenicians were extensive sea travelers, extensive traders and skilled merchants. If Atlantis existed during their time at sea, they would have encountered Atlantean craft, traded with them and known of their cities and people. What is so ironic is that the fathers of the Alphabet didn't seem to spend much time writing things down and much of the Canaanite civilization (their descendants) was destroyed by the Romans during their wars with Carthage. There is no easily traceable evidence that the Phoenicians identified a civilization like Plato describes, but it is certain that Plato would have been affected by the Phoenician merchants and their knowledge.

The term "Atlanteans" was also applied by the Greeks to the Phoenician colonies along the Barbary Coast of North Africa--i.e. those living near the Atlas Mountains. Diodorus Siculus describes their Titan-mythology and wars with the Libyan Amazones. Plato may have the same nation in mind for he names the second Atlantean king Gadeiros after a famous Phoenician colony near the Straits of Gibraltar.

Other realms proposed by philosophers and writers which resemble Atlantis include the fabulous southern island of Pankhaia (Panchaea) and the blessed Heliades islands.

We have to ask ourselves if the Phoenicians influenced Plato's story. Were they a main source of his information or perhaps a strong reason why the Phoenicians never traded with Atlantis is that they were the bases for the Story? In truth, we don't know what the Phoenicians called themselves. The Phoenician name was given to them, but if this is true, then why wouldn't Plato simply call them by the name he knew them by?

As we explore more facts and details to the Atlantis story, it becomes clearer that the story is a hybrid of facts mixed with Plato's embellishments to create a myth supporting his viewpoints.

The Nuragic Civilization

The island of Sardinia is the second largest island in the Mediterranean Sea and was home to ancient cultures. To its north lies Corsica, to its east the Italian peninsula, to its south Tunisia, and to the west the Balearic Islands. Sardinia was a key stopping point for sailors and traders for millennia and has a deep and ancient cultural heritage. The characteristic and indigenous Nuragic civilization of Sardinia stretches from the Bronze Age (c. 18th century BCE) to the Roman period. This civilization derives its name from a characteristic form of monumental, stone-built tower structures known as nuraghe. About 7,000 of these enigmatic structures still dot the Sardinian landscape.

By 2,000 BCE, peoples of the Beaker culture had arrived in Sardinia, in turn producing the Bonnanaro culture (c. 1800-1600 BCE), a protohistoric (the period just before the development of writing) culture of Sardinia. This culture group represents the first stage of the so-called Nuragic civilization. The Bonnanaro culture was responsible for architectural innovations.

The Nuragic civilization's name comes from its typical buildings, the nuraghi (in paleo-Sardinian language, "nur" means hole/amount), truncated cone towers, built in megalithic technique, using huge blocks of stone, without cement. A nuraghe is a megalithic stone structure that usually takes the form of a truncated conical tower. The interior profile of the built tower is usually beehive-shaped, while the exterior resembles the more familiar image of a Medieval tower.

They finished with a "tholos", or false vault on the top, and they could reach the height of 20 meters and 10 meters of diameter. On Sardinia there are thousands of them, with one tower or more, alone or surrounded by villages of huts. Regarding their function, different theories have been made, but it's believed that they had several purposes from housing, grain silos, observatories, military defense, or religious functions. Many nuraghi show evidence of continued use and re-use after the Bronze Age, mostly during the Punic and Roman



Virtual Reconstruction of Nuraghe Arrubiu - Sardinia

phases of the island's history.

The nuragic people worshiped water, so they built sacred wells, also named well temples. On Sardinia, there is about 40 of them, composed by a vestibule, a staircase and a room covered by a tholos.

These communities lived in caves and also in villages of huts. They practiced hunting and fishing and also animal breeding, agriculture and craftsmanship. They worshiped the Mother Goddess, together with the Sacred Bull, both symbols of fertility. For the worship of the dead,

about a hundred dolmens (houses) and more than 2000 Domus de Janas ("fairies' houses") have been found. There are caves dug into the rock, often grouped in necropolis and decorated, mainly with drawings of bull heads.

They built megalithic graves, commonly referred to as "giants' tombs", and have been most prevalently found in central Sardinia, although spaced evenly throughout. These graves were likely the resting place of dozens of persons, up to possibly hundreds at some locations. With such spacious, extended burial chambers of up to sixty feet and exterior enclosures of nearly ninety feet, it is asserted that the Nuragic took great care to remain close to their dead, believing they had transformed into gods or similar heroic figures. Spiritual practices appear to have been most often related to the dead, connections to the afterlife, and rituals of water, as exemplified in the majority of architectural discoveries.

Another typical expression of the Nuragic civilization are the bronzetti, small bronze statues 8 to 40 cm in height, with religious purpose, representing different human figures, as shepherds, craftsman, warriors, priests, but also animals and boats. They were made from models of wax, that were then covered with clay, where a small

hole was made, from which the wax came out during the cooking. So the clay model was used to make the bronzetto and was then thrown away, so that each bronzetto was unique. To date, we have found about 400 of them.

The Nuragic civilization continued to exist even when other peoples arrived to the island and settled there: the Phoenicians from the 9th century BC and the Carthaginians from the 6th century BC.

The Nuragic civilization, and the nuraghi themselves, remain enigmatic, but it is clear that this architectural tradition is deeply rooted

in the Mediterranean. By way of material culture evidence, it is possible to trace the influences of Sardinian culture to the Italian mainland where Etruscan and Italic people seem to draw inspiration from Sardinian traditions of metalworking and architecture, among others.

Throughout the ancient island of Sardinia, the story of the indigenous Nuragic civilization lies obscured by unanswered questions. Although one can examine thousands of their laboriously assembled structures, megalithic graves, and meticulously crafted artwork and figurines, the greatest questions remain. What became of these ancient people of the Bronze to early Iron Age, and how does their existence tie in with other civilizations?

Evidence suggests that the Nuragic had connections with other parts of the world, but also sustained themselves in isolation for some periods of time. Most references made to them was done so by later groups, primarily the Romans, and while no written evidence from them has been found, it is subsequently believed they had no written language. What little has been compiled appears to have originated centuries after their demise via the passing down of oral traditions.

While many aspects of the Nuragic culture don't match up with Plato's Atlantis, some things are reminiscent of the story. Its also intriguing to know that a whole other culture existed in this area and just about no one has heard of them or knows what really happened to them. Its worth keeping an eye on the research of these people and the structures they built. As Plato mentions, the Atlanteans had bases in the central Mediterranean, and this does line up with the Nuragic people.

While its extremely unlikely that they were the basis of the Atlantean stories and no direct evidence has been found to link them to Atlantis, it is very interesting that a whole other group of people existed and built organized

megalithic structures in this area with no writing or clear idea of their religion, society and barely any writings about them at all from Greek or Roman sources. To date, I find no references to them beyond the modern archaeological papers, and next to nothing in ancient literature. They are included here as a possible tie-in culture that will be referenced in the conclusion and as a possible inspiration for some of what Plato wrote.

Mount Zippasla and Mount Sipylus



Hittite Soldiers, Chariot and General

Peter James, in his book *The Sunken Kingdom*, identifies Atlantis with the kingdom of Zippasla. He argues that Solon did indeed gather the story on his travels, but in Lydia, not Egypt as Plato states; that Atlantis is identical with Tantalus, the city of Tantalus in Asia Minor, which was (in a

similar tradition known to the Greeks) said to have been destroyed by an earthquake; that the legend of Atlantis' conquests in the Mediterranean is based on the revolution by King Madduwattas of Zippasla against Hittite rule; that Mt. Zippasla is identical with Mt. Sipylus, where Greek tradition placed Tantalus; and that the now vanished lake to the north of Mount Sipylus was the site of the city. Perhaps, Madduwatta was first a local king of a city-state at coast of southwestern Asia Minor. Madduwatta (sometimes given as Madduwattas) was a king of Arzawa, in Anatolia, about 14th or 13th century BC. His story follows...

Madduwatta faced a struggle, in the Lukka Lands, against a "man from Ahhiya", named Attarsiya (or Atreus, in Hellenistic rendering) and lost his rule. Tudhaliya II, great king of Hittite Empire, gave Madduwatta asylum, and even gave him the mountainous kingdom Zippasla (i.e. Sippylos, the mountainous part of Lydia?) with the Siyanti River Land (Maeandrus river?); but, on condition that Madduwatta use it as a base to invade Arzawa.

When Madduwatta did this, Kupanta-Kurunta, king of Arzawa, destroyed his army and occupied Zippasla. Once more, Tudhaliya defeated Madduwatta's enemy and restored Madduwatta to his throne. And then, Madduwatta's previous enemy Attarsiya attacked Zippasla, with 100 chariots. This time, Madduwatta did not even defend himself, but fled a third time to the Hittites. Tudhaliya sent a third army under Kisanpali (a Hittite general) to the land to drive Attarissiya out. This time, the Hittite army was ordered to stay.

Madduwatta, apparently, then decided he was never again going to suffer such indignities. When Dalawa and Hinduwa rebelled, Madduwatta suggested that Kisanpali take Hinduwa while Madduwatta take Dalawa. But while Kisanpali was on his way to Hinduwa, Madduwatta allied with Dalawa, and with its help ambushed and

killed Kisnapali. Independent once more, Madduwatta married the Arzawan king's daughter, and soon took that kingdom too. The flourishing of Madduwatta is reported as 1410 B.C.

Since the Hittites were eventually driven from this area by the Greeks, the names and culture changed and new stories grew up to replace the old history and its not always clear if these are real events or just romanticized versions of old stories retold by new voices. But since we are descendants of Greek history and we retell their myths we move on to the story of Tantalus and his plight below.

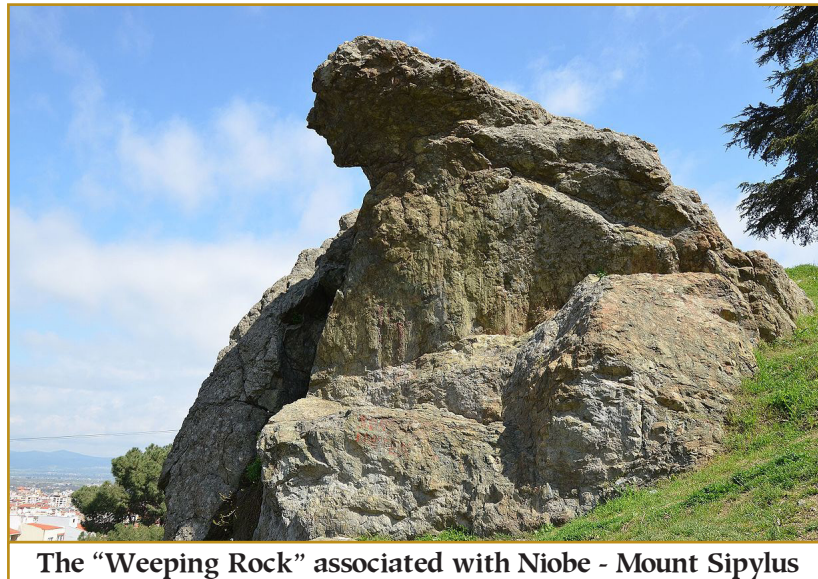
Tantalus (Ancient Greek: Τάνταλος Tántalos) was a Greek mythological figure, most famous for his eternal punishment in Tartarus. Interestingly, he was also called Atys (similar to Atlas).

The names "Sipylus" or "Sipylum" are mentioned by Pliny the Elder, supported by other sources, as the site of a very celebrated city called "Tantalís" or "the city of Tantalus", after the name of its founder. Presumably located on or very near the mountain, the city's ruins were reportedly still visible around the beginning of the Common Era.

The same Tantalus is famed throughout Greek mythology. The Greeks used the proverb "Tantalean punishments" in reference to those who have good things but are not permitted to enjoy them. His son Pelops is said to have later migrated to the Peloponnese, named after him, and to have founded a kingdom there. Tantalus' daughter was the tragic Niobe, who is associated with the "Weeping Rock" (Ağlayan Kaya in Turkish), a natural formation facing the city of Manisa. The Greek deities Apollo and Artemis were said to have killed all 14 children of Niobe at Mount Sipylus, whereupon the grief-stricken Niobe was turned to stone.

There may have been a historical Tantalus, possibly the ruler of an Anatolian city named "Tantalís", "the city of Tantalus", or of a city named "Sipylus". Pausanias reports that there was a port under his name and a small monument of him in the same region.

Tantalus is referred to as "Phrygian", and sometimes even as "King of Phrygia", although his city was located in the western extremity of Anatolia, where Lydia was to emerge as a state before the beginning of the first millennium BC, and not



The "Weeping Rock" associated with Niobe - Mount Sipylus

in the traditional heartland of Phrygia, situated more inland. References to his son as "Pelops the Lydian" led some scholars to the conclusion that there would be good grounds for believing that he belonged to a primordial house of Lydia.

Other versions name his father as Tmolus, the name of a king of Lydia and, like Sipylus, of another mountain in ancient Lydia. The location of Tantalus' mortal mountain-fathers generally placed him in Lydia; and more seldom in Phrygia or Paphlagonia, all in Asia Minor.

The identity of his wife is variously given: generally as Dione the daughter of Atlas; the

Pleiad Taygete, daughter of Atlas; Eurythemista, a daughter of the river-god Xanthus; Euryanassa, daughter of Pactolus, another river-god of Anatolia, like the Xanthus; Clytia, the child of Amphidamantes; and Eupryto. Tantalus was also called the father of Dascylus (a king who ruled over Mysia or Mariandyne).

Tantalus, through Pelops, was the progenitor of the House of Atreus, which was named after his grandson Atreus. Tantalus was also the great-grandfather of Agamemnon and Menelaus.

The geographer Strabo states that the wealth of Tantalus was derived from the mines of Phrygia (gold) and Mount Sipylus. Near Mount Sipylus are archaeological features that have been associated with Tantalus and his house since Antiquity.

While there is some overlap with Atlantis and Tantalus stories, the overall similarities are fleeting and not very compelling. The most compelling theme is the genealogy of Atlas and the heavy mythology of the area. But there is little else.

Sumeria

The origins of Sumerian civilization in Mesopotamia are still debated today, but archaeological evidence indicates that they

established roughly a dozen city-states by the fourth millennium B.C. These usually consisted of a walled metropolis dominated by a ziggurat—the tiered, pyramid-like temples associated with the Sumerian religion. Homes were constructed from bundled marsh reeds or mud bricks, and complex irrigation canals were dug to harness the silt-laden waters of the Tigris and Euphrates for farming. Major Sumerian city-states included Eridu, Ur, Nippur, Lagash and Kish, but one of the oldest and most sprawling was Uruk, a thriving trading hub that boasted six miles of defensive walls and a population of between 40,000 and 80,000. At

its peak around 2800 B.C., it was most likely the largest city in the world.

Even though they shared a common language and cultural traditions, the Sumerian city-states engaged in near-constant wars that resulted in several different dynasties and kingships. The first of these conflicts known to history concerns King Eannatum of Lagash, who defeated the rival city-state of Umma in a border dispute sometime around 2450 B.C. To commemorate his victory, Eannatum constructed the so-called “Stele of the Vultures,” a grisly limestone monument that depicts birds feasting on the flesh of his fallen enemies. Under Eannatum, Lagash went on to conquer the whole of Sumer, but it was just one of several city-states that held sway over Mesopotamia during its history. The infighting led to several military advancements – the Sumerians may have invented the phalanx formation and siege warfare – but it also left them vulnerable to invasions by outside forces. During the latter stages of their history, they were attacked or conquered by the Elamites, Akkadians and Gutians.

Along with inventing writing, the wheel, the plow, law codes, and literature, the Sumerians are also remembered as some of history’s original brewers. Archaeologists have found evidence of Mesopotamian beer-making dating back to the fourth millennium B.C. The brewing techniques they used are still a mystery, but their preferred ale seems to have been a barley-based concoction so thick that it had to be sipped through a special kind of filtration straw.

The Sumerian invention of cuneiform (a

Latin term literally meaning “wedge-shaped”) dates to sometime around 3400 BC. In its most sophisticated form, it consisted of several hundred characters that ancient scribes used to write words or syllables on wet clay tablets with a reed stylus. The tablets were then baked or left in the sun to harden. The Sumerians seem to have first developed cuneiform for the mundane purposes of keeping accounts and records of business transactions, but over time it blossomed into a full-fledged writing system used for everything from poetry



The Mesopotamian city of Mari - 1.2 mile diameter - 2500 BC

and history to law codes and literature. Since the script could be adapted to multiple languages, it was later used over the course of several millennia by more than a dozen different cultures. In fact, archaeologists have found evidence that Near East astronomical texts were still being written in cuneiform as recently as the first century A.D.

Since their homeland was largely devoid of timber, stone and minerals, the Sumerians were

forced to create one of history’s earliest trade networks over both land and sea. Their most important commercial partner may have been the island of Dilmun (present day Bahrain), which held a monopoly on the copper trade, but their merchants also undertook months-long journeys to Anatolia and Lebanon to gather cedar wood and to Oman and the Indus Valley for gold and gemstones. The Sumerians were particularly fond of lapis lazuli, a blue-colored precious stone used in art and jewelry, and there is evidence that they may have

roamed as far as Afghanistan to get it. Historians have also suggested that Sumerian references to two ancient trading lands known as “Magan” and “Meluhha” may refer to Egypt and Ethiopia.

The origins of the sixty-second minute and the sixty-minute hour can be traced all the way back to ancient Mesopotamia. In the same way that modern mathematics is a decimal system based on the number ten, the Sumerians mainly used a sexagesimal structure that was based around groupings of 60. This easily divisible number system was later adopted by the ancient Babylonians, who used it to make astronomical calculations on the lengths of the months and the year.

Base-60 eventually fell out of use, but its legacy still lives on in the measurements of the both hour, and the minute. Other remnants of the Sumerian sexagesimal system have survived in the form of spatial measurements such as the 360 degrees in a circle and the 12 inches in a foot.

After Mesopotamia was occupied by the Amorites and Babylonians in the early second millennium B.C., the Sumerians gradually lost their

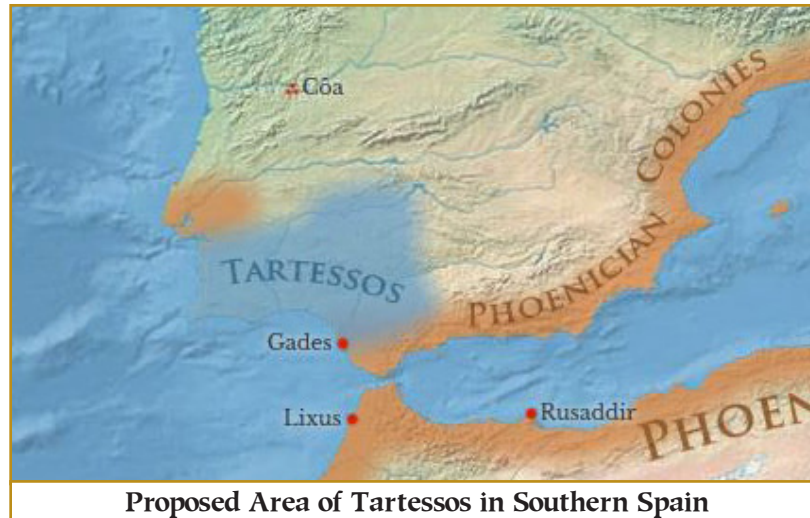
cultural identity and ceased to exist as a political force. All knowledge of their history, language and technology, even their name, was eventually forgotten. Their secrets remained buried in the deserts of Iraq until the 19th century, when French and British archaeologists finally stumbled upon Sumerian artifacts while hunting for evidence of the ancient Assyrians. Scholars such as Henry Rawlinson, Edward Hincks, Julius Oppert and Paul Haupt later took the lead in deciphering the Sumerian language and cuneiform, providing historians with their first ever glimpse of the long lost history and literature of early Mesopotamia. Since then, archaeologists have recovered numerous pieces of Sumerian art, pottery and sculpture as well as some 500,000 clay tablets, the vast majority of which have still yet to be translated.

While the Sumerian culture does not fit into Plato's narrative of Atlantis, there are some aspects of it that do. They were an ancient culture and one of the first cities known to history, and they were lost to us for over 5000 years. They are a powerful empire that traded over land and sea and were located within the known world close to the Egyptian Empire and would have been known as a powerful military power with the means to conquer the known world. They were far ahead of their time and we still use their many inventions today. They were the foundation of Western Society and we had no idea of their existence beyond obscure Biblical references.

Their religious pantheon heavily influenced mythological thought, their building techniques we unsurpassed for their time, and they invented writing. Is there a better fit for a truly ancient civilization that ruled the world in very ancient times?

Tartessos

Andalusia is a region in modern-day southern Spain which once included the "lost" city of Tartessos, which disappeared in the 6th century BC. The Tartessians were traders known to the Ancient Greeks who knew of their legendary king Arganthonios. The Andalusian hypothesis was originally developed by the Spanish author Juan de Mariana and the Dutch author Johannes van Gorp (Johannes Goropius Becanus), both of the 16th century, and later by José Pellicer de Ossau



Salas y Tovar in 1673, who suggested that the metropolis of Atlantis was between the islands Mayor and Menor, located almost in the center of the Doñana Marshes, and expanded upon by Juan Fernández Amador y de los Ríos in 1919, who suggested that the metropolis of Atlantis was located precisely where today are the 'Marismas de Hinojo'. These claims were made again in 1922 by the German author Adolf Schulten, and further propagated by Otto Jessen, Richard Hennig, Victor Berard, and Elena Wishaw in the 1920s. The suggested locations in Andalusia lie outside the Pillars of Hercules, and therefore beyond but close to the Mediterranean itself.

In 2005, based upon the work of Adolf Schulten, the German teacher Werner Wickboldt also claimed this to be the location of Atlantis. Wickboldt suggested that the war of the Atlanteans refers to the war of the Sea Peoples who attacked the Eastern Mediterranean countries around 1200 BC and that the Iron Age city of Tartessos may have been built at the site of the ruined Atlantis. In 2000, Georgeos Diaz-Montexano published an article explaining his theory that Atlantis was located somewhere between Andalusia and Morocco.

An Andalusian location was also supported by Rainer Walter Kühne in his article that appeared in the journal *Antiquity*. Kühne's theory says: "Good fiction imitates facts. Plato declared that his Atlantis tale is philosophical fiction invented to describe his fictitious ideal state in the case of war. Kühne suggests that Plato has used three different historical elements for this tale. (i) Greek tradition on Mycenaean Athens for the description of ancient Athens, (ii) Egyptian records on the wars of the Sea Peoples for the description of the war of the Atlanteans, and (iii) oral tradition from Syracuse about Tartessos for the description of the city and geography of Atlantis." According to Wickboldt, Satellite images show two rectangular shapes on the tops of two small elevations inside the marsh of Doñana which he hypothesizes are the "temple of Poseidon" and "the temple of Cleito and Poseidon". On satellite images parts of several "rings" are recognizable, similar in their proportion with the ring system by Plato. It is not known if any of these shapes are natural or man made and archaeological excavations are planned. Geologists have shown that the Doñana National Park experienced intense erosion from 4000 BC until the 9th century AD, where it became a marine environment. For thousands of years until the Medie-

val Age, all that occupied the area of the modern Marshes Doñana was a gulf or inland sea-arm.

Traditionally, Tartessos is thought to have risen to prominence from 9th to the 6th Century BC, when the Phoenicians and the Greeks, with their vast trading networks, really put it on the map. The Phoenicians even established colonies there; Gadir (modern Cadiz) being the most notable. However, there is good reason to believe it was much older. Diodorus Siculus, writing in the 1st Century BC, confirms that the Phoenicians had arrived in Tartessos looking for silver well before they started establishing colonies there. Since Gadir (modern Cadiz) is said to have been established by the Phoenicians in roughly 1100 BC, Tartessos itself must have had an earlier beginning.

Archaeological and metallurgical evidence also tells us that the indigenous Tartessians had already developed the technology for mining that would produce the fabulous wealth that Tartessos became known for before the arrival of colonists from the Eastern Mediterranean. Located as it was in close proximity to the Iberian Pyrite Belt, it was loaded with silver, gold, copper, tin, and to a lesser extent, iron.

Tartessos is also the only civilization outside of the Middle East mentioned in the Old Testament. There it is referred to as "Tarshish". In fact, it was there that Jonah tried to flee before the whale swallowed him. Other verses reference connections with King Solomon and Hiram, King of Tyre (c. 980-947) and speak to its great wealth in metals:

2 Chronicles 9:21: "For the king's [Solomon]

ships went to Tarshish with the servants of Hiram [King of Tyre c. 980-947]; once every three years the ships of Tarshish used to come bringing gold, silver, ivory, apes, and peacocks."

Likewise, Herodotus tell us that it was the Phoenicians who were "the first of the Hellenes who made long voyages, and these are they who discovered the Adriatic and Tyrsenia and Iberia and Tartessos..." and that "they became friends

been located in Western Andalusia in the region of the modern Huelva, Seville, and into the Portuguese region known as the Algarve. Many think that its capital lay somewhere near the mouth of the Guadalquivir River.

Archaeologist Adolf Schulten spent much of his career looking for Tartessos and until his death in 1960, insisted that its capital city lay beneath the modern Doñana National Park. Unfortunately, due to the high water table, excavations were foiled and swamped.

More recently, Peter Daughtrey, in his book *Atlantis and the Silver City*, makes a strong case for Arganthonios's (Herodotus' "Silver King") capital being in the Portuguese Algarve where the modern city of Silves is located. He also speculates, with some considerable justification, that the Tartessian culture was a descendant culture of the fabled Atlantis.

In site nearby to where Tartessos was thought to have stood, the religious sanctuary Casas del Turuñuelo was abandoned around the 6th century BC with animal sacrifice, followed by burning and abandonment. In this case, horse remains were arranged purposefully, sometimes in pairs and with

their heads entwined. Was the horse a sacred animal to them? Also found were artifacts from across the known world at the time; a testament to the far reaching trade connections exercised by the Tartessians and their Phoenician and Greek trading partners.

The origin of their writing system has proven controversial. It is frequently argued that the Tartessian script, also known as the South-western script, was derived from Phoenician and



Gold jewelry thought to be of Tartessos' craftsmanship.

with the King of the Tartessians whose name was Arganthonios (meaning "The Silver King"): he was ruler of the Tartessians for eighty years and lived in all one hundred and twenty."

Apart from its legendary wealth and general location, however, Tartessos remains a mystery. Its precise location (especially of its capital), its people, its culture, and what happened to it are all questions that have yet to be answered.

Today, Tartessos it is thought to have

Greek influences. Some have suggested, however, that it was the other way around. The Roman historians, Tacitus and Diodorus Siculus, both attest that the Phoenicians did not invent their writing but received it from elsewhere. If the Tartessian script was the source, this would alter a lot of our understanding of the ancient world. What makes it even more jaw-dropping is something that Strabo (64BC-AD34) tells us about the Turdetani: the Iberian tribe that some claim the Tartessians morphed into after their power and influence waned:

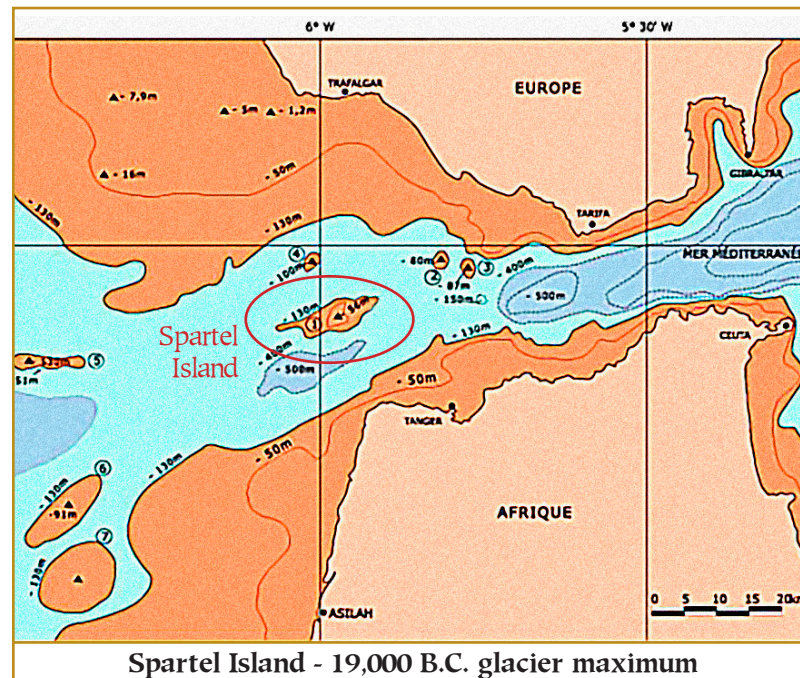
"They are the most cultured of all Iberians; they employ the art of writing and have written books containing memorials of ancient times, and also poems and laws set in verse, for which they claim an antiquity of six thousand years." This of course lends credence to those who would see Tartessos as Atlantis or at least a descendant of it.

Though Tartessian glory seems to have faded fast, so great was its reputation, that it was still being referenced hundreds of years later. The Greek traveler and geographer Pausanias, in the second century AD tells us about a bronze treasury dedication at Olympia made by the Sicyonians in 648BC. He says: "In the treasury were two chambers, one Dorian, and one in the Ionic style. I saw that they were made of bronze; whether the bronze was Tartessian, as the Eleians declare, I do not know." Even as late as the 2nd century AD, Tartessian wares were still known and considered to be objects of rarity and of great craftsmanship and value.

Today, the mystery of Tartessos endures. A lost civilization full of riches spoken of in reverent tones by other ancient civilizations dazzles the mind with the prospect of uncovering hidden

secrets and treasure. In light of this, perhaps the greatest mystery is why so few have heard of it.

This area and the Western side of Portugal has become of interest to Atlantis hunters as of late. In the 2017 documentary *"Atlantis Rising"*, funded by James Cameron, evidence was presented that possible Atlantean story rocks were discovered and analyzed and there were allusions to Atlantis having a semitic connection, though it is very conjectural.



Spartel Island

Two hypotheses have put Spartel Bank, a submerged former island in the Strait of Gibraltar, as the location of Atlantis. The more well-known hypothesis was proposed in a September 2001 issue of *Comptes Rendus de l'Académie des Sciences* by French geologist Jacques Collina-Girard. The lesser-known hypothesis was first published by Spanish-Cuban investigator Georges Díaz-Montexano in an April 2000 issue of Spanish magazine

Más Allá de la Ciencia (Beyond Science), and later in August 2001 issues of Spanish magazines *El Museo (The Museum)* and *Año Cero (Year Zero)*. The origin of Collina-Girard's hypothesis is disputed, with Díaz-Montexano claiming it as plagiarism of his own earlier hypothesis, and Collina-Girard denying any plagiarism. Both individuals claim the other's hypothesis is pseudoscience.

Collina-Girard's hypothesis states that during the most recent Glacial Maximum of the Ice Age sea level was 135 m below its current level, narrowing the Gibraltar Strait and creating a small half-enclosed sea measuring 70 km by 20 km between the Mediterranean and Atlantic Ocean. The Spartel Bank formed an archipelago in this small sea with the largest island measuring about 10 to 12 kilometers across. With rising ocean levels the island began to slowly shrink, but then at around 9400 BC (11,400 years ago) there was an accelerated sea level rise of 4 meters per century known as Meltwater pulse, which drowned the top of the main island. The occurrence of a great earthquake and tsunami in this region, similar to the 1755 Lisbon earthquake (magnitude 8.5-9) was proposed by marine geophysicist Marc-André Gutscher as offering a possible explanation for the described catastrophic destruction.

He proposes that the disappearance of this island was recorded in prehistoric Egyptian tradition for 5,000 years until it was written down by the first Egyptian scribes around 4000-3000 BC, and the story then subsequently inspired Plato to write a fictionalized version interpreted to illustrate his own principles.

A detailed review in the *Bryn Mawr Classical Review* comments on the discrepancies in Collina-Girard's dates and use of coincidences, concluding that he "has certainly succeeded in throwing some light upon some momentous de-

velopments in human prehistory in the area west of Gibraltar. Just as certainly, however, he has not found Plato's Atlantis."

Moroccan Ghir

According to Michael Hübner (1966 – 2013), Atlantis core region was located in South-West Morocco at the Atlantic Ocean. In his papers, an approach to the analysis of Plato's dialogues *Timaeus* and *Critias* is described. By means of a hierarchical constraint deduction procedure, a variety of geographically relevant indications from Plato's accounts are used to infer the most probable location of Plato's Atlantis Nesos (Island). The outcome of this is the Souss-Massa plain in today's South-West Morocco. This plain is surrounded by the High Atlas, the Anti-Atlas, the Sea of Atlas (Atlantis Thalassa, today's Atlantic Ocean). Because of this isolated position, Hübner argued, this plain was called Atlantis Nesos, the Island of Atlas by ancient Greeks before the Greek Dark Ages. The Amazigh (Berber) People actually call the Souss-Massa plain "island". Of major archaeological interest is the fact that in the North-West of the Souss-Massa plain a large annular caldera-like geomorphological structure was discovered. This structure has almost the dimensions of Plato's capital of Atlantis and is covered with hundreds of large and small prehistoric ruins of different types. These ruins were made out of rocks colored red, white and black. Hübner also shows possible harbor remains, an unusually geomorphological structure, which applies to Plato's description of roofed over docks, which were cut into red, white and black bedrock. These 'docks' are located close to the annular geomorphological structure and close to Cape Ghir, which

was named Cape Heracles in antiquity. Hübner also argued, that Agadir is etymologically related to the semitic g-d-r and probably to Plato's Gadir. The semitic g-d-r means enclosure, fortification and sheep fold. The meaning of enclosure, sheep fold corresponds to the Greek translation of the name Gadeiros (Crit. 114b) which is Eumelos = Rich in Sheep.

In truth, it seemed that Hübner had developed a computer-based analysis of Plato's four-dozen-plus clues that yielded the Souss-Massa



plain in Morocco as the likely location of Atlantis.

It is interesting to learn that Hübner had applied Occam's razor to the Atlantis enigma, quite possibly for the first time. His framework consisted of identifying fifty-one demonstrable clues from Plato's writings; Hübner called them hierarchical constraints, and entered them into a computer program that rendered a visual representation of the regions around the globe containing these criteria. Basically, it was cross referencing all the logical arguments geographically.

Presented here are some the points of consideration that were added to the computational constraints:

- **Outside of the Pillars of Hercules**
- **Close to a sea or ocean**
- **West of Tyrrhenia and Egypt**
- **Presence of elephants**
- **High mountains to the north**
- **Not located in ancient Asia or Europe**
- **Called an Island or Nesos**
- **Plain encircled by mountains**
- **Presence of red, white and black bedrock**
- **Docks cut into red, white and black bedrock**
- **Buildings of red, white and black stone (Traces of buildings made of colored stones (particularly red, white and black))**
- **Shelter from northerly winds**
- **Significant Ore/metal deposits**
- **Signs of geological activity**
- **Presence of horses**
- **Region named after Gadeiros**
- **Trench parallel to the shore**
- **Plants with fragrant roots**
- **Space for a large population**
- **Year-round water supply**
- **Rock-cut architecture**
- **Sacrifice of bulls**
- **Concentric-circle patterns**
- **Large trenches**
- **Annular geomorphological structure near Agadir**
- **The capital city of Atlantis should be located at a distance of about 50 stades (an ancient measurement that equates 1 stade to 185 meters) from the sea.**
- **The central hill of the capital of Atlantis should be low and/or gently inclined on all sides**
- **The capital of Atlantis should be located in an annular structure. There should be three concentric rings of water and two of land. The whole structure should have an outer diameter**

of about: $2x (2 \times 3 + 2 \times 2 + 1 \times 1) + 1 \times 5 = 27$ stades

- **The central island (hill) should have a diameter of 5 stades**
- **The outer ring is located 50 stades from the sea**
- **There should have been a cold and a warm spring within the central structure**
- **There should be traces of prehistoric settlement**

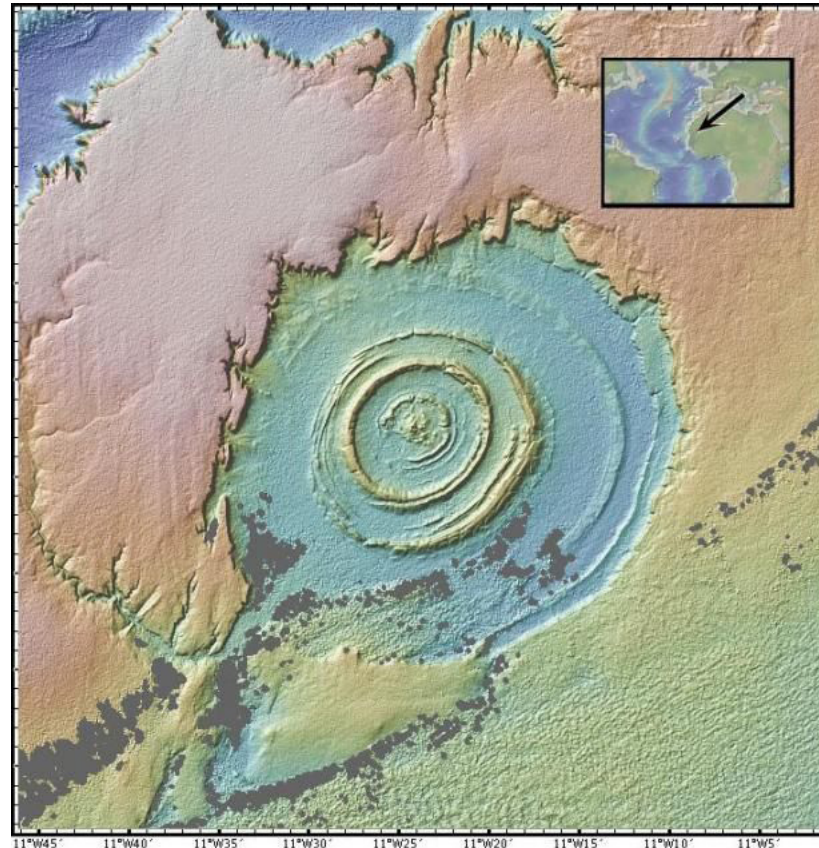
As additional hierarchical constraints were applied, Hübner's program produced some surprising results. For instance, Crete/Santorini, which tends to be the scholar's choice for the location of Atlantis, ticked twenty-three of fifty-one hierarchical constraints; only slightly more than the expected mean of twenty. Therefore, the result for Crete/Santorini being Atlantis was not statistically favorable. By comparison, the Souss-Massa site in Morocco tallied much better; it checked forty-four of fifty-one criteria. Hübner described the results:

"The probability of an error is at most 0.0000000000279. In other words: the probability that Plato's account is based on historical facts and the Souss is the location he described is at least: 99,99999999721%. This is highly significant."

In Hübner's analysis, the only region left standing – the only true candidate for Atlantis – was in Morocco. Only then, after being guided by the evidence, did Hübner set out to find the physical evidence of Atlantis in the region where his analysis suggested he should look: the Souss-Massa plain of south-western Morocco.

In one point within Hübner's thesis on At-

lantis, he discusses the Golden Apples of Hesperides. In Greek mythology the Hesperides are the daughters of King Atlas, who live in a garden near the Atlas Mountains, as described by Hellanicus in his fifth-century BCE poem, *Atlantis*. Hübner argued that the Argan tree, which is endemic to the Souss-Massa plain and whose fruit looks like



Topography Map of the Richat Structure in Mauritania

small golden apples, were in fact the Golden Apples of Hesperides.

The savagery of the ancient inhabitants of Morocco is convincingly portrayed in the narrative of Hanno, a Carthaginian Mariner who gave a first-hand account of his visit to Thymiaterium, near Hübner's Atlantis, circa 600 BCE. We need to stop glorifying Atlantis. It may be famous, it

may have spanned a huge territory, perhaps even including the Azores, the Canary Islands and a broader expanse of North Africa, but the point is there is no evidence to suggest that the Atlanteans were anything more than seafaring thugs. There were many ancient civilizations who achieved prodigious levels of art and culture and who faded into oblivion – many were even wiped out in a day. Atlantis, which appears to have been in Morocco, was not one of them.

The Eye of the Sahara

Richat Structure, Mauritania

The notion that Atlantis was in Africa, but not necessarily in Morocco, is a theory that has gained momentum ever since NASA produced satellite images of a prominent circular edifice that can be seen from space. The Richat Structure, also known as the Eye of Africa, is a natural, geological formation near Ouadane, Mauritania, one thousand miles south of Hübner's Atlantis (the region north of Agadir, Morocco). Geologists have concluded that the formation contains rocks that are at least one hundred million years old. This structure is generally considered to be a deeply eroded domal structure that overlies a still-buried alkaline igneous formation. From 1974 onward, prehistoric artifacts of the area were mapped, finding an absence of prehistoric artifacts or Paleolithic or Neolithic stone tools from

the structure's innermost depressions. Neither recognizable midden deposits nor man made structures were found nor reported in the area, thus concluding that the area was used only for short-term hunting and stone tool manufacturing during prehistoric times.

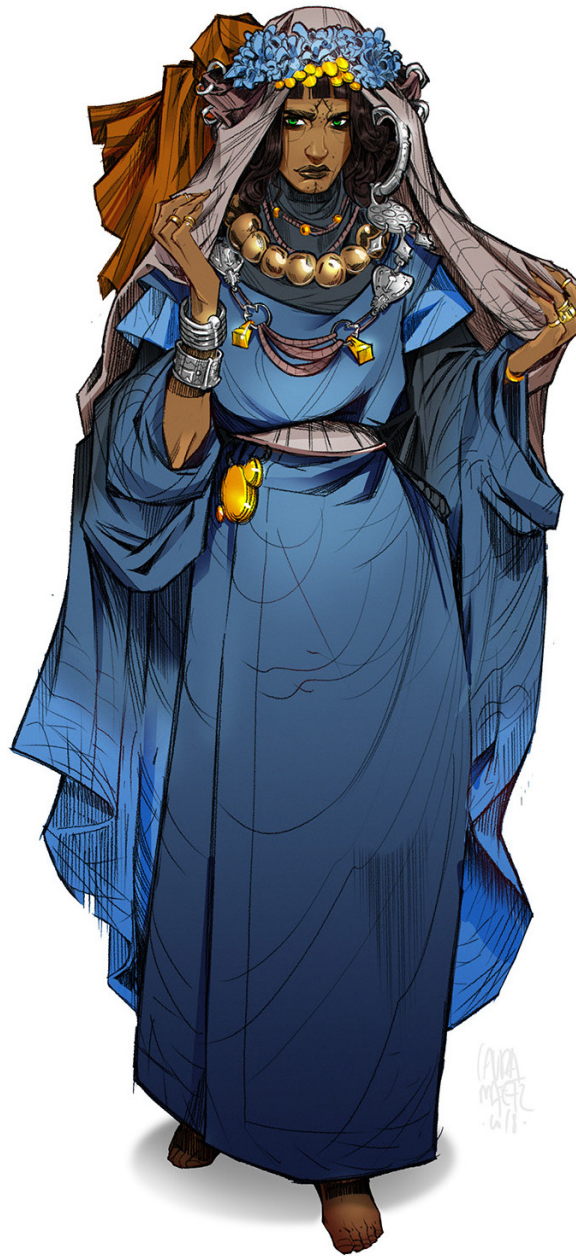
In September 2018 the YouTube channel Bright Insight claimed that the Richat Structure's

features match Solon's description of Atlantis. Bright Insight claimed that matching features included 5 concentric circles, the diameter (127 stadia or 23.5 km), a waterway outlet to the south, salty groundwater everywhere except below the center point, and mountains sheltering the city on the north. The present location, elevated and away from any body of water was explained by the lakes and rivers once present across the Sahara, and by a gradual rise of the land of about 2.5 cm per year.

The Richat Structure measures around twenty-five miles in diameter and makes for a very compelling visual of Plato's description of Atlantis's alternating concentric circles of land and water. Astute observers – skeptics, if you will – have proclaimed that the structure is over fifteen hundred feet above sea level and would have been even higher at the time of Atlantis, thus making waterway connectivity to the ocean virtually impossible. Connectivity to the Atlantic Ocean notwithstanding, what is intriguing is that Phoenicians knew of Ouadane, for it was a thriving center of trade, including trans-Saharan gold. The Phoenicians would have noted the unique and highly peculiar appearance of the Richat Structure, including its concentric circles. And if the Phoenicians knew of it, then we must at least consider the possibility that Plato did. Is the Eye of Africa where Plato received his inspiration for the most renowned physical characteristic of Atlantis?

The connection between Plato and the Phoenicians requires further research, but offers a fascinating explanation for the minute detail contained in Plato's account.

The distance from water and the height above sea level is a troubling fact in this location. However, it is very interesting that the circumference of the circle is a similar match and there does seem to be a channel that is reaching to the south-west as well out to the Atlantic ocean. But



Historically the Amazigh, “free people,” used facial tattoos to convey their social or marital status. Berber women are known for their great beauty, spirit and resilience.

what did this are look like 9000 years before Plato during Africa's more humid past?

The Imazighen of Northwest Africa

Around 5000 BC, North Africa gave birth to the Berber (Romanized for Barbarian) culture, which was a combination of the Capsian and Ibero-maurusian cultures. Some believe the Berbers are the descendants of Atlantis. Aside from being on the southern side of the key landmark in Plato's story of Atlantis, Morocco is a logical location for survivors of a sunken Atlantic island to land. Many Berbers now make their homes in the Atlas mountains which shares the root name of Atlantis.

Dating back more than 6,000 years, ancient Berber regions long predate Arabs in the region, in states like Mauritania and Numidia. The word “Berber” itself probably comes from the Egyptian term for “outsider,” which was adopted by the Greek to become “barbari,” which morphed into the Western word “barbarian.” The Greeks used the word like the Egyptians, as a general term for foreigners, but the Berbers referred to themselves as the “Amazigh,” or “free men.”

Predominantly now a Muslim culture, Berbers originated with Jewish ties prior to being Islamized by the Arabs in their early formation. The culture also owns nearly a dozen forms of dialect, as well as an ancient written language. A self-sustaining culture; Berbers live mostly in the mountains of Morocco, where their communities focus on close relationships and minimal interaction with outsiders.

The Barbary Coast of North Africa was named after the Berbers, the nomadic people who inhabited the region west of the Nile Valley in north Africa. Called the Amazigh or Imazighen in antiquity (meaning “free humans” or “free men”), they are among the oldest inhabitants of North Africa. Their rich mythology endured for thou-

sands of years, eventually coming to influence the religious beliefs of the ancient Egyptians.

The history of the Berber people in northern Africa is extensive and diverse. The Berbers are a large group of non-Arabic tribes related by language and culture and inhabiting areas stretching from Egypt to the Canary Islands as well as regions south of the Sahara, such as Niger and Mali. Archaeologists have traced their origins to the Caspian culture, a North African civilization that dates back more than 10,000 years. Berber-speaking people have lived in North Africa since the earliest times and are first referenced by the Egyptians in 3,000 BC under the name Temehu. Phoenician, Greek, and Roman texts also refer to them.

Since prehistoric times, Berber lands have been a crossroad of peoples from Africa, Europe, and the Middle East. The Carthaginians, Romans, Vandals, Byzantines, Arabs, Turks, Spaniards, French, and Italians have invaded and ruled portions of the Berber homeland. However, the Berbers have never experienced a unified political identity. There have been many Berber kingdoms and cultures existing alongside one another in various regions of North Africa and Spain, but never a unified “Berber empire”, at least not known to us.

Throughout the centuries, Berbers have mixed with many ethnic groups, including Arabs, and because of this, they have come to be identified more by linguistics instead race. Their language is one of the oldest in the world and belongs to the African branch of the Afro-Asian language family, along with ancient Egyptian.

Among ancient Berber and Egyptian mythology there are similar and overlapping deities. The Berbers were neighbors of the Egyptians, originally inhabiting the lands of Libya for thou-

sands of years before the beginning of human records in ancient Egypt. It is thought that some ancient Egyptian deities, such as Isis and Set, were originally worshiped by the Berbers. Osiris was one of the Egyptian deities’ paid homage to in Libya and some scholars believe Osiris was originally a Libyan god.

Another one of their deities the Egyptians worshiped but considered to have a Libyan origin was Neith, who is said to have emigrated from Libya to establish her temple at Sais in the

adopted by the ancient Egyptians as Amen-Ra, by the Greeks as Zeus-Amon, and by the Phoenicians as Baal-Amon.

Represented in human form, sometimes with a ram’s head, early depictions of rams have been found across North Africa dating to 9600 BC and 7500 BC. The most famous temple of Amon in Ancient Libya was the divination temple at Siwa in Egypt, an oasis still inhabited by the Berbers.

The Berber alphabet is unique to them. Tifinagh or Libyc was widely used in antiquity by speakers of Libyc languages throughout North Africa and on the Canary Islands. Some authors believe it to be attested from as far back as the 2nd millennium BC, to the present time. The script’s origin is considered by most scholars as being of local origin, although a relationship between the Punic alphabet or the Phoenician alphabet has also been suggested. The ancient Tifinagh script was a pure abjad; it had no vowels. Its evolution can be traced to Saharan desert petroglyphs that date between 9,000 to 2,000 BC.

The megalithic aspect of the Berber culture may have been used as a cult of the dead and/or star-worship. The best known rock monument in Northwest Africa is Mzora (or Msou-ra). It is composed of a circle of megaliths surrounding a tumulus. The current site of 168 remaining stones first became known in the west in 1830 AD, thousands of years after it was constructed. The tallest megalith measures more than 5 meters (16 feet) in height. According to legend, it is the resting place of the mythical Berber king, Antaeus. He was a legendary giant who was slayed by the heroic demigod Hercules as one of his labors.

Another megalithic monument connected to the Berbers was discovered in 1926 south of Casablanca and was engraved with funerary in-

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AY	AY	DH	DH	M	TH	F	W	T	NY	J
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B	S	H	B	SH	H	RH	P	R	CH	CH
𐶂	𐶃	𐶄	𐶅	𐶆	𐶇	𐶈	𐶉	𐶊	𐶋	𐶌
A	U	E	W							
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Tifinagh Alphabet - Elements of Phoenician, Norse & Ogham

Nile Delta. Some legends say that Neith was born around Lake Tritons or modern Tunisia. It is notable that some Egyptian deities were depicted with Berber (ancient Libyan) characters, such as “Ament” - who was depicted with two feathers, which were the normal ornaments of the ancient Libyans as shown by the ancient Egyptians.

The most remarkable common god between Egyptian and Berber culture was Amon. King of the gods and god of the wind, he was

scriptions in the Libyco-Berber's Tifinagy writing.

The tombs of the early Berbers and their ancestors (the Caspian's and Ibero-Mauresians) indicate that they believed in the afterlife. The prehistoric men of the region of northwest Africa buried their bodies in the ground. Later, they buried the dead in caves, tumuli (burial mounds), and tombs cut into rock. These tombs evolved from primitive structures to more elaborate ones, such as the pyramidal tombs that spread throughout North Africa.

Genetically speaking, The Berbers of North Africa (the Amazigh), are blond and blue-eyed and related to the Saami people of northern Scandinavia according to mtDNA studies published in the American Journal of Human Genetics in 2005. It is frequently mentioned that the Berbers refer to a rich land called At-tala situated in the west. The Berbers are probably related to the Guanches of the Canary Islands who were also blond with blue/gray eyes. Although the Spanish virtually wiped out the Guanches, there are still native tall blond blue-eyed individuals to be seen in the Canaries.

The Guanches were first described by a 12th century Arab geographer Muhammad Al-Idrisi who visited the Canary Islands and found a mysterious indigenous population. He wrote about visiting a village: "whose inhabitants have long and flaxen hair and the women are of a rare beauty." No one knows how the Guanches came to arrive on the Atlantic island.

Similar to the ancient Berbers (who lived in the Greek named Atlas Mountains of Northern Africa), the Guanches are described as physically distinct from their Mediterranean and North African neighbors. They were tan in complexion but tall in stature and tended to be fair haired.

Recently Ulrich Hofmann has offered evidence that the predecessors of the Berbers were the people of Atlantis. He identifies these Atlanteans with the Temehu and Tehenu of ancient Libya.

It is very interesting to note that we can see the origins of a unique culture, writing system and petroglyphs left behind by the peoples of North Africa that date back to 9,000 BC and show that hippos, rhinos, elephants, giraffes, bubalus,

intriguing idea to think that the sinking of Doggerland may have displaced people looking for a new home who brought their culture with them.

What doesn't fit is Plato's descriptions of a people who worshiped a Male Sea God. There seems to be no evidence of male water deities being worshiped in Berber culture.

One would think, that if the Atlantean culture existed in North Africa, the Berbers would tell tales of it and be aware of a catastrophic past.



This prehistoric work of art comes from distant Southern Libya. The valleys are rich in unique rock engravings, estimated to be at least 12,000 years old. It is called the Messek Mellet Cat.

aurochs, and large antelopes lived in what we now think of as the largest desert on Earth. It is also significant that these people live on, and around the Atlas Mountain ranges and will reference a land of plenty that sounds similar to Atlantis. They also have a old and unique language that has been studied by many linguists and is still mysterious in its origin.

While there is no reason to believe that the distinct genetics have anything to do with these people being the source of Atlantis, it is an

PLATO'S MOTIVATIONS

The process by which the legend of Atlantis was transmitted from Solon to Plato is murky at best. For a start, Plato wrote about Atlantis two hundred and sixty years after Solon traveled to Sais and learned of the legend. We are told that Solon crafted a poem about Atlantis and, had it been published, it would have been greater than the works of Hesiod and Homer combined. Sadly, there is no record of Solon's poem – if it ever existed. Instead, Plato confirms that the story of Atlantis, as communicated to Solon by the Egyptian priests in Sais, was transmitted orally through the Dropides family, until it reached Critias, a dialogue speaker whom Plato featured in his works, Timaeus and Critias. Plato's account of Atlantis is full

of rich detail, which is unusual for oral tradition, especially a story that took over two and a half centuries to reach Plato, and which had been preserved for some 9,400 years before that. What could possibly go wrong?

What could have gone wrong with the transmission of the Atlantis myth is that Solon may have been unaware that he was given dates for Atlantis in lunar years, not solar years. That is, many priests in Egypt counted each month

as a year, following what was known as a lunar calendar. If that were the case, then nine thousand years before Solon (around 600 BCE) would be 9600 BCE, or approximately twelve thousand years ago, and 9600 BCE becomes 800 years (9,600 ÷ 12 months) before Solon's time, rendering a more plausible date of 1400 BCE for the demise of Atlantis. This considerably more recent date for Atlantis coincides with the Minoan culture on Crete and with the eruption of Thera (traditionally thought to have occurred between 1642–1540 BCE, and yet the respected Chronologist and Egyptologist, David Rohl, places it in the fourteenth century), which caused widespread damage across the ancient world. The possibility of lunar, not solar, dating of the Atlantis legend, coupled with the eruption of Thera and the remarkable Minoan civilization, led me to favor Crete as the likely candidate for Atlantis. However plausible my conclusion seemed, I was selectively applying the clues of Plato's account that best supported my hypothesis. In reality, other parts of the story had to be ignored or dismissed.

When we look at the origins of Atlantis, we soon realize that Plato was not the first to reference it. The historian, Hellanicus of Lesbos (490 – 405 BCE), used the word Atlantis as the title for a poem published before Plato, which featured the daughters of Atlas, the first King of Atlantis. Further, Herodotus (484 – 425 BCE), the so-called 'Father of History', who died around the same time Plato was born (428/427 or 424/423 BCE, depending on sources), compiled a map of the ancient world that depicts Atlantis in Morocco. Herodotus visited Sais in around 550 BCE and called it a 'great and marvelous palace', although he never mentioned Atlantis. Other prolific historians, Egyptologists

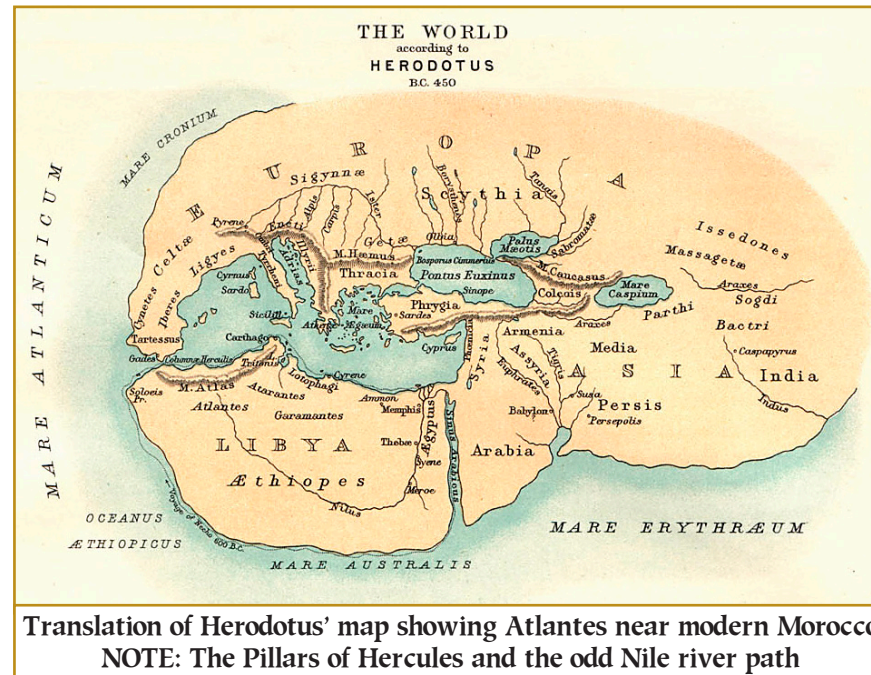
and explorers visited Sais, and they too never mentioned Atlantis. The list includes Strabo in 25 BCE, Athenagoras (133 AD – 190 AD), as well as many modern explorers, such as the Napoleonic Commission in 1799, Henry Salt in 1816, J.-Fr. Champollion in 1828, Ippolito Rosellini in 1828, J. Gardner Wilkinson in 1821 and 1833, Richard Lepsius in 1842, Auguste Mariette in 1859, Georg Hübner in the 1880s, William Flinders Petrie in 1884-5, Georges Foucart in 1898; and the Egypt

the credibility of his politically motivated yarn, and that Solon was not shown anything that the others who came after him had not seen. This becomes an especially viable conclusion when we realize that Solon was remembered as a renowned Athenian statesman, who stood against political, economic and moral decline in Athens, thus providing Plato with a perfect platform for his similar political aspirations.

In defense of Plato's account of Atlantis is the philosopher, Crantor (late 4th Century BCE), the first known commentator on Plato's work, who is said to have traveled to Sais to confirm Solon's/Plato's account, and introduced the notion that the story of Atlantis was written on pillars, which were still preserved at Sais at that time. In other words, he confirmed the story of Atlantis that Plato said Solon had been told. Much debate has ensued regarding the validity of Crantor's claim, and whether he personally traveled to Egypt to confirm Plato's story or whether he sent an emissary on his behalf, or whether he made the whole thing up. The tale is tantalizing, for, if true, it would go a long way to substantiating Plato's claim.

All things considered, the weight of evidence suggests that Plato lever-

aged sources other than Solon, but the question remains: besides Herodotus and Hellanicus, who and what were they? For a start, it appears that Plato drew upon the Phoenicians, of whom he was contemptuous, and who circumnavigated Africa and most of the rest of the known world during his time. The Phoenicians did not have the luxury of compass technology, and so they relied on natural features on coastlines, the stars, and inland markers, to help navigate their journeys, as well as the position of the North Star. According



Exploration Society conducted an exhaustive survey as recently as 1999. The Egyptologist, Penny Wilson, continues the tradition today.

A reference to the 'city of sages' is the closest thing we have to Solon's alleged account, but that's nebulous at best. The believer in me explains this in the context that not everybody would have been afforded the same access to the sacred texts as the famous Greek law-giver Solon had. Conversely, the skeptic in me concludes that Solon was referenced by Plato in order to bolster

to Herodotus, the Phoenicians managed to circumnavigate Africa in around 600 BCE – the same period when Solon visited Sais.

The Phoenicians traded with indigenous peoples and established colonies as far as Morocco, including a notable settlement at Essaouira, formerly known as Mogador – the same region as Hübner's Atlantis. The bay at Essaouira has been favored by seafarers for thousands of years due to its natural, sheltered harbor which provided refuge from strong marine winds. Further, the ancient Greek historian, Diodorus, claimed that the Phoenicians reached the Atlantic islands of Madeira, the Canary Islands, and the Azores – areas west of Morocco that have been associated with Atlantis in the past.

One could not help but wonder how easy it would have been for Plato to have acquired the details of his Atlantis story from the Phoenician travel logs for the region; both coastal and inland details. Surely, he would have chosen this region because Herodotus had already highlighted it on his map of the ancient world, where he places Atlantis in Morocco. The cherry on top would have been to attribute the whole thing to Solon, the most respected authority in Plato's cultural and political sphere.

Nevertheless, when we examine Plato's texts on Atlantis, we must remember that he was making a strong political statement by featuring Athens as the powerhouse that defeated the hostile Atlanteans. The curious thing nobody seems to notice is that there was not an Athens to defeat back then – not in the epoch of Atlantis suggested by Solon and Plato (around twelve thousand years ago). Sure, Athens has been inhabited from Neolithic times, possibly from the end of the fourth millennium BCE, but there is no evidence of it having been a powerful military stronghold. Was Plato simply trying to extend the legacy of his beloved Athens further back in time, or is there

another explanation?

By around 1400 BCE Athens had become an important center of Mycenaean civilization – one capable of defeating seafarers such as the Atlanteans. The notion that Atlantis existed around this time (1400 BCE), and not twelve thousand years ago, is only possible if the priests in Sais were using lunar, not solar dating. This idea does make a bit more sense of it all. In fact, it begs the question: could the Atlanteans have been the

According to the remarkable Edfu Building Texts, Seven Sages and other gods came originally from an island, 'the Homeland of the Primeval Ones', said to have been destroyed suddenly in a great flood during which the majority of its 'divine inhabitants' were drowned. Arriving in Egypt, those few who survived became 'the Builder Gods, who fashioned in the primeval time, the Lords of Light...the Ghosts, the Ancestors...who raised the seed for gods and men...

mysterious Sea Peoples, a seafaring confederation that attacked ancient Egypt and other regions of the East Mediterranean prior to and during the Late Bronze Age collapse (1200 – 900 BCE)? The likelihood that the priests of Sais used lunar dating needs further research, for, if true, many historically troublesome puzzle pieces fall into place.

It is also of note that in Plato's accounts, he speaks very little of Atlantean ships and spends more time talking about their warrior class and chariots. Naval strength and their prowess at waging war at sea is not mentioned...oddly.

As we have seen, Solon's alleged account of Sais is conspicuously unique. Many notable historians visited Sais in antiquity, and many

others in modern times, as we have recounted, and none of them have found evidence – not even a whisper – of a similar account to what Solon is purported to have been told. Literally hundreds of statues, carved masonry blocks and ancient texts have been recovered from Sais – including the Rosetta Stone (which, by the way, includes an image of a bee). None preserve a story that is even remotely like Atlantis. Consequently, we scrutinized alternative sources of Plato's story in the hope of identifying foundations other than Solon. There were several, it would appear, including Hellanicus, Herodotus, the Phoenicians, and the Ancient Egyptians, whose own accounts, such as those recounted in the Edfu texts, allude to similar, albeit more distant, legends.

The Edfu texts provide what is perhaps the most comparable account of Plato's Atlantis legend. They also reference seven ancient sages who survived a great (and apparently global) flood on their island homeland, and who traveled to Egypt to resurrect civilization; an epoch known as Zep Tepi, the First Time. Curiously, the explorer, Ebers, called Sais the 'city of sages', but sadly, little evidence of this claim has survived, the Rosetta Stone notwithstanding.

The Edfu texts are believed to have been compiled from a series of now-lost books, attributed to the Moon, Magic and writing-god, Thoth. They are dominated by images of a receding flood. Out of the 'primeval waters' emerges a great primeval mound. We are reminded of Noah's Ark settling on a mountain top after the Biblical deluge. The reference to the seven ancient sages is reminiscent of the 'Seven Sages' of ancient Babylonian tradition (Apkallu) and of Indian tradition (Rishis), each of whom survived the flood and provided guidance for the rebirth of civilization. The sages became known as the builder-gods.

The Edfu texts are, of course, preserved in the temple bearing their name on the west bank

of the Nile. The Temple of Edfu was built during the Ptolemaic Kingdom, between 237 and 57 BCE, on the site of an earlier, smaller temple that was also dedicated to Horus. Despite its relatively young age, the Temple of Edfu is a celebration of the mythology of Zep Tepi and the seven sages. This prompts the question: if a similar legend was preserved at Sais, why then was it not celebrated in a like manner, especially given the restoration that occurred during the Twenty-sixth Dynasty? Again, it is possible that it was celebrated, but that the physical evidence has been lost to the ravages of time. Nevertheless, one would have expected the legacy to have been transmitted orally to Strabo or Herodotus when they visited Sais. The absence of such accounts seems odd and lends credence to the fact that Solon's alleged tale may have been orchestrated by Plato to give credibility to a politically motivated story whose details he had garnered from other sources.

OTHER THOUGHTS

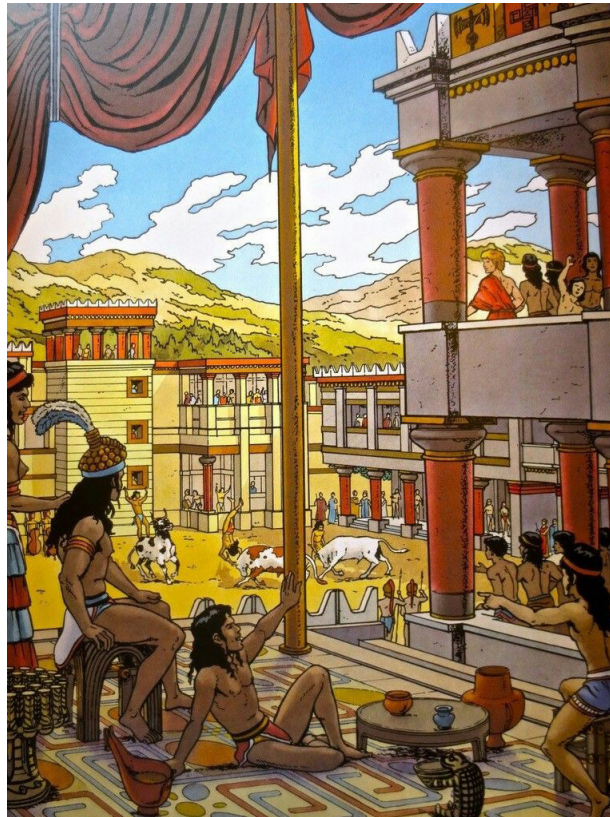
While Atlantis has become synonymous with Utopian visions, the truth of what we can deduce about its past grandeur is far less impressive. They took slaves, wandered in the Saharan desert and seemed to have little to trade or much of value to the Phoenicians or Egyptians. While its possible that a city existed some 11,000 years ago, there is no evidence to support an advanced human city this old anywhere on the planet, and we may never know because of the rate of development, destruction, and mining in Morocco.

We need to find a way to explore our ancient past in this area of the world. If we do not decide to pause and take the time to study Africa and our beginnings, it will be lost forever.

REMEMBERING THERA

In just a few days, this wholesale destruction

brought to an end the Bronze Age culture of Thera. Here, beautiful women - their eyes piercing beneath their smoky coal make-up, hair oiled and perfumed and bare chests decorated with semi-precious stones - laughed together as they harvested flowers or made offerings of incense to their gods. Men leapt over huge bulls for sport - with a six foot span from horn tip to horn tip. Engineers developed the first sailing ships and life centered around the buzzing harbor, where as



many as 15 languages could have been heard - including the islanders' native form of early Greek.

Thera was situated in pole position between three continents - Africa, Asia and Europe - and was a linchpin for all trading nations. Luxurious goods passed through its harbors and the Therans were famous for their precious

saffron crop - used as a painkiller and as highly prized then as it is now. Thera's sailors traveled far and wide - the antelopes, palm trees and big cats painted on the walls of their houses are so perfectly represented that they surely must have been seen first hand.

Architects made advanced models of the homes they planned to build. Children played board games and toddlers drank out of beakers of exactly the same design as our sippy cups. Men and women, their gauzy clothes dyed saffron-yellow or a rich purple, shared herbal teas in stylish patterned mugs - of precisely the same dimensions as the coffee cups we use today. Evidence suggests that the tyrannical aristocracy so often found in other ancient societies did not exist in Thera. Instead, the merchants met together in large public spaces - men and women mixing together.

There's no getting away from it - the evidence from the elegant works of art they left behind suggests that women in Thera were very special. They sit proudly on elegant daises and are shown in the presence of gods. Unlike almost everywhere else in the ancient world, they are conspicuous in their presence. But while Thera's society is recognizable to us in many ways, it was also strange and distant.

Some wall decorations depict giant bull horns painted above doorways - and in one case the doorway appears to drip with blood. Bone evidence from the island of Crete suggests that at times of crisis this was a civilization that may have indulged in human sacrifice or even cannibalism. But all this was to be destroyed. Over a period of a few days, this largely sophisticated population was wiped out and a fabulous civilization was forced to its knees.

We know this happened thanks to new evidence coming fresh from out of the earth. Excavations in the ghost town of Akrotiri on the

island have uncovered - buried under 30 meters of solid ash and pumice - what many have described as a Bronze Age Pompeii. But this does not do it justice. Here you can walk through perfectly preserved streets between rows of houses, two and three stories high.

Wooden furniture has decayed to leave perfect imprints: a comfortable, roomy bed, an elegant three-legged table that wouldn't look out of place in the Palace of Versailles, a vase wrapped in cloth to protect it from the devastation.

The humanity that dreamed all this up was exterminated in a space of between one and five days. Elsewhere on the island, all life was utterly destroyed, buried deep under a 100 meters of pumice and ash as the sea boiled and rushed into the void left by the collapsing crater.

Sound familiar? In the Atlantis myth, a brilliantly sophisticated world is punished by the gods for becoming overbearing and arrogant. Their penalty - a massive geologic disaster designed to wipe the Atlanteans off the face of the earth. There are other startling similarities. Like Atlantis, Thera was destroyed in a matter of days. We are told that after the catastrophe in Atlantis, 'shoal mud' made the ocean impassable - the Thera volcano would have thrown out rafts of volcanic pumice, some of them three feet thick, making the oceans all around impossible to navigate. Just like Atlantis, Thera homes were decorated in 'red, black and white stone'. The Atlanteans were said to host 'bull-games' in the central sanctuaries of their city and we know now that the inhabitants of both Thera and Crete practiced bull-leaping - almost certainly in their central courtyards and perhaps even in the hearts of their palaces themselves.

Just as in legendary Atlantis, in the world of Bronze Age Crete and Thera, the god most feared was Poseidon - the mighty lord of the sea and storms - he who could bring so much pain and destruction to mankind.

I have often wondered about the possible



Minoan Octopus Design on a Clay Bowl - 1475 B.C.

connection between the Atlantis myth and the Bronze Age eruption of Thera, but cutting-edge science is now making that connection impossible to ignore. Underwater volcanologists have been studying the sea bed around modern-day Santorini. The latest data shows that the eruption was two times, possibly even three times, larger than was previously thought. The volcanic deposits reveal that a bed of super-heated steam carried the deadly cloud of gas and rock a full 30 kilometers out to sea. Even today, the volcanic deposits

on the seabed up to 260 feet thick. Walk on the nearby headlands of Crete and you might pick up Bronze Age pumice deposited by the tsunamis, which, in the space of a few hours, killed at least 75 per cent of the population living along the coastline.

Archaeological evidence reminds us, too, of how devastating this event really was. At the Cretan palace of Knossos, the setting sun's slanting rays reveal a secret sign on one of the perimeter walls. The carved double-axe head, a symbol of the island, has been mutilated - into its side a three-pronged trident is now rammed - Poseidon's lethal weapon. The vases here are decorated with ghoulish creatures of the deep; octopus, squid and shell-fish - almost as if by immortalizing these slithering animals the islanders can somehow face down their demons.

The destruction came out of the blue. The scale of the eruption that devastated this unique lost world, we now realize, was felt far away from Santorini island. Surely this was a cataclysm - an apocalypse that could never be forgotten. Plato was first to set down the story of Atlantis. He was not composing a history or an eyewitness account, but using the tales he'd hear on the backstreets of his hometown Athens (just

a day's sailing from Thera) and at his local port to write a moral fable. His story of Atlantis was meant to teach a lesson: that pride comes before a fall, and that even the mighty can be brought down through greed and ambition - a stark warning that is only too familiar to us today. For him, the Atlanteans were a useful example, a vivid morality tale he could use to educate and entertain his followers.

But inadvertently, it seems certain to me that he was passing on the oral history of a

terrible event that shocked the ancient world. A nightmarish tale passed down through generations as a warning of the dreadful power of nature and the gods - and the uncomfortable truth that all great civilizations must come to an end.

Plato's myth is, if you like, history by accident. Some of his story is clearly simple fantasy. Herds of elephants roam free, magical metals sparkle like fire, the city-state itself is laid out on a complicated system of interconnecting circles. But what rings absolutely true are the extraordinary achievements of his island civilization. Because, against the odds and despite living in a seismic landscape with saltwater all around, the real inhabitants of Thera and Crete, 3,600 years ago, made a wonderful life for themselves. They traded, they worshiped their gods, they laughed and loved in the Mediterranean sun. They draped themselves in fine jewelry, they made their homes beautiful, they gathered together on grandstands to shout and roar at nail-biting sporting events and they clambered into sailing boats to reach out beyond the horizon to other societies. They forged the notion of civilization itself.

The human tragedy of the Thera eruption is unimaginable. So far no bodies have been discovered in the remains. One theory suggests that the islanders, warned by the initial earthquake, managed to flee. It is improbable that they had a fleet conveniently waiting idle at one of their ports.

Head of the excavations, Professor Christos Doumas says: 'God only knows where these people are. I believe they were camped somewhere on the island waiting for the earthquakes to finish. And one day we will find them.'

Because of our own experience of recent natural disasters, we appreciate more acutely the global impact a volcano can have and the horrors

just one tsunami wave can bring.

Looking at the artwork of 3,600 years ago, staring into the face of a raven-haired beauty who seems to have had significant standing in society, piecing together the swallows, lilies and dolphins used to decorate their walls and feeling the warmth of the filigree fine gold earrings, necklaces and ankle-bracelets used to make their world a more beautiful place - this really is a magical lost world. Whether or not I am staring at Atlantis, I cannot say. We are certainly face to face with a glittering, powerful, sensuous and an utterly destroyed civilization of great artistic beauty and technological knowledge for its time. These



War Helms and Metal Ingots from Gela, Sicily Shipwreck

progressive people were truly the ancestors of our Western civilization and their story deserves never to be forgotten.

OTHER POSSIBLE CLUES TO ATLANTIS & ITS LOCATION

In this section we will explore some of the other clues that are central to the Atlantis myth. While the exact location, dates, building materials and details of the Atlantis story offer interesting bits of information, perhaps these can be clues to honing

in on a specific region or area that helps us find the Atlantean culture of old, if possible.

Orichalcum

Orichalcum or aurichalcum is a metal mentioned in several ancient writings, including the story of Atlantis in the Critias of Plato. Within the dialogue, Critias (460–403 BC) claims that orichalcum had been considered second only to gold in value and had been found and mined in many parts of Atlantis in ancient times, but that by Critias's own time orichalcum was known only by name.

Orichalcum may have been a natural metal such as a gold alloy, as it was supposed to be mined, or one type of bronze or brass or possibly some other metallic alloy. In 2015, metal ingots and war helmets were found in an ancient shipwreck in Gela, Sicily. They were made of an alloy primarily consisting of copper, zinc and small percentages of nickel, lead, and iron and they were identified as the alloy orichalcum. However, the name for this alloy was converted over time by coin makers and metal smiths who were trying to capitalize on its associations. It could be that this alloy's composition was rediscovered or learned from Vedic sources who long used the alloy named "Panchaloha" to create Hindu temple idols and religious based jewelry. Whatever the case, the shiny brass-like alloy was highly regarded as it did not tarnish. It was also durable enough for use in jewelry.

Orichalcum's name is derived from the Greek ορείχαλκος, oreikhalkos (from όρος, oros, mountain and χαλκός, chalkos, copper), meaning literally "mountain copper".

The Romans transliterated "orichalcum" as "aurichalcum", which was thought to literally mean "gold copper". It is known from the writings of Cicero that the metal which they called orichalcum resembled gold in color but had a much lower

value. In Virgil's *Aeneid*, the breastplate of Turnus is described as "stiff with gold and white orichalc".

Orichalcum has been held to be either a gold-copper alloy (Tumbaga), a copper-tin (bronze) or copper-zinc (brass), or a metal or metallic alloy no longer known. In later years, "orichalcum" was used to describe the sulfide mineral chalcopyrite and also to describe brass. However, these usages are difficult to reconcile with the claims of Plato's *Critias*, who states that the metal was "only a name" by his time, while brass and chalcopyrite were very important in the time of Plato, as they still are today. Most likely, being that Atlantean time frames predate the bronze age or any real metallurgical human understanding, it was probably a naturally found substance. It has to be mined easily, like copper, and the original substance has simply been misunderstood when it was translated from Atlantean sources to Egyptian, or when it was translated into Greek. It was stated by Plato that Orichalcum had a red light, and being we're talking about a myth that predates the bronze age, there is only one red metal that can be found easily and worked easily by ancient men who would be barely aware of metals in the first place. It seems that the best fit is copper itself. The rest is hyperbole from an ancient time where copper would be "in those days" more valuable than gold. In truth, the only value gold has is what men ascribe to it. Copper is far more valuable because it can make tools and all kinds of useful objects that gold is poorly suited for.

From Plato's description of Atlantis:

"the three outer walls of the Temple to Poseidon and Cleito on Atlantis were clad respectively with brass, tin, and the third outer wall, which encompassed the whole citadel, flashed with the red light of orichalcum".

Pliny the Elder points out that orichalcum

had lost currency due to the mines being exhausted. Aristotle, in *De mirabilibus auscultationibus*, describes a type of copper that is "very shiny and white, not because there is tin mixed with it, but because some earth is combined and molten with



Tumbaga Shaman Pendant 700-1400 AD

it." This might be a reference to orichalcum obtained during the smelting of copper with the addition of "cadmia", a kind of earth formerly found on the shores of the Black Sea, which is thought to be zinc-oxide.

Interestingly, in South America, Copper

is reflected in the very name of the country itself since "Anta" means "copper" in the Aymara/Quechua languages and could be part of the origin of the "Andes" mountains name. One quarter of the Inca empire was called "Antisuyo" meaning "kingdom of the Antis" which was the north-eastern slopes of the Andes in Peru where the people also called "Antis" lived. There are numerous copper mines throughout the Andes but those at Chuquicamata are located on the south-west corner of the Bolivian rectangular plain, today in Chile. Although when Bolivia was founded in 1825 it would have been in lower Peru, on the edge of the Bolivian border at the rio Loa and Bolivia, that included a section of the Pacific coastline.

According to the Wikipedia article, "it has by far the largest total production of approximately 29 million tons of copper to the end of 2007.... There are several versions of the meaning of Chuquicamata... another theory is that it means 'Pico de Oro' or 'Peak of Gold'... After the War of the Pacific when Chile annexed large areas of both Peru and Bolivia north of its old border. Inside Chuquicamata there was then a great influx of miners into the area drawn in by 'Red Gold Fever' (La Fiebre del Oro Rojo)." Red Gold alludes to Orichalcum, however it seems that the mines were far from being exhausted as stated by Plato.

In "Ancient South America, gilded copper objects were often made of an alloy which came to be very important in all of South and Central American metallurgy: Tumbaga. This is a gold-copper alloy which is significantly harder than copper, but which retains its flexibility when hammered. It is thus ideally suited to the formation of elaborate objects made of hammered sheet metal. In addition, it casts well and melts at a lower temperature than copper, always a consideration when fuel sources were wood, the wind, and men's lungs. The alloy could be made to look like pure gold by treatment of the finished face

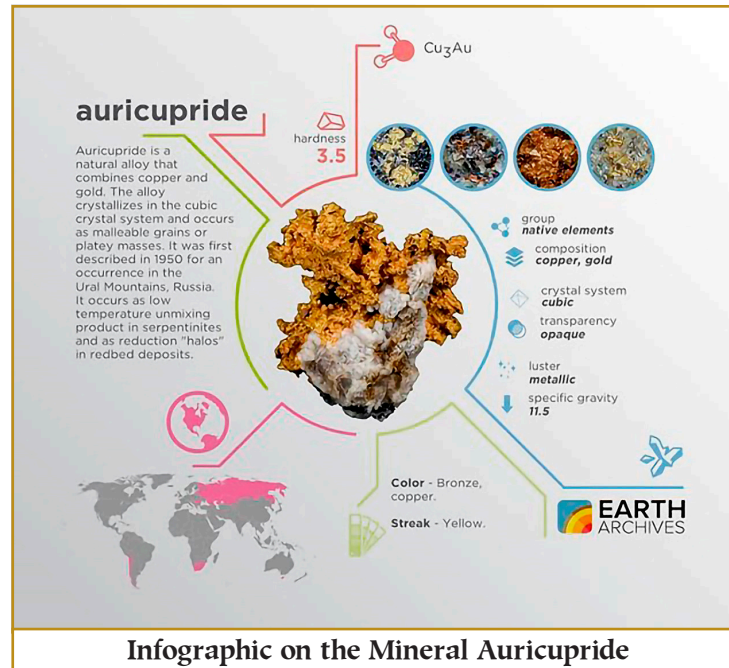
with an acid solution to dissolve the copper, and then by hammering or polishing to join the gold, giving a uniformly smooth gold surface.”

While the time frames are all wrong in terms of Plato’s account, the most ancient dates for copper based South American metalworking (which evolved on its own and separately from the Western traditions) is around 1000 B.C. in Peru. Western metal smiths were already well advanced of South American smiths at this time. But the idea of Copper-Gold alloys is very intriguing. While we know that the name “Orichalcum” is clearly a Greek translation from an older source, the original name is unknown to us, but dealing with the ancient timeline would necessitate a metal or natural alloy that could be easily found, identified and worked with little knowledge of metalworking or mining. We might be able to use ancient copper mines and copper indicating ores as a possible clue for the original source of Orichalcum. We would need to look at possible sources that would have been above sea level at 11,000 to 5000 B.C. European sources of natural metallic copper are isolated in certain areas.

As a naturally occurring source of a gold-copper alloy, Auricupride combines copper and gold. Its chemical formula is Cu_3Au . The alloy crystallizes in the cubic polyhedrons and occurs as malleable grains or platey masses. It is an opaque gold with a reddish tint. It is slightly harder than pure copper. A natural variant called tetra-auricupride (CuAu) exists. Silver may also be present resulting in the variety argentocuproauride ($\text{Cu}_3(\text{Au},\text{Ag})$). It was first described by modern science from the Ural Mountains in Russia. It is most often found in Chile, Argentina, Tasmania, Russia, Cyprus, Switzerland and South Africa. It does seem like it could be a logical source for the ancient metal and could be consid-

ered a bronze. Its easy to conclude that this is a very strong candidate for the mystical orichalcum.

Copper is one of the few metals that can occur in nature in a directly usable metallic form. This led to very early human use in several regions, from c. 9000 BC. Thousands of years later, it was the first metal to be smelted from sulfide ores, c. 5000 BC; the first metal to be cast into a shape in a mold, c. 4000 BC; and the first metal to be purposefully alloyed with another metal, tin, to create bronze, c. 3500 BC.



In the Roman era, copper was mined principally on Cyprus, the origin of the name of the metal, from aes Cyprium (metal of Cyprus), later corrupted to Cuprum (Latin). Coper (Old English) and copper were derived from this, the later spelling first used around 1530.

Commonly encountered compounds are copper salts, which often impart blue or green colors to such minerals as Azurite, malachite, and turquoise, and have been used widely and histor-

ically as pigments. Interestingly, malachite translates as “Mountain Copper” in China.

The history of copper use dates to 9000 BC in the Middle East; Copper was first used in ancient Britain in about the 3rd or 2nd century BC. In North America, copper mining began with marginal workings by Native Americans. Native copper is known to have been extracted from sites on Isle Royale with primitive stone tools between 800 and 1600 AD. Copper metallurgy was flourishing in South America, particularly in Peru around 1000 AD. Evidence suggests that gold and meteoric iron (but not smelted iron) were the only metals used by humans before copper. The history of copper metallurgy is thought to follow this sequence: First, cold working of native copper, then annealing, smelting, and, finally, lost-wax casting. In southeastern Anatolia, all four of these techniques appear more or less simultaneously at the beginning of the Neolithic c. 7500 BC.

Copper smelting was independently invented in different places. It was probably discovered in China before 2800 BC, in Central America around 600 AD, and in West Africa about the 9th or 10th century AD, according to scientific dating methods.

In terms of Copper mining, and the Copper Age (Chalcolithic or Eneolithic Age) could be situated chronologically between the 5th and 6th millennia BCE. Mining in these early periods had different forms and meanings than it would later have. With limited technology, miners could not dig deep into the earth and could only exploit fairly shallow deposits. They also had no way of emptying water from mines filled with groundwater. When they reached the limits of their skills, they had to abandon mines. Mining took place only in the dry seasons. In addition, mining had an almost sacred meaning. Many groups had rituals, ceremonies, and taboos surrounding these resourc-

es and the process of bringing them out of the earth.

The ancient Egyptians, and later the Romans, launched substantial mining operations in North Africa thousands of years ago. Between the A.D. 700s and 1500s, gold mining provided the major item of trade in the former western African kingdoms of Ghana, Mali, and Songhai. In eastern Africa, the ancient civilization of Meroe (in present-day Sudan) mined iron ore. Later, gold from what is now Zimbabwe was shipped across the Indian Ocean to Arabia and India, and inhabitants of central Africa mined copper long before the arrival of Europeans.

Still, in another possibility of exploration, what if Orichalcum is not a metal at all? It is mentioned with other metals like Tin and Brass, which leads us to believe it is a metal. It is compared to gold, but it is listed as more valuable. Its name has been alluded to a “red light” and was used on pillars that inscriptions were written upon.

It has left me with the honest impression that one possible source of the mysterious substance could be Amber that was mined in the Atlantean territory. Amber could be used to line walls and makes an excellent substance to carve and “inscribe”. It has a beautiful golden light and it should not be dismissed as a possible candidate for Orichalcum. Amber deposits are mined and come in a variety of colors from white, golden, oranges, reds, and even black, blue-grays, and browns. Amber can be formed into sheets, easily carved with stone tools and would be easily found. Amber is found in large deposits throughout the Baltic area, Lebanon and in many coal bearing veins. It has been used in jewelry since prehistory.

In addition to these possibilities, Orichalcum needs to be something that could be worked

into the walls of a city. All of us have heard that America has streets lined with gold, and we all know its true to the extent of gold paint used to mark the roads, but its not taken literally. Perhaps we should not take it literally as well with Atlantis, and instead consider a more plebeian solution like red painted walls, or even red sparkly sand-stone, or another easily obtained building material. Hübner noted that they found small pieces of red plaster walls embedded with mica within the annular city walls in South Morocco and he concluded that this was Orichalcum.



Raw Baltic Amber (unpolished)

Metalworking and Atlantis

Since Plato describes Atlanteans as being great metal smiths long before the historical timelines would divulge, its possible that some of its metal workers would have escaped the flood and resettled in new areas. Using metalworking as a hypothesis for finding Atlantis, there were two main points of origin of metallurgy in Europe, in southern Spain and in West Bulgaria, but this is also doubtful due to the existence of sites outside the centers of diffusion where metallurgy was known

simultaneously with, or before, those in the ‘original’ nuclei, such as Brixlegg (Tyrol, Austria), while sites closer to the supposed origins of metallurgy, such as in the north of Spain, show fewer metal artifacts than sites in the south and practically no evidence of production. So it’s a mixed bag of results honing in on this proposition.

But if we look into Plato’s words and formulate an idea of where Ancient people could find copper, tin, lead, gold and other easily identifiable metals, we might be able to triangulate a likely area with other clues.

Knowing that the Pillars of Hercules are a likely point of which to draw a radius around limits us to start with finding metal rich areas. Looking for ancient mines of gold and copper, and possibly amber, may help us to deduce a possible location for a kingdom that existed long ago.

Gold, silver, lead, and copper were among the metals exploited by Egyptians since the pre-Dynastic period (prior to ca. 3100 BCE). The main sources of these metals were the deposits in the ancient rocks of the Eastern Egyptian desert near the Red Sea and in the Sinai.

Scholars previously believed that sub-Saharan Africans either did not have a period of using copper until the nineteenth century (going from the Stone Age directly into the Iron Age), or that they started smelting iron and copper at the same time. Copper smelting is thought to have been practiced in Nubia by Egyptians, during the early Old Kingdom ca.2686-2181 BC (Childs and Killick 1993).

The principal evidence for this claim is an Egyptian outpost established in Buhen (near today’s Sudanese-Egyptian border) around 2600 BC to smelt copper ores from Nubia. Alongside this, a crucible furnace dating to 2300-1900 BC for bronze casting has been found at the temple precinct at

Kerma (in present-day northern Sudan), however the source of the tin remains unknown. Over the next millennium, Nubians developed great skill in working copper and other known metals (Childs and Killick 1993).

Discoveries in the Agadez Region of Niger evidence signs of copper metallurgy as early as 2000 BC. This date pre-dates the use of iron by a thousand years. Copper metallurgy seems to have been an indigenous invention in this area, because there is no clear evidence of influences from Northern Africa, and the Saharan wet phase was coming to an end, hindering human interactions across the Saharan region. It appeared to not be fully developed copper metallurgy, which suggests it was not from external origins. The people used native copper at first, and experimented with different furnace styles in order to smelt the ore between 2500 and 1500 BCE (Ehret 2002).

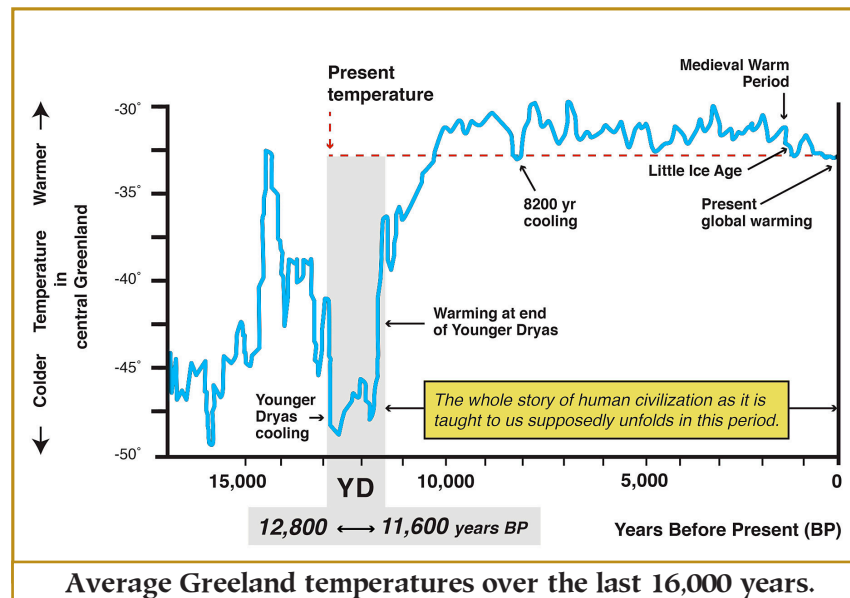
Copper metallurgy has been not been well researched outside of ancient Egyptian culture. In fact, most of Africa has not been well researched outside of certain areas of looking for the evolution of our species, which is ongoing. Being that Africa is the cradle of humanity, its startling how little scientific research is being done from an anthropological and cultural-evolutionary focus. Africa should be a hot bed of research, and there is still so much to know and understand.

Climate Change in Europe and Africa

Looking at Africa from a climate viewpoint, there have been huge changes and the Sahara desert has shown large changes over the centuries. It is very certain that the climate and landscape of Africa have housed people and pre-human cultural artifacts going back into the millions of years and

we have much to learn.

Conversely, climate change has been well researched in Europe and the Americas. So well researched, that it has created, perhaps, the most startling fact from the Atlantean time frame. Plato places the demise of the Atlanteans clearly around 9600 BC. This date coincides closely with a major climate change event (the Younger Dryas YD - see center graph) which ended abruptly around 9600 BC) that we know created massive warming changes around the world and it is a major coin-



cidence that, of all the dates in history, this time was picked directly from the original Egyptian source if the story is to be believed. While it is very contentious that human beings had the ability to accurately track the passage of time before 5000 BC, we had accurate calendars to do so, and Göbekli Tepe (~9,500 BC) indicates that humans had the ability to mobilize and work together to create megalithic structures to track time long before previously thought. Archaeologists have reconstructed methods of timekeeping that go back to prehistoric times at least as old as the

Neolithic. In another example of human invention and innovation, the Antikythera mechanism (the first analog computer at ~100 BC) indicates that we had extremely accurate means to track time and the movement of the planets centuries before modern Astronomy.

Climate change has driven our success after the last Ice Age so that we were able to move about the planet and colonize just about every area and temperate zone available. However, the slow regression of glacial ice over the last 30,000 years has not been a slow and steady even. There have been several blips on the timeline that provide us markers in the human timeline for us to look at critically in regards to the Atlantis text.

The African Humid Period

Heinrich Barth became the first European to discover the then-mysterious prehistoric Saharan rock paintings and engravings, which we now know date back to a humid phase across North Africa which peaked between 9,000 and 6,000 years ago. These masterfully-rendered images depict pastoral scenes with abundant elephants, giraffe, hippos, aurochs (a wild ancestor of domestic cattle), and antelope occasionally being pursued by bands of hunters. The Sahara is very likely

the world's largest art museum with hundreds of thousands of elaborate engravings and paintings adorning rocky caves and outcrops. The oddity of these lively images in such lifeless settings intrigued Barth, who noted that the art work "bears testimony to a state of life very different from that which we are accustomed to see now in these regions" (Barth, 1857).

We now know that these images document a dramatic climate change across North Africa from the arid desert it is today to a nearly completely vegetated landscape dotted with large

and small lakes during the early and middle Holocene epoch. This event is commonly called the “African Humid Period (AHP)”. The AHP was a direct result of African monsoonal climate responses to periodic variations in the Earth’s orbit around the Sun that recur roughly every 20,000 years. Impressively, the AHP is just the most recent of hundreds of earlier humid events spanning as far back as the Miocene (9 million years ago) and likely much earlier.

Paleo-climate and archaeological evidence tells us that, 11,000-5,000 years ago, the Earth’s slow orbital ‘wobble’ transformed today’s Sahara desert to a land covered with vegetation and lakes.

During the last glacial period, the Sahara was much larger than it is today, extending south beyond its current boundaries. The end of the glacial period brought more rain to the Sahara, from about 8000 BC to 6000 BC, perhaps because of low pressure areas over the collapsing ice sheets to the north. Once the ice sheets were gone, the northern Sahara dried out. In the southern Sahara, the drying trend was initially counteracted by the monsoon, which brought rain further north than it does today. By around 4200 BC, however, the monsoon retreated south to approximately where it is today, leading to the gradual desertification of the Sahara. The Sahara is now as dry as it was about 13,000 years ago.

Geology & Atlantis

There are a few places on earth that still seem to retain the bases of the Atlantean name. Specifically two mountain ranges that exist today with their original names. The two ranges are in very different parts of the world. One would be the Andes Mountains in South America, and the other would be the Atlas mountains in Northern Africa.

The origin of the name Andes has not been definitively determined; most agree that it

comes from the Quechua word anti, which ironically translates to “high crest.” A minority argue that it comes from Anti Suyu, which is one of the four regions of the Incas who once inhabited the range. Still, there are references to Andes coming from the pre-Inca word for Copper, which these Mountains run rich with. But to be fair, the Atlas mountains in North Africa have many better references to Atlantis.



The Atlas Mountains are named directly from the Myths of Atlas himself. There are some stories that this range of mountains is the remains of the Titan himself. The “Atlantic Ocean” is derived from “Sea of Atlas”. Furthermore, the name of Atlantis mentioned in Plato’s Timaeus’ dialogue derives from “Atlantis nesos” (Ancient Greek literally meaning “Atlas’s Island or estuary.”)

Interestingly, Cadiz, the Pillars of Hercules, and many other Geological markers, all located

near southern Spain and northern Africa, exist to this day and can be used to collaborate a possible location match, or at least a radius, from which Plato’s story gained some of its inspiration.

The Richat Structure in Mauritania very closely matches the description of the ringed city as described by Plato and the red, black and white rocks used to build Atlantis’ structures can be found in and around Northern Africa to this day. Its hard to image that Phoenician sailors would not have found it, and thought it to be the remains of an ancient city.

Plato states that the city of Atlantis was 127 stadia in diameter. According to Dictionary.com, one stadia is approximately 607 feet. This is the conversion used in the video, which works out to 127 stadia equaling 77,089 feet and 23.49 kilometers. Measuring the Richat structure in Google Earth gives a diameter of between 22 and 24 kilometers (because the edge is not precisely distinct). That’s pretty close to the measurements for Atlantis. However, other sources say that a stadia is between 607 and 630 feet due to the stadia being used by vastly different cultures across wide spans of time. This doesn’t seem like a big difference until you realize that 27 feet of variance per stadia, multiplied by 127 stadia, comes out to 3429 feet. While that’s the upper end of the possible variance, it has to be said that the Richat structure would fit a bit less if it was three quarters of a mile too small. While it’s not a lot, it would not seem to fit so exactly with that point.

In addition to landmarks and names, Spain and Morocco are rich with many of the metals that Plato describes and Spain is home to a strong horse culture.

Equine Culture

The horse plays an important role in Atlantean culture. Plato mentions that there was a race track or horse racing zone on one of the rings of the

capital city. Never once does Plato's recounting of the tales of Atlantis mention that people actually rode the horses. It does allude that Horses were revered and considered somewhat sacred to the primary deity. When I read the stories of Atlantis, I realized that I assumed horses had been domesticated and were being raced by their riders, however this is never expressed by Plato. The bigger factor to consider would be finding civilizations that worshiped the horse, or perhaps had a strong relationship to the horse.

The researchers have traced the origins of horse domestication back to the Botai Culture of Kazakhstan circa 5,500 years ago. This is about 1,000 years earlier than thought and about 2,000 years earlier than domestic horses are known to have been in Europe. Their findings strongly suggest that horses were originally domesticated, not just for riding, but also to provide food, including milk.

Through extensive archaeological fieldwork and subsequent analysis, using new techniques, the team developed three independent lines of evidence for early horse domestication. Their findings show that in the fourth millennium BC horses in Kazakhstan were being selectively bred for domestic use. They also show horses were being harnessed, possibly for riding, and that people were consuming horse milk.

Analysis of ancient bone remains showed that the horses were similar in shape to Bronze Age domestic horses and different from wild horses from the same region. This suggests that people were selecting wild horses for their physical attributes, which were then exaggerated through selective breeding.

The arrival date for the first wild horses to reach Spain after their ancestors crossed the Bering Straits from America is lost to us in the mists of history. We do know horses had arrived there about 30,000 years ago because of the fabulous cave drawings of them discovered in Alta Mira and other caves which are about that old.

The steppe zones, east of the Ural Mountains in Northern Kazakhstan, are known to have been a prime habitat for wild horses thousands of

years ago. They were a commonly hunted animal. This may have set the stage for horse domestication by providing indigenous cultures with access to plentiful wild herds and the opportunity to gain an intimate knowledge of equine behavior.

Horses appear to have been domesticated in preference to adopting a herding economy based upon domestic cattle, sheep and goats. Horses have the advantage of being adapted to severe winters and they are able to graze year round, even through snow. Cattle, sheep and

goats need to be provided with winter fodder, and were a later addition to the prehistoric economies of the region.

When they were first used for horseback riding is another question because at the time of the paintings they were probably just used for eating and may only have been hunted rather than domesticated. It is probably a good guess to say that mankind started riding horses in Spain about five thousand years ago. The Celts, Carthaginians and Romans all influenced equestrian activities there, but the greatest influence on the blood lines of modern Spanish horses was the Moorish conquest of Andalusia and most of the Iberian Peninsula in 711 AD.

The horse period in Africa is usually dated between 2000 and 1200 BC. These dates correspond to the archaeological research and there were two horses common to Africa. A horse introduced to Africa by the Hyksos and a native small size horse common to much of North and West Africa.

It is usually taken for granted that the horse was introduced to African and Dravidian people by Asians or Indo-Europeans. But the evidence suggests that the horse was earlier domesticated by the Afro-Dravidian people long before the Indo-Europeans employed the horse. Archaeological evidence indicate that the horse was known to the Nubians centuries before its common use in Egypt.

Saharan Africans used the donkey and later horses as beast of burden. The ass or donkey was domesticated in the Sahara at Maadi 3650 BC. A domesticated Equus was found at Hierakonpolis, Egypt dating it around the same period. The horse was also found at other sites in the Sahara. Skeletons of horses dating to between to around



Algerian painting of two horses galloping, drawing chariot (~600 AD).

2000 BC have been found in the Sahara-Sahel zone. In this region we find many horses depicted in the rock art.

In regards to the story of Atlantis, we have no evidence that horses were in Africa before 2400 BC, and not domesticated in Kazakhstan before 3,600 BC. Plato's dates simply don't line up and seem like an embellishment that is far out of place unless we consider the horses to be honored guests that were not ridden or domesticated in any way. From the story, it is conceivable that this was the case... until you get to his comments on the Atlantean chariot.

The Chariot

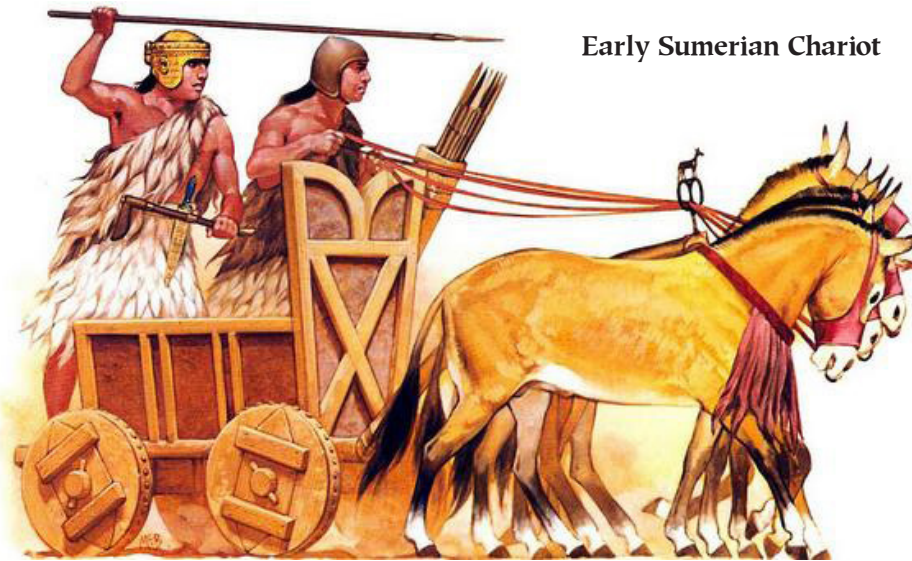
From the Critas on Atlantis:

"The leader was required to furnish for the war the sixth portion of a war-chariot, so as to make up a total of ten thousand chariots; also two horses and riders for them, and a pair of chariot-horses without a seat, accompanied by a horseman who could fight on foot carrying a small shield, and having a charioteer who stood behind the man-at-arms to guide the two horses;..."

The Chariot is an open two- or four-wheeled vehicle of antiquity, pulled by an equine or oxen, probably first used in royal funeral processions and later employed in warfare, racing, and hunting. The chariot apparently originated in Mesopotamia in about 3000 BC; monuments from Ur and Tutub depict battle parades that include heavy vehicles with solid wheels, their bodywork framed with wood and covered with skins. On the earliest chariots the wheels rotated on a fixed axle that was linked by a draft pole to the yoke of a pair of oxen. To the axle was attached a super-

structure consisting of a platform protected by side screens and a high dashboard. These Mesopotamian chariots were mounted by both spearman and charioteer, although it is doubtful that fighting was conducted from the vehicle itself.

The two-wheeled version soon proved superior in battle because of its higher maneuverability. Greater speed was attained by the use of teams of two or four wild donkeys and by the evolution of the light, spoked wheel. The introduction of the horse as a draft animal in about 2000 BC was the final step in the development of



Early Sumerian Chariot

the chariot into a military arm that revolutionized warfare in the ancient world by providing armies with unprecedented mobility. Chariotry contributed to the victories, in the 2nd millennium BC, of the Hyksos in Egypt, the Hittites in Anatolia, the Aryans in northern India, and the Mycenaean in Greece. By 1435 BC Egyptians were making chariots, and by the end of the century, chariots with four-spoked wheels and light design were in use throughout the Levant and had been introduced to Minoan Crete and the southern European lands.

Bronze chariot plaques and horse tracings from graves of the Shang dynasty (18th–12th century BC) indicate that chariotry was introduced to the Chinese steppes by the 14th century BC, but no reconstruction of the earliest types is possible. Chariots of 300 BC found in a burial at Liu-li-ho, in Peking municipality, have dished wheels but otherwise are similar in construction to Celtic chariots in western Europe.

In Europe the chariot was transmitted, perhaps by the Etruscans, to the Celts, who were using it in the British Isles about the 5th century

BC. The bodywork of Celtic chariots was somewhat heavier than that of the Greek, and metal, sometimes inlaid with fine enamels, was extensively used for axle and draft pole, and occasionally for solid wheels. On the fringe of the Celtic world, where the chariot remained in use until the 4th century AD, small ponies, yoked four abreast, were used for draft.

By the time of Alexander the Great, the war chariot had been superseded by cavalry, but chariot racing had become popular in Greece and was a main feature of the Olympic Games and of the Pythian Games at Delphi. In the Roman circus games, chariot racing took foremost place, and chariotry

became socially important. Racing vehicles were drawn by two, three, or four horses, although as many as 10 horses were harnessed on spectacular occasions; chariots drawn by dogs and even ostriches are mentioned.

Do I think the Atlanteans had Chariots for war in 9000BC? No, I don't. Horses were not domesticated, there was no agricultural revolution to feed and care for large stables of horses and there was no chariot. Do I think that the Atlanteans raced horses? Not in the traditional sense of

rider and mount, but I do think its possible that the culture that the story is based on had captured horses and let them roam wildy in a circular zone. This is very possible and may help us in keeping an open mind about reading the words of the tale without adding in too many assumptions from a historical context.

It is very clear that Plato definitely embellished this part of the story and the idea that “ten thousand war chariots” were furnished in 9000 B.C. is simply an historical impossibility from animal domestication, engineering technology and even from a human conceptual standpoint. Perhaps this was a way to merely convey the strength of the land and sea military capabilities of Atlantis, as the largest number of chariots used in a battle was in 1299BC. This battle sported about 5000 chariots with the Egyptians driving 2000 and the Hittites maneuvering about 3000 chariots in the battle where both sides claimed victory.

Building Materials & Landscapes

One of the interesting details in Plato's story is how specific he is about the rock used to build the simple buildings. He specifically mentions that the Atlanteans used black, red and white stone to build their buildings. Plato described quarries on Atlantis where “one kind of stone was white, another black, and a third red”, which are common colors of volcanic rock. He also embellishes the temple materials, but in truth, temples often used materials that were imported and were rare, valuable, or hard to come by as proof of their devotion to their deities. He also mentions that Atlanteans built bridges, channels,

canals and he alludes to the Atlanteans being very skilled at building structures near and around water.

Going back to the specific red, black and white colored rocks, it seems this would offer a strong clue to a locations or at least target certain areas. During the course of researching the many areas that Atlantis is likely to be built upon, there are many areas that we can exclude to hone our search down. We also know that the city was built about 50 strada (9 miles) from the main water source which further limits our search area.



Docks cut into red, white, and black bedrock near Cape Ghir in Morocco.

What we are looking for is an area that contains red, black and white bedrock or these three colors that are used to build buildings and it would also be a likely possibilities that there would be debris and rubble of these rocks strew about the old city area an in the waters nearby. Knowing this would be a possible clue to the ancient city's original location and its also possible that the current population its still repurposing what they can pick up and use.

According to Michael Hübner, Atlantis core region was located in South-West Morocco

at the Atlantic Ocean. In his papers, an approach to the analysis of Plato's dialogues Timaeus and Critias is described. By means of a hierarchical constraint satisfaction procedure, a variety of geographically relevant indications from Plato's accounts are used to infer the most probable location of Plato's Atlantis capital city. The outcome of this is the Souss-Massa plain in today's South-West Morocco. This plain is surrounded by the High Atlas, the Anti-Atlas, the Sea of Atlas (Atlantis Thalassa, today's Atlantic Ocean). Because of this isolated position, Hübner argued,

this plain was called Atlantis Nesos, the Island of Atlas by ancient Greeks before the Greek Dark Ages. The Amazigh (Berber) People actually call the Souss-Massa plain island. Of major archaeological interest is the fact that in the North-West of the Souss-Massa plain a large annular caldera-like geomorphic structure was discovered. This structure has almost the dimensions of Plato's capital of Atlantis and is covered with hundreds of large and small prehistoric ruins of different types. These ruins were made out of rocks colored red, white and black. Hübner also shows possible harbor remains,

an unusually geomorphological structure, which applies to Plato's description of roofed over docks, which were cut into red, white and black bedrock. These 'docks' are located close to the annular geomorphological structure and close to Cape Ghir, which was named Cape Heracles in antiquity.

The Birth of Twins

In the Atlantis myth is it stated that its divine rulers gave birth to five sets of twins. This is a very odd thing to state and it seems symbolic. Perhaps the Greeks had some sacred numbers for

leadership based on fives, tens or even a special reverence for twin births being a sign of auspiciousness?

Its hard for us to know for sure, but this detail was stuck into the mythology of Atlantean births and perhaps it could be used as a clue to a location. Five sets of twins would be an incredibly rare event and perhaps a “twins” birthrate has some scientific significance.

As it turns out, oddly close to the Eye of the Sahara is the African country of Benin. Benin happens to have the highest birthrate of twins compared to the rest of the world. In a study that ended in 2010, the researchers found that Benin had a rate of 27.9 twins per 1,000 births. The global average among the countries surveyed was 13.1 twins per 1,000 births. In fact there is a zone or stripe of high twin birthrate that runs just below the Sahara desert in Africa.

Its another intriguing tidbit of information that helps us lean towards Africa as the continent of choice, but by itself it is just a data point of interest. In addition to the birthrate in Benin, Plato’s description of Atlantis small details give credibility to the description as being of an actual place, rather than purely a fantasy tale for philosophical purposes.

In Bolivia we have the Legend of the Desaguadero, a city punished by the gods and sunk beneath the sea. We also have in the Andes, the legend of the origins of the Incas, said to have been composed of four pairs of brothers and sisters. Twins were also a popular theme in the Andes of South America with many representations in pottery, metallurgy, and mythology.

Animals of Atlantis

Of all the details of the Atlantean story, the animals definably offer a clue to its location. Many of the claims of Atlantis being in South America or Antarctica, while intriguing, seem to fall short of completing the list of animals found in the story. It may be possible to set a region for the Atlantean prospects based on the list of Animals that we can prove existed in 11,000 to 5000 BC and cross reference this with the ones mentioned in Plato’s

extent that we think of an agricultural revolution. Many people infer this, but just reading the words, Plato paints a picture of great abundance, a rich ecosystem, and a lush environment that many animals would be attracted to. Conversely, if we consider Plato’s dates to be erroneous, then it would be very possible for all these things to occur after the horse was introduced to Africa after 2000 BC, and domesticated in Europe around 3500 BC. Beyond horses, Plato mentions elephants, cattle, bulls, all manner of trees, and well stocked rivers and lakes, generically.

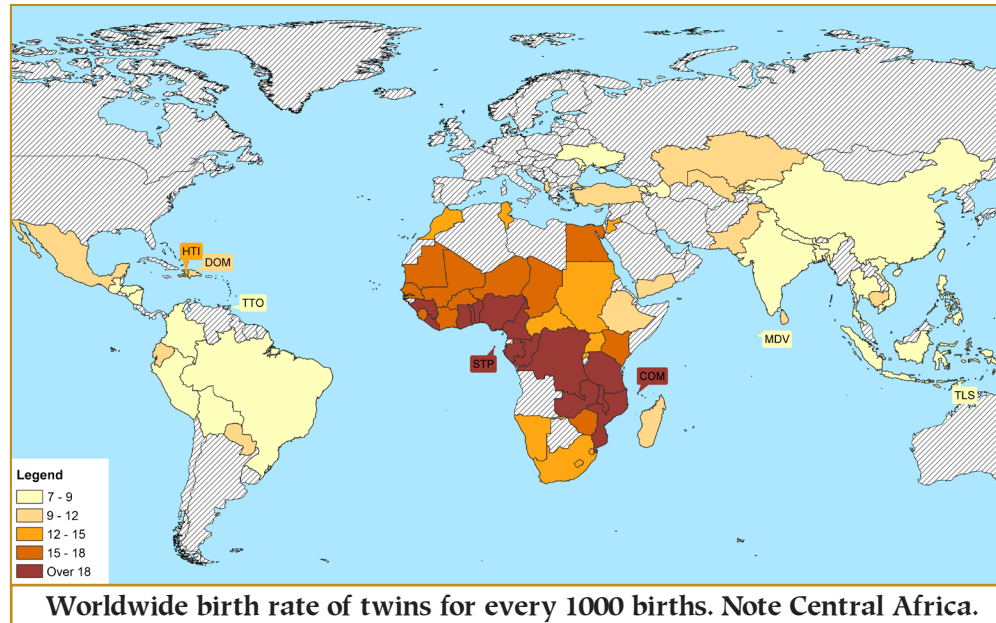
Ships & Seafaring

Any seafaring race would need to have a sufficient boat building technology to have boats sturdy enough to withstand being at sea for weeks to months. Plato mentions many times that Atlantis was such a culture. So if they were, would we be able to find any records of ships from 9000 BC or perhaps the remains of their technology that was shared with other cultures?

The earliest findings of ship-building can be dated back to as early as 3100 BC. Evidence from ancient Egypt shows that Egyptians knew

how to assemble planks of wood into ship hulls. Egyptian pottery also showed designs of early boats and other means of navigation suggesting proof of earlier construction. The Archaeological Institute of America reports that some of the oldest ships are yet to be unearthed and are known as the Abydos boats. These ships were constructed of wooden planks which were “sewn” together. Woven straps were used to lash the planks together and reeds or grass stuffed between the planks helped to seal the seams.

According to Egyptian beliefs, the soul of



story. Many people will assume that the animals were domesticated in some way or that they were even treated like farm livestock, but I find no actual mention of this in the story beyond Plato ascribing “Animal Husbandry”. It only mentions that they lived in the area, and not that they had been domesticated for the Atlanteans to rely upon for food, travel or livestock.

The word “husbandship” is used in terms of them being caretakers and planting trees is mentioned, but I think its still a stretch to infer that any animals had been domesticated to the

the dead accompanied the sun on its eternal journey in the heavens around the world. Due to this a boat, or at least a model of a boat, was included in every tomb. Some considered them only to be included for pharaohs and considered the Abydos ships to be of such sort. Early Egyptians who did ship building for transport and small purposes also knew how to assemble planks of wood with treenails to fasten them together, using pitch (tar) for caulking the seams. The Egyptians also had symbolical solar barques which translates to sun or solar boat. They were mythical boats used by the sun gods. Ra would travel through the sky each day in a solar barque. The "Khufu ship" is an excellent example of what may have been the symbolic function of a solar barge. The Khufu ship is an intact 43.6-meter vessel sealed into a pit in the Giza pyramid around 2500 BC and it was built for Khufu/King Cheops. Khufu's ship is one of the oldest, largest, and best-preserved vessels from antiquity. It was identified as the world's oldest intact ship and has been described as "a masterpiece of woodcraft" that could sail today if put into the water.

The Greeks also spent a lot of time sailing, so much that they told a lot of stories about their adventures and dangers at sea. Many Greek poets wrote about tragedies, one of them being Homer. Homer told the story about Odysseus' ship wreck upon leaving Troy and about Dionysus who turned pirates into dolphins. These ships and all the other Greek ships were built by Greek builders who fashioned their ships from the outside in, first the exterior than the interior. The ancient Greeks made many warships and one of them was called the called Trireme. Trireme

translated from Latin means "with three banks of oars" and that's because it had three rows of oars, each manned with one man. The trireme was an ancient vessel and it was used by the Romans and Phoenicians, along with the Greeks. It was a development of an earlier warship called the Penteconter, which had 25 oars on each side. The materials from which the trireme was constructed were an important concept of its design. The three preferred timbers included were fir, pine, and cedar, but the choice in timber depended on where the construction took place. Another strong type

crew would normally consist of 200 men, 170 of them would be rowers who provided the ships manpower. The ship's captain was a wealthy Athenian citizen responsible for manning, fitting out and maintaining the ship and the ship itself belonged to Athens. It normally took about four years to build a Trireme, so this was an expensive and time consuming art. Although the ship required a lot of maintenance and manpower, it played a vital role in the ancient Greek maritime.

The Minoans employed advanced construction methods using natural materials to create

seaworthy composite ship hulls which would not be out-of-place in a modern-day marina. The construction method does not appear to have been used by, or transferred to other cultures which followed, e.g. Phoenicians. The technology represents a 'lost art' before 1500 BC that would not be seen again until the 1950s AD.

A hull would first be constructed from wood to create a former. There are two methods that were known at that time, the first (used by other civilizations) was to drill and rebate wood planks to accommodate rope to hold the planks together with wedges inserted from the inside of

the hull to provide tension on the rope to pull the planks together. Any gaps between the planks would be filled with flax or hemp fibers and pitch was applied to provide a water tight seal. Pitch was made from pine resin mixed with pulverized graphite (carbon) from fire.

The other method involved creating a fine mesh fabric that was strong and waterproof. The Minoans used a hemp or flax fiber mesh weave that was then soaked and dried from a tree resin and waxen amalgam. It was the ancient world equivalent of fiberglass. The ultra fine natural fiber



Model of a Greek Trireme with its rows of oars and infamous bronze ram.

of timber is oak, which was primarily used for the hulls of trireis to withstand the force of being hauled to shore. It was crucial to ride the trireis onto the shore because there was no time to anchor the ship during war and with their enemies surrounding them. The joints of the ship needed wood that was capable of absorbing water but not dried out to the point where no water could be absorbed. There would be gaps between the planks of the hull when the ship first sailed, but once they were submerged in water, the planks would expand forming a watertight hull. The

mesh is called aerolinen today.

It is interesting to note that aerolinen offers similar technical properties to modern day e-glass fiber and is around three times as strong in tension as a cotton cloth, largely due to the long staple length of the flax fibers. It is used today for bookbinding to provide a hard-wearing cover. The Minoans exported high quality cloth that is roughly the quality of fine-weave aerolinen.

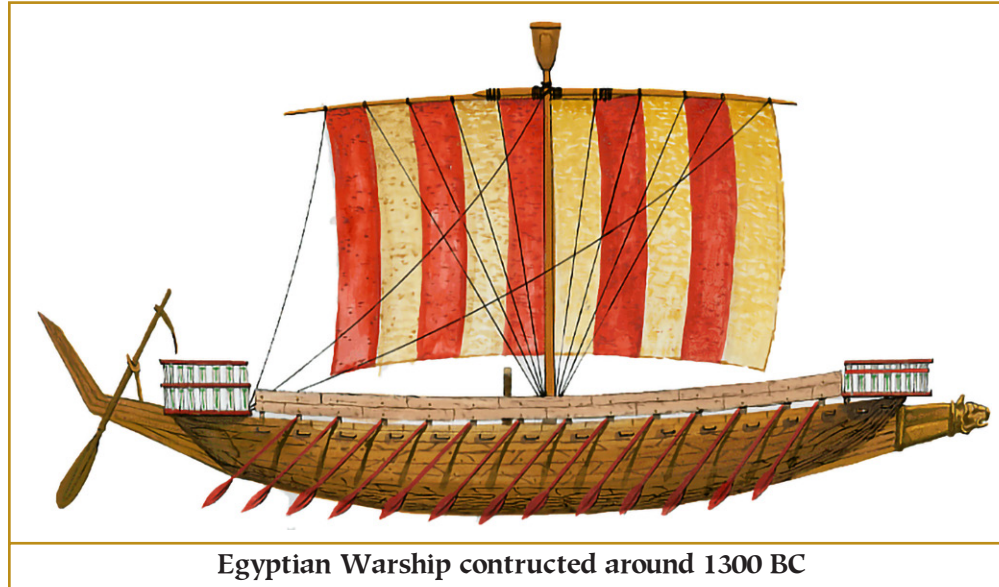
Although it is impossible to know without a Minoan wreck, it is likely that a strong thin-wall hull was employed (significantly reducing weight and materials) with potentially a secondary internal skin applied. In some respects, the use of this composite is more useful than a modern-day equivalent: a thermo-set epoxy resin. A natural composite can more easily be repaired or resurfaced with heat. In practice, placing a spear tip in a fire and applying it to the hull will resurface it to a glossy new finish.

The Minoan composite hull had many advantages over a plain wooden hull. It provided a lighter weight for the craft, hydrodynamic improvement (reduced form and skin friction drag) for greater speed and maneuverability, improved hull structural strength, and was able to withstand open sea voyages with easy repair.

Amazingly, the ships and pictures of the ships from Minoan art would rival many modern craft in lightness and speed from the modern 1950s to the 1970s and would have outperformed Greek and Phoenician ships, and they were building these ships some 700 years earlier.

The Phoenicians became sailors in the first place because of the topography of their home-

land, the narrow mountainous strip of land on the coast of the Levant. Traveling between settlements, usually located on rocky peninsulas, was much easier by sea, especially when carrying such cumbersome cargo as cedar wood logs for which the Phoenicians were famed. It was thanks to the very same wood the Phoenicians were never short of the necessary raw materials to build their ships. The Phoenicians also preferred the security



Egyptian Warship constructed around 1300 BC

of small islets just off the coast, the classic example being the great city of Tyre, so that ships were the most practical means of transport.

The Phoenicians were famed in antiquity for their ship-building skills, and they were credited with inventing the keel, the battering ram on the bow, and caulking between planks. From Assyrian relief carvings at Nineveh and Khorsabad, and descriptions in texts such as the book of Ezekial in the Bible we know that the Phoenicians had three types of ship, all shallow-keeled. Warships had a convex stern and were propelled by a large single-masted square sail and two banks of oars (a bireme), had a deck, and were fitted with a ram low on the bow. The second ship type

was for transport and trade purposes. These were similar to the first type but, with wide, big-bellied hulls, they were much heavier. A third type of vessel, also for trade use, was much smaller than the other two, had a horse-head at the bow and only one bank of oars. Due to its size, this vessel was only used for coastal fishing and short trips.

Driven by their desire for trade and the acquisition of such commodities as silver from Spain, gold from Africa, and tin from the Sicily Isles, the Phoenicians sailed far and wide, even beyond the Mediterranean's traditional safe limits of the Pillars of Hercules and into the Atlantic. They were credited with many important nautical inventions and firmly established a reputation as the greatest mariners in the ancient world. Phoenician ships were represented in the art of their neighbors, and their seamanship is praised above all other by such ancient writers as Homer and Herodotus. If any nation could claim to be the masters of the seas, it was the Phoenicians.

China also had shipbuilding in the ancient time and the naval history of China dates back to the ancient Chinese Zhou Dynasty, which was between 722 BC and 481 BC. The Chinese built large rectangular barges known as "castle ships", which were essentially floating fortresses complete with guarded ramparts and multiple decks. They also built ramming vessels as in the Greek and Roman tradition.

The Malay people invented junk sails, which were made from woven mats reinforced with bamboo. They started building these ships in about 1st century AD because they were seafaring Jong ships which in English translates to "junk"ship. The term junk can be used to cover many kinds of boats, ocean-going, cargo-carrying,

and pleasure boats. Seafaring jogs used two different types of sail in the building of their ships, the junk sail and Tanja sail. Classic junks were built of softwoods and the outside shape was built first and then the interior structure was built in with bamboo. The hull was a horseshoe-shaped stern supporting a high poop deck and the bottom was flat, so that the boat depends on a large rudder to prevent the boat from slipping sideways in the water. Ocean going ships have a curved hull and have narrow water lines that account for their potential speed in such conditions. They all vary greatly in size and large ships were about 50-60 meters (164-197 ft) long, and rode 4-7 meters above the waterline. They could carry provisions for a year and could hold 200 to 1000 people.

Ancient Anchors

In addition to the boats and the archaeological history of ship building, often the only thing left for modern Archaeologists to find are the anchors and perhaps parts of the shipments that don't easily biodegrade. This leaves us with the anchors as a possible clue to look for in unexpected places. Prior to the Ancient Greeks, ancient ships would often throw large stones that were tied with ropes over the side of the boats to keep them steady. Even though this did work up to a point, it didn't work all that well. No matter how heavy the stone was, it would still drift slightly in the ocean. The ancient Greeks created anchors, which they often referred to as "teeth" in the original Greek. These first anchors were made from stick and fabric baskets that were filled with stones. These buckets would grab onto the dirt at the ocean floor, thus keeping the ship in place.

As civilizations' maritime interest grew, humanity became more sophisticated, vessels became larger and anchor stones were chiseled

into shapes with large holes on which to tie these heavier circular rocks that could be rolled off decks rather than lifted. According to the vessels size and sea conditions, more than one would be deployed to hold the vessel in position. Similar anchor stones have been found all over the seas of the ancient world in many forms from the Mediterranean, the Canary Islands, and even the Azores to the China seas. Ancient Empires like



1500 BC - Minoan Ships were of composite construction

the Phoenicians, Athens, Carthage, Mykonos, Egypt, and Crete, in their earliest times, used similar rudimentary anchoring methods.

Slowly metal ores such as iron and bronze began being used to make anchors in Greece and Rome. Before this metal was too valuable to risk losing overboard. During this time the standard shape evolved to a long metal shaft, with a top ring hole, a heavy oak or iron cross piece with two pointed extensions at the bottom of the shaft. The shape was slightly different than later centuries. Various links and rings were attached making the anchor swing more freely grabbing the sea-

bed more effectively. Hemp became the anchor line with long strands being woven together and treated with natural oil or tar to render them resistant to rot. In this same time period, the windlass winch was invented allowing crews to haul large heavy anchors with more ease.

Anchors made Rome the indisputable world power at the battle of Actium between Marc Anthony and Cleopatra and the future Emperor Octavian in the Ionian Sea around 40 BC. After the Fall of the western Roman Empire, the eastern Empire of Byzantium continued and relying on sea power to sustain and protect it. Much of Western Europe was pillaged by marauding fleets of Norseman in their long ships that threatened towns, castles and monasteries. Viking anchor was recently pulled from the Thames River in London.

Unfortunately, the oldest anchors were just rocks tied to a rope or even a bucket full of rocks that would help to keep the boat in place. Pretty hard to discern from other rocks at the bottom of the waters. Around 1000 BC to modern times, anchors could be a rock with a hole carved in it. In the whaling industry, rocks with holes carved through them are still used to hold whales in place for processing. They look exactly like a 4000 year old anchor,

which muddies the waters for dating it. Is that a bronze age anchor or a whaling hold that was carved 150 years ago? There is no good way to tell. Metal anchors were not used until Roman times and you would think that if a strong naval power with metal anchors showed up on your shores to do battle, people would have remembered that simple but very effective idea. Its hard to imagine a naval power without the anchor, but again, if the Atlanteans were really just traveling the coast lines 11,600 years ago, then perhaps they could just tie-off and come ashore. Either way its pretty clear that anchors were not part of

naval technology until the Greeks invented them. In both cases, the invention of sea worthy craft and the invention of the anchor, show little doubt that Atlantis in Plato's tale was not the naval power we might think by following his story.

Tides, Docks & Clocks

While shipbuilding consists of many different shipbuilding methods, traditions and industries.

Shipyards, Tide docks and clocks were all a part of maintaining and navigating these vessels. A tide clock is a specially designed clock that keeps track of the Moon's apparent motion around the Earth. The Moon contributes the major part of the combined lunar and solar tides along many coastlines. The exact interval between tides is determined by the position of the Moon and Sun relative to the Earth and the specific location where the tide is being measured. For this reason tidal docks were created. The oldest known tidal dock in the world was built around 2500 BC during the Harappan civilization at Lothal which is near the present day Mangrol harbor on the Gujarat coast in India. The port connected the city to an ancient course on the Sabarmati river on the trade route between Harappan cities in Sindh and the peninsula region of Saurashtra. This was when the surrounding Kutch desert of today was a part of the Arabian Sea. Ships from the harbor at these ancient port cities established trade with Mesopotamia which goes to indicate that Shipbuilding and boat making may have been prosperous industries in ancient India. Native laborers may have made use of and produced the fleet of boats used by Alexander the Great to

navigate across the Hydraspes and even the Indus. The history of Indian shipbuilding started since the time of civilization of the groups of Harappa and Mohenjo-Daro. The documents and descriptions about the variously termed parts of a vessel are in one of the four Hindu holy books that are written in Sanskrit, the oldest existing Indian language. Other detailing is also found in various types of ancient Indian folk-lore. Since the boats of that era



Antikythera Mechanism - The First Astrological Computer (~90 BC)

were built of wood, there were strict specifications and protocols for the materials to be used. The shipbuilding industry in India was mainly carried on in the coastal territories like Bombay, Cochin and Cuddalore. The ships and shipyards that existed in Ancient India carried out and furthered the existing international trade with the European empires that existed at that time. The Indians also exported teak (timber for shipbuilding) to ancient Persia.

Traversing the seas and oceans was not for the faint of heart. Storms, tidal forces, lack of food, lack of water, ship maintenance, and fatigue were all too easy a way to die and never be seen again. While these last few pages are a short treatise on early to ancient ship building timeframes, it does underscore how the 9600 B.C. dates of Atlantean ship builders seems pretty far fetched and there is no evidence to back this up since the various ancient cultures all seemed to have their specific techniques for ship building. Had a far older, and more advanced culture existed that had perfected the art, their engineers would have likely survived and seeded the knowledge for later peoples and empires to flourish. There is just no evidence of ancient sea worthy boats before 3100 BC. Had an ancient people developed boats to traverse the Mediterranean before 3500 BC, there is no archaeological data to support this. Not only would the technology to build sturdy, water-tight craft be needed, but the knowledge for tracking tides, currents, mapping, provisioning and navigation would have also been important factors before any sane captain would have considered setting adrift into the unknown waters of uncharted seas and distant lands.

Building a ship does not take place in a vacuum. A steady supply of skilled wood smiths, money, food, and a society to support the artisans and the time it takes to develop a seafaring culture are all essential items. Plato's great naval warmongering culture of 11,000 years ago seems completely out of place. Only two cultures seem possible to fill his requirements, the Phoenicians and the Minoans based on his descriptions and his personal biases.

CLIMATE CHANGE AND SUNKEN COASTLINES

Let me be frank in this section. Of all the evidence that could lead one to conclude that Plato's legend has any merit, climate change is definitely one of the arguments for his writings to be true. I have read many articles on the beginnings of the Younger Dryas and the beginning of Holocene epoch. To be specific, the end of the Pleistocene and the beginning of the Holocene took place at 11,650 years ago. It stands as a gigantic coincidence that this is the exact time that Plato wrote about the destruction of Atlantis.

The Pleistocene Epoch is typically defined as the time period that began about 2.6 million years ago and lasted until about 11,700 years ago. The most recent Ice Age occurred back then when glaciers covered huge parts of the planet.

The Pleistocene Epoch is the first in which *Homo sapiens* (us) evolved, and by the end of the epoch humans could be found in nearly every part of the planet. It was followed by the current era, called the Holocene Epoch. The reason why the Pleistocene age ended and the Holocene began is that the Earth entered a rapid warming trend and the glaciers of the late Pleistocene retreated. Tundra gave way to forest and many deserts turned to savannas as the ice receded. As the climate changed, the very large mammals that had adapted to extreme cold, like mammoth and woolly rhinoceros, became extinct. Humans, once dependent on these "mega mammals" for much of their food, switched to smaller game and increased their gathering of plant materials to supplement their diet.

The big question is why did this happen? While the Earth has gone through many natural cooling and warming trends, mostly caused by its wobbles in orbit, the abrupt end of the Pleistocene Era is of great interest to scientist. There

are several theories that all have some evidence to support them as to why the Earth's climate seemed to have so abruptly changed.

Some of the research into the beginning of the Holocene has revealed that there was a metallic (largely platinum) meteor that struck the earth, potentially in South Africa. Other sources list a flood event as a possible world-wide catastrophe where trapped waters on top of the glaciers were suddenly released as the glaciers melted. This led to flooding worldwide and tsunamis that wiped out coastal settlements all over the world. In addition to the flooding, the fresh water interrupted ocean water currents and initiated a cooling period that shows up in the geologic record around 8,200 years ago. Others have suggested a comet impact in the atmosphere caused the abrupt changes. The evidence of the climate changes has been heavily researched from isotopic data stored in several ice sheets as evidence. The ice cores that are drilled from Greenland and several other sources, can trap air bubbles, dirt, pollen and other material that can be studied and we can draw conclusions from them. This is how much of the recent geologic record is reconstructed, in part, and how scientist study and create theories on the beginning of the Holocene era.

From the data and multiple studies, it is very possible that the meteor that struck the earth caused dust and sediment to scatter over the globe that fell on the glaciers. The dark sediments and dust would have rapidly accelerated their melting as the dark material would absorb solar radiation, causing water to build up on top and possibly lead to a catastrophic flooding events as the waters sought to find their way down. The author personally favor this idea as it makes sense and fits much of the data.

As a result of the warming, ice melt caused world sea levels to rise about 35 m (115 ft) in the early part of the Holocene. In addition,

many areas above 40 degrees north latitude had been depressed by the weight of the Pleistocene glaciers and rose as much as 180 m (590 ft) due to post-glacial rebound over the late Pleistocene and Holocene, and are still rising today. All the weight of the water was strong enough to push the landmass downward under the pressure from the ice. Because of this, there are some specific places to revisit that were submerged under many feet of water and are not visible today. Specifically the Cyclades Plateau, and Western Spain (Iberia). We will also look at changes in Northern Africa's climate and landscape as well as a few geologic features and hone in on these few areas and use precise measurements to see if Plato's words and descriptions are a possible match. From this we will quickly find some likely candidates for the Atlantean city structure and the landmass as described by Plato.

The Cyclades Plateau

According to Plato Atlantis was above water at around 9,600 BC and earlier. At this time, the modern Cyclades Islands were connected by the Cyclades Plateau, a flat terrain (now 400 feet below sea level,) that formed the body of a large island. When this prehistoric island is compared to Plato's Atlantis, it immediately becomes evident that this could have been the land Plato was describing. Its northern region was comprised of mountains that reached the shores. Below the mountainous region there was an oblong valley measuring 555 Km² (3000 stadia). Below the oblong valley there was a smaller valley, 2/3 the size of the oblong valley that measured 370 Km² (2000 stadia). This was the primary island. Nine kilometers away from the primary island (50 stadia), and precisely as Plato outlined, lies the island of Santorini, a circular island with a flooded core and a small island in its center (Santorini, an island within an island setting, a sea volcano with

a collapsed center, prior to the volcanic eruption of 1600 BC had a single opening on its outer ring that allowed ships to enter its watery caldera).

While we have plenty of evidence that the Cyclades were above water 11,000 years ago, we also know that the Minoans who thrived on the island from 3000 BC to 1450 BC, were a relatively advanced culture, well beyond the Greeks for their time. It seems plausible that an Atlantean culture could have existed as the precursor of the Minoan culture that endured and perhaps returned to the caldera if a catastrophic tsunami or rapid flood event occurred during the geologic Younger Dryas, that seems somewhat likely. Those who were not consumed by the natural disaster could have returned to their home when it was safe and rebuilt as best they could over generations.



Possible Island of Atlantis 9600 BC in Grey

The dimensions of the sunken island seem to line up well with Plato's description that were taken from the earlier Egyptian source.

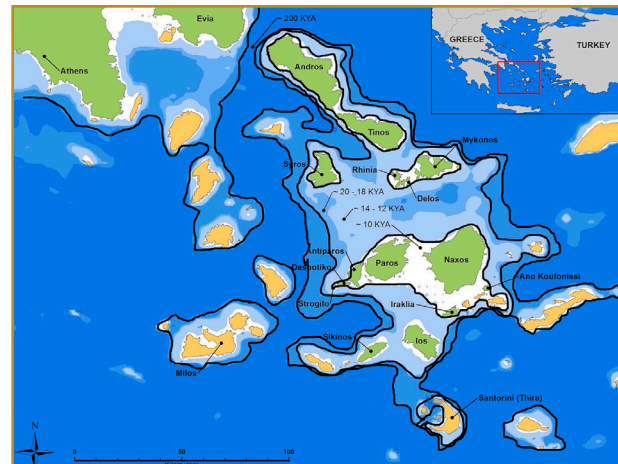
This places Atlantis close by Athens (before it was Athens) and also near the pre-Egyptian culture. The gray areas are the landmass of the island and surrounding areas at about 9600 BC and Santorini Island is on the south side of the main island as described in Plato's legend. Its

possible that this culture was warlike, took slaves and ruled over a vast area that included the lands of Greece.

This area is very volcanic and has cold and hot springs. Just as Plato claimed, in addition to the volcanic activity in the area, the archaeological record shows that there were elephants and evidence of an advanced culture in, and around the area dating back to prehistory. Ruins on Crete, Malta, the Nuragic structures, and even the Great Sphinx hint and a much older and unknown neolithic culture that we have yet to understand.

It is important to note that the Cyclades Plateau took thousands of years to sink to the current sea levels, as did many places around the Aegean sea and Atlantic ocean. It was not an overnight event, but that does not rule out a strong flood brought on by melting ice waters or a tsunami suddenly occurred as the earth warmed and the great ice sheets across the northern hemisphere changed and receded.

This area is a very strong candidate and



The Plateau sank over the last 200,000 years

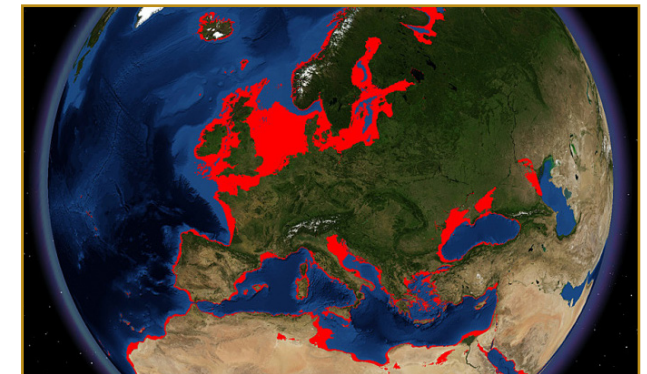
should be explored more. Unfortunately, being that much of it is hundreds of feet underwater, it will be some time before this area can be explored enough to tell us if any ruins or other architectural

features can be found under the Mediterranean sea. It could easily be the Atlantean Island, where an ancient sea faring culture once flourished and built colonies that were wiped out during a major tsunami or other natural disaster that took place long ago. Perhaps a properly funded expedition will take place and new drone technologies will allow us to definitively find out if there was an ancient culture here in the next 150 years.

Doggerland

While its unlikely that the Doggerland landmass is the site of Atlantis, its possible that we might be able to find artifacts of trade with Atlantis and evidence of a thriving trade culture in Northern Europe that could help support the factual basis behind an Atlantean civilization. Again, with new technology, it may be possible to bring up metal or stone statues, idols and weapon heads that could lead to locations of origin that point to Atlantis and the technology they had.

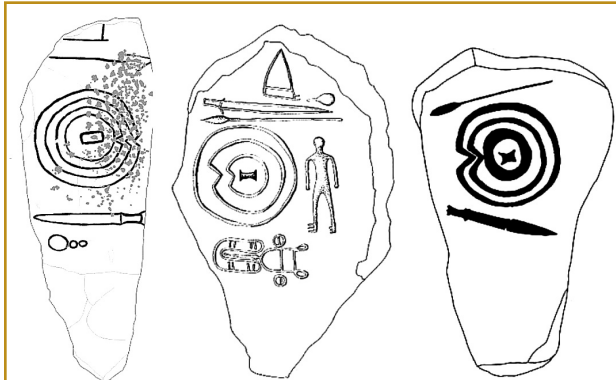
Western Iberia



Red areas were above sea level at 12,000 BP

Several sources seem to point to the western Atlantic side of Iberia to also be an area of focus for a possible Atlantis location. There are old references to a great kingdom (Doñana and Tartessos) and many intriguing rock carving have been discovered in southern Spain that seem to

point to an Atlantean capital city being nearby. It is very interesting that the western Iberian peninsula changed significantly with the sea level rise as Doggerland changed. While there have been many unfounded claims made to this being the home of Atlantis, none of the claims have been deeply studied and there are many intriguing clues that match up to the areas and places that Plato described.



Petroglyphs discovered on the Iberian Peninsula

While the lost kingdom of Tartessos is still being searched for, and there are many places in the western side of Portugal and Spain that were buried, there are also large swampy areas that are very difficult to survey and could yield possible neolithic sites yet to be discovered. This area holds the famed Pillars of Hercules and the ancient city of Gades that Plato mentions as being close to Atlantis. It is rich in copper, silver, wildlife and was home to an impressive horse culture. While the petroglyphs above are crude and do not seem impressive, it seems plausible that if Atlantis was destroyed in a rapid event, as foretold by Plato and the Egyptian scribes of old, a migration would have taken place and possible survivors migrated and moved through Spain on their way to a new homeland as some genetic evidence seems to point out.



This is a reconstructed map of Northern Africa from the Holocene Wet Phase (c. 3000-7000 BCE). As the Map shows, it was covered in grasslands, shallow lakes and many rivers. This would have been the perfect environment for a lush ecosystem and for people to learn to travel by water.

Northern Africa

Africa was the cradle where we evolved. Homo sapiens have been in Africa for around the last 200,000 years, and we have remained largely unchanged anatomically during this time. It is not inconceivable that if there was a very old precursor culture to any of the civilizations that we know of today, Northern and Southern Africa would be excellent places to look with unbiased eyes. Especially when we go back a slight 10,000 years and discover how different Africa was compared to how we think of it today in an environmental sense. Much of Africa is poorly researched from an ethnic, language, genetic and archaeological standpoint. We have so much to still learn about how this continent played a role in making us who we are today.

From this discussion, we reviewed Mi-

chael Hübner's (1966 – 2013) deductive reasoning on a Moroccan location and he provides plenty of data points to support the idea that Atlantis was located near the coastline of south-western Morocco near Agadir. We also looked at the Richart Structure in Mauritanian, which provides the closest match to the Atlantean capital city of all the locations that we can speculate on across the globe. There is no better example of a geological formation that looks as if it "enclosed the hill in which she dwelt all round, making alternate zones of sea and land larger and smaller, encircling one another; there were two of land and three of water, which he turned as with a lathe, each having its circumference equidistant every way from the center, so that no man could get to the island, for ships and voyages were not as yet".

Between Hübner's criteria to hunt down a

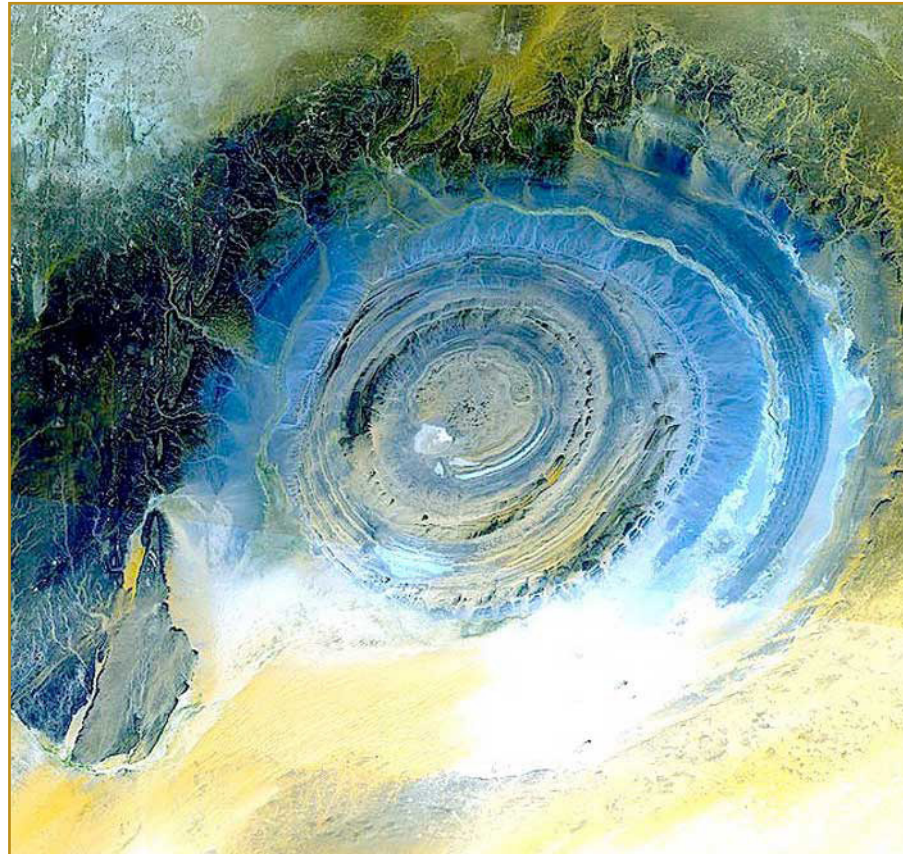
logical location for Atlantis and the nearby Richart Structure, numerous prehistoric sites, ancient genetics, lush and humid Africa weather in the not too distant past, numerous petroglyphs, landscapes of red, black and white rock, the presence of elephants, Herodotus' map showing the location of Atlantes, and the Atlas Mountains; its hard to dismiss that Northern Africa is not a probable location.

It's clearly a possibility that the valley of the Sousse Massa Plane and the Richart structure became confused over time because they are so close together. While the Richart structure is too far away from the Atlantic Ocean to match all of Plato's description points, it seems likely to me that it plays a role in the finding of Atlantis, and that it once had a large river that ran just to its south-west and was provided a large water source just below the mountains to its north, which probably funneled rain water into the circular structure at one time.

CONCLUSIONS

While there is a great amount of conjecture in this chapter, Plato's words seem to have some specific facts about a real place dropped into an overarching story about the nature of humanity. Ultimately it is a story about a wealthy and advanced civilization mixed together with an allegory on Utopian visions and human weakness. We have vast holes in our understanding of human cultural evolution and discoveries like Göbekli Tepe, Malta, and Troy are perfect examples. The author firmly believes that there will be many more revelations

and astounding finds that fill help us fill in the gaps of our understanding of our deep, ancient past. While historical context was given throughout each area to provide context and thought into the plausibility of each topic in the search for Atlantis, there are still too many blank areas to think that an Atlantis like society could not have existed.



"It received the streams which came down from the mountains, and winding round the plain and meeting at the city, was there let off into the sea."

The major point that cannot be ignored in Plato's tale is the date itself. The 9,600 BCE date marks a rapid change in Earth's climate history and it's well documented that this was a turning point when climate change could have wiped out many coastal cultures as the Egyptian sources described. It would be an unbelievable coincidence that this

date was picked. The other details that seem too specific to be ignored are the measurements of the island and the capital city. If Atlantis is truly just a made up tale, then why devote so much time and effort into the precise descriptions of the land itself? What meaning does it add to the story to provide so many details about the precise mea-

surements of the rings of the city, the size of the plains or the position of the mountains. It does not aid the narrative in any way, in fact it detracts from the overall purpose of the story.

It seems very clear that Plato was talking about a real place that was well documented at some point. Plato would have had access to information from other cultural sources like the Phoenicians, the Maltese ruins, the Nuragic people, the merchants from India and the Egyptians. It seems very obvious that he wove together a specific place into a tale about the fall of an empire and why it fell. If you have read Plato's *Republic*, you can recognize some of the themes that are represented in the Atlantean tale.

The details of the chariots, horses, metal-lined walls, a great temple and devotion to Poseidon are plot devices to represent his goal. And to be observant, they do not hold the same level of detail. But all the details of an ancient city represent a place we have yet to find. A prehistoric culture that could have

been the basis for those who eventually built Göbekli Tepe and the Great Sphinx. In time, I am confident that we will uncover its location and understand its relevance, if we don't inadvertently destroy it first.

ORIGINAL SOURCES OF THE ATLANTIS MYTH:

These writings are presented to the reader as resources for you to form your own opinions and create your own beliefs based on the actual words as translated. I wish we could have access to the original Egyptian telling of the tale, but this is not possible. It is important to note that these are very popular translations and are easily downloadable from the Internet Classic's archive. It is worth mentioning that there are no passages that discuss crystals, telepathy, sacred geometry or other modern interpretations of Atlantean technology that have crept in over the years with no archaeological basis.

The Critas (Written 360 BCE)

Critas as translated from Latin by Benjamin Jowett and this except is from the Internet Classic Archive that is freely available from <http://classics.mit.edu/Plato/critias.html>. It is named after Plato's great uncle who is a very old man at this time. What follows is the Critas.

Timaeus: How thankful I am, Socrates, that I have arrived at last, and, like a weary traveler after a long journey, may be at rest! And I pray the being who always was of old, and has now been by me revealed, to grant that my words may endure in so far as they have been spoken truly and acceptably to him; but if unintentionally I have said anything wrong, I pray that he will impose upon me a just retribution, and the just retribution of him who errs is that he should be set right. Wishing, then, to speak truly in future concerning the generation of the gods, I pray him to give me knowledge, which of all medicines is the most perfect and best. And now having offered my prayer I deliver up the argument to Critias, who is to speak next according to our agreement.

Critias: And I, Timaeus, accept the trust, and as you at first said that you were going to speak of high matters, and begged that some forbearance might be shown to you, I too ask the same or greater forbearance for what I am about to say. And although I very well know that my request may appear to be somewhat and discourteous, I must make it nevertheless. For will any man of sense deny that you have spoken well? I can only attempt to show that I ought to have more indulgence than you, because my theme is more difficult; and I shall argue that to seem to speak well of the gods to men is far easier than to speak well of men to men: for the inexperience and utter ignorance of his hearers about any subject is a great assistance to him who has to speak of it, and we know how ignorant we are concerning the gods. But I should like to make my meaning clearer, if Timaeus, you will follow me. All that is said by any of us can only be imitation and representation. For if we consider the likenesses which painters make of bodies divine and heavenly, and the different degrees of gratification with which the eye of the spectator receives them, we shall see that we are satisfied with the artist who is able in any degree to imitate the earth and its mountains, and the rivers, and the woods, and the universe, and the things that are and move therein, and further, that knowing nothing precise about such matters, we do not examine or analyze the painting; all that is required is a sort of indistinct and deceptive mode of shadowing them forth. But when a person endeavors to paint the human form we are quick at finding out defects, and our familiar knowledge makes us severe judges of any one who does not render every point of similarity. And we may observe the same thing to happen in discourse; we are satisfied with a picture of divine and heavenly things which has very little likeness to them; but we are more precise in our criticism of mortal and human things. Wherefore if at the

moment of speaking I cannot suitably express my meaning, you must excuse me, considering that to form approved likenesses of human things is the reverse of easy. This is what I want to suggest to you, and at the same time to beg, Socrates, that I may have not less, but more indulgence conceded to me in what I am about to say. Which favor, if I am right in asking, I hope that you will be ready to grant.

Socrates: Certainly, Critias, we will grant your request, and we will grant the same by anticipation to Hermocrates, as well as to you and Timaeus; for I have no doubt that when his turn comes a little while hence, he will make the same request which you have made. In order, then, that he may provide himself with a fresh beginning, and not be compelled to say the same things over again, let him understand that the indulgence is already extended by anticipation to him. And now, friend Critias, I will announce to you the judgment of the theatre. They are of opinion that the last performer was wonderfully successful, and that you will need a great deal of indulgence before you will be able to take his place.

Hermocrates (a Syracusan General who fought with Sparta against Athens): The warning, Socrates, which you have addressed to him, I must also take to myself. But remember, Critias, that faint heart never yet raised a trophy; and therefore you must go and attack the argument like a man. First invoke Apollo and the Muses, and then let us hear you sound the praises and show forth the virtues of your ancient citizens.

Critias: Friend Hermocrates, you, who are stationed last and have another in front of you, have not lost heart as yet; the gravity of the situation will soon be revealed to you; meanwhile I accept your exhortations and encouragements. But

besides the gods and goddesses whom you have mentioned, I would specially invoke Mnemosyne; for all the important part of my discourse is dependent on her favor, and if I can recollect and recite enough of what was said by the priests and brought hither by Solon, I doubt not that I shall satisfy the requirements of this theatre. And now, making no more excuses, I will proceed.

Let me begin by observing first of all, that nine thousand was the sum of years which had elapsed since the war which was said to have taken place between those who dwelt outside

any part of the ocean. The progress of the history will unfold the various nations of barbarians and families of Hellenes which then existed, as they successively appear on the scene; but I must describe first of all Athenians of that day, and their enemies who fought with them, and then the respective powers and governments of the two kingdoms. Let us give the precedence to Athens.

In the days of old the gods had the whole earth distributed among them by allotment. There was no quarreling; for you cannot rightly suppose that the gods did not know what was proper

the stern of the vessel, which is an easy way of guiding animals, holding our souls by the rudder of persuasion according to their own pleasure;-thus did they guide all mortal creatures. Now different gods had their allotments in different places which they set in order. Hephaestus and Athene, who were brother and sister, and sprang from the same father, having a common nature, and being united also in the love of philosophy and art, both obtained as their common portion this land, which was naturally adapted for wisdom and virtue; and there they implanted brave children of the



the Pillars of Heracles and all who dwelt within them; this war I am going to describe. Of the combatants on the one side, the city of Athens was reported to have been the leader and to have fought out the war; the combatants on the other side were commanded by the kings of Atlantis, which, as was saying, was an island greater in extent than Libya and Asia, and when afterwards sunk by an earthquake, became an impassable barrier of mud to voyagers sailing from hence to

for each of them to have, or, knowing this, that they would seek to procure for themselves by contention that which more properly belonged to others. They all of them by just apportionment obtained what they wanted, and peopled their own districts; and when they had peopled them they tended us, their nurselings and possessions, as shepherds tend their flocks, excepting only that they did not use blows or bodily force, as shepherds do, but governed us like pilots from

soil, and put into their minds the order of government; their names are preserved, but their actions have disappeared by reason of the destruction of those who received the tradition, and the lapse of ages. For when there were any survivors, as I have already said, they were men who dwelt in the mountains; and they were ignorant of the art of writing, and had heard only the names of the chiefs of the land, but very little about their actions. The names they were willing enough to

give to their children; but the virtues and the laws of their predecessors, they knew only by obscure traditions; and as they themselves and their children lacked for many generations the necessities of life, they directed their attention to the supply of their wants, and of them they conversed, to the neglect of events that had happened in times long past; for mythology and the inquiry into antiquity are first introduced into cities when they begin to have leisure, and when they see that the necessities of life have already been provided, but not before. And this is reason why the names of the ancients have been preserved to us and not their actions. This I infer because Solon said that the priests in their narrative of that war mentioned most of the names which are recorded prior to the time of Theseus, such as Cecrops, and Erechtheus, and Erichthonius, and Erysichthon, and the names of the women in like manner. Moreover, since military pursuits were then common to men and women, the men of those days in accordance with the custom of the time set up a figure and image of the goddess in full armor, to be a testimony that all animals which associate together, male as well as female, may, if they please, practice in common the virtue which belongs to them without distinction of sex.

Now the country was inhabited in those days by various classes of citizens; there were artisans, and there were husbandmen, and there was also a warrior class originally set apart by divine men. The latter dwelt by themselves, and had all things suitable for nurture and education; neither had any of them anything of their own, but they regarded all that they had as common property; nor did they claim to receive of the other citizens anything more than their necessary

food. And they practiced all the pursuits which we yesterday described as those of our imaginary guardians. Concerning the country the Egyptian priests said what is not only probable but manifestly true, that the boundaries were in those days fixed by the Isthmus, and that in the direction of the continent they extended as far as the heights of Cithaeron and Parnes; the boundary line came down in the direction of the sea, having the district of Oropus on the right, and with the river Asopus as the limit on the left. The land was the best in the world, and was therefore able in those days to



support a vast army, raised from the surrounding people. Even the remnant of Attica which now exists may compare with any region in the world for the variety and excellence of its fruits and the suitability of its pastures to every sort of animal, which proves what I am saying; but in those days the country was fair as now and yielded far more abundant produce. How shall I establish my words? And what part of it can be truly called a remnant of the land that then was? The whole country is only a long promontory extending far into the sea away from the rest of the continent, while the surrounding basin of the sea is every-

where deep in the neighborhood of the shore.

Many great deluges have taken place during the nine thousand years, for that is the number of years which have elapsed since the time of which I am speaking; and during all this time and through so many changes, there has never been any considerable accumulation of the soil coming down from the mountains, as in other places, but the earth has fallen away all round and sunk out of sight. The consequence is, that in comparison of what then was, there are remaining only the bones of the wasted body, as they

may be called, as in the case of small islands, all the richer and softer parts of the soil having fallen away, and the mere skeleton of the land being left. But in the primitive state of the country, its mountains were high hills covered with soil, and the plains, as they are termed by us, of Phelleus were full of rich earth, and there was abundance of wood in the mountains. Of this last the traces still remain, for although some of the mountains now only afford sustenance to bees, not so very long ago there were still to be seen roofs of timber cut from trees growing there, which were of a size sufficient to cover the largest houses;

and there were many other high trees, cultivated by man and bearing abundance of food for cattle. Moreover, the land reaped the benefit of the annual rainfall, not as now losing the water which flows off the bare earth into the sea, but, having an abundant supply in all places, and receiving it into herself and treasuring it up in the close clay soil, it let off into the hollows the streams which it absorbed from the heights, providing everywhere abundant fountains and rivers, of which there may still be observed sacred memorials in places where fountains once existed; and this proves the truth of what I am saying.

Such was the natural state of the country, which was cultivated, as we may well believe, by true husbandmen, who made husbandry their business, and were lovers of honor, and of a noble nature, and had a soil the best in the world, and abundance of water, and in the heaven above an excellently tempered climate. Now the city in those days was arranged on this wise. In the first place the Acropolis was not as now. For the fact is that a single night of excessive rain washed away the earth and laid bare the rock; at the same time there were earthquakes, and then occurred the extraordinary inundation, which was the third before the great destruction of Deucalion (the Greek flood myth). But in primitive times the hill of the Acropolis extended to the Eridanus and Ilissus, and included the Pnyx on one side, and the Lycabettus as a boundary on the opposite side to the Pnyx, and was all well covered with soil, and level at the top, except in one or two places. Outside the Acropolis and under the sides of the hill there dwelt artisans, and such of the husbandmen as were tilling the ground near; the warrior class dwelt by themselves around the temples of Athene and Hephaestus at the summit, which moreover they had enclosed with a single fence like the garden of a single house. On the north side they had dwellings in common and had erected halls for dining in winter, and had all the buildings which they needed for their common life, besides temples, but there was no adorning of them with gold and silver, for they made no use of these for any purpose; they took a middle course between meanness and ostenta-

tion, and built modest houses in which they and their children's children grew old, and they handed them down to others who were like themselves, always the same. But in summer-time they left their gardens and gymnasium and dining halls, and then the southern side of the hill was made use of by them for the same purpose. Where the Acropolis now is there was a fountain, which was choked by the earthquake, and has left only the few small streams which still exist in the vicinity,

after this manner they righteously administered their own land and the rest of Hellas; they were renowned all over Europe and Asia for the beauty of their persons and for the many virtues of their souls, and of all men who lived in those days they were the most illustrious. And next, if I have not forgotten what I heard when I was a child, I will impart to you the character and origin of their adversaries. For friends should not keep their stories to themselves, but have them in common.



The Greek Myth of the Deucalion - The Deluge - J. M. W. Turner (1775-1851)

but in those days the fountain gave an abundant supply of water for all and of suitable temperature in summer and in winter. This is how they dwelt, being the guardians of their own citizens and the leaders of the Hellenes, who were their willing followers. And they took care to preserve the same number of men and women through all time, being so many as were required for warlike purposes, then as now-that is to say, about twenty thousand. Such were the ancient Athenians, and

Yet, before proceeding further in the narrative, I ought to warn you, that you must not be surprised if you should perhaps hear Hellenic names given to foreigners. I will tell you the reason of this: Solon, who was intending to use the tale for his poem, inquired into the meaning of the names, and found that the early Egyptians in writing them down had translated them into their own language, and he recovered the meaning of the several names and when copying them out again translated them into our language. My great-grandfather, Dropides, had the original writing, which is still in my possession, and was carefully studied by me when I was a child. Therefore if you hear names such as are used in this country, you must

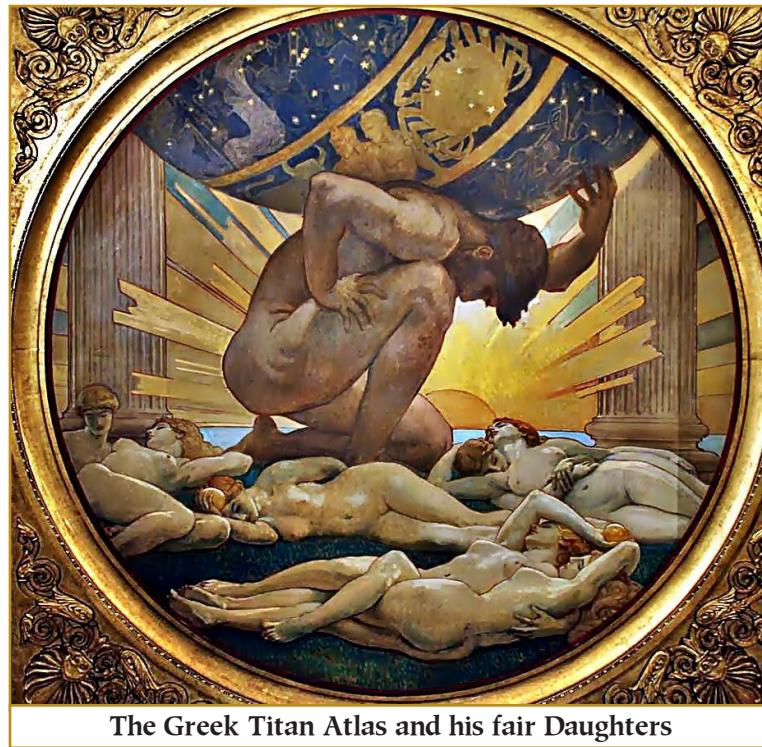
not be surprised, for I have told how they came to be introduced. The tale, which was of great length, began as follows:

I have before remarked in speaking of the allotments of the gods, that they distributed the whole earth into portions differing in extent, and made for themselves temples and instituted sacrifices. And Poseidon, receiving for his lot the island of Atlantis, begat children by a mortal woman, and settled them in a part of the island, which

I will describe. Looking towards the sea, but in the center of the whole island, there was a plain which is said to have been the fairest of all plains and very fertile. Near the plain again, and also in the center of the island at a distance of about fifty stadia (~5.7 miles), there was a mountain not very high on any side.

In this mountain there dwelt one of the earth born primeval men of that country, whose name was Evenor, and he had a wife named Leucippe, and they had an only daughter who was called Cleito. The maiden had already reached womanhood, when her father and mother died; Poseidon fell in love with her and had relations with her, and breaking the ground, enclosed the hill in which she dwelt all round, making alternate zones of sea and land larger and smaller, encircling one another; there were two of land and three of water, which he turned as with a lathe, each having its circumference equidistant every way from the center, so that no man could get to the island, for ships and voyages were not as yet. He himself, being a god, found no difficulty in making special arrangements for the center island, bringing up two springs of water from beneath the earth, one of warm water and the other of cold, and making every variety of food to spring up abundantly from the soil. He also begat and brought up five pairs of twin male children; and dividing the island of Atlantis into ten portions, he gave to the first-born of the eldest pair his mother's dwelling and the surrounding allotment, which was the largest and best, and made him king over the rest; the others he made princes, and gave them rule over many men, and a large territory. And he named them all; the eldest, who was the first king, he named Atlas, and after him the whole island and the ocean were called Atlantic. To his twin brother, who was born after him,

and obtained as his lot the extremity of the island towards the Pillars of Heracles, facing the country which is now called the region of Gades (the modern day Island Cádiz in Spain) in that part of the world, he gave the name which in the Hellenic language is Eumelus, in the language of the country which is named after him, Gadeirus. Of the second pair of twins he called one Ampheres, and



The Greek Titan Atlas and his fair Daughters

the other Evaemon. To the elder of the third pair of twins he gave the name Mneseus, and Autochthon to the one who followed him. Of the fourth pair of twins he called the elder Elasippus, and the younger Mestor. And of the fifth pair he gave to the elder the name of Azaes, and to the younger that of Diaprepes. All these and their descendants for many generations were the inhabitants and rulers of divers islands in the open sea; and also, as has been already said, they held sway in our direction over the country within the Pillars as far

as Egypt and Tyrrhenia.

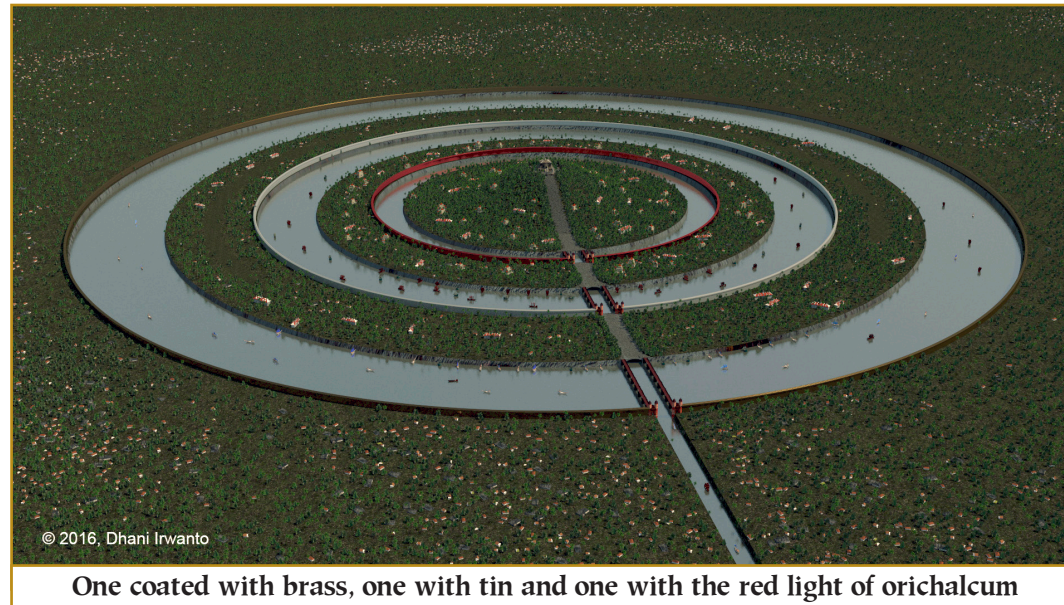
Now Atlas had a numerous and honorable family, and they retained the kingdom, the eldest son handing it on to his eldest for many generations; and they had such an amount of wealth as was never before possessed by kings and potentates, and is not likely ever to be again, and they were furnished with everything which they needed, both in the city and country. For because of the greatness of their empire many things were brought to them from foreign countries, and the island itself provided most of what was required by them for the uses of life. In the first place, they dug out of the earth whatever was to be found there, solid as well as fusile, and that which is now only a name and was then something more than a name, orichalcum, was dug out of the earth in many parts of the island, being more precious in those days than anything except gold. There was an abundance of wood for carpenter's work, and sufficient maintenance for tame and wild animals. Moreover, there were a great number of elephants in the island; for as there was provision for all other sorts of animals, both for those which live in lakes and marshes and rivers, and also for those which live in mountains and on plains, so there was for the animal which is the largest and most voracious of all. Also whatever fragrant things there

now are in the earth, whether roots, or herbage, or woods, or essences which distill from fruit and flower, grew and thrived in that land; also the fruit which admits of cultivation, both the dry sort, which is given us for nourishment and any other which we use for food—we call them all by the common name pulse, and the fruits having a hard rind, affording drinks and meats and ointments, and good store of chestnuts and the like, which furnish pleasure and amusement, and are fruits which spoil with keeping, and the pleasant kinds

of dessert, with which we console ourselves after dinner, when we are tired of eating-all these that sacred island which then beheld the light of the sun, brought forth fair and wondrous and in infinite abundance. With such blessings the earth freely furnished them; meanwhile they went on constructing their temples and palaces and harbors and docks. And they arranged the whole country in the following manner:

First of all they bridged over the zones of sea which surrounded the ancient metropolis, making a road to and from the royal palace. And at the very beginning they built the palace in the habitation of the god and of their ancestors, which they continued to ornament in successive generations, every king surpassing the one who went before him to the utmost of his power, until they made the building a marvel to behold for size and for beauty. And beginning from the sea they bored a canal of three hundred feet in width and one hundred feet in depth and fifty stadia (6.25 miles) in length, which they carried through to the outermost zone, making a passage from the sea up to this, which became a harbor, and leaving an opening sufficient to enable the largest vessels to find ingress. Moreover, they divided at the bridges the zones of land which parted the zones of sea, leaving room for a single trireme to pass out of one zone into another, and they covered over the channels so as to leave a way underneath for the ships; for the banks were raised considerably above the water. Now the largest of the zones into which a passage was cut from the sea was three stadia (about $\frac{3}{8}$ ths of a mile) in breadth, and the zone of land which came

next of equal breadth; but the next two zones, the one of water, the other of land, were two stadia (about a $\frac{1}{4}$ mile), and the one which surrounded the central island was a stadium only in width (about $\frac{1}{8}$ th of a mile). The island in which the palace was situated had a diameter of five stadia (about $\frac{5}{8}$ ths of a mile). All this including the zones and the bridge, which was the sixth part of a stadium in width, they surrounded by a stone wall on every side, placing towers and gates on



One coated with brass, one with tin and one with the red light of orichalcum

the bridges where the sea passed in. The stone which was used in the work they quarried from underneath the center island, and from underneath the zones, on the outer as well as the inner side. One kind was white, another black, and a third red, and as they quarried, they at the same time hollowed out double docks, having roofs formed out of the native rock. Some of their buildings were simple, but in others they put together different stones, varying the color to please the eye, and to be a natural source of delight. The entire circuit of the wall, which went round the outermost zone, they covered with a coating of brass,

and the circuit of the next wall they coated with tin, and the third, which encompassed the citadel, flashed with the red light of orichalcum.

The palaces in the interior of the citadel were constructed on this wise:-in the center was a holy temple dedicated to Cleito and Poseidon, which remained inaccessible, and was surrounded by an enclosure of gold; this was the spot where the family of the ten princes first saw the light, and thither the people annually brought the fruits

of the earth in their season from all the ten portions, to be an offering to each of the ten. Here was Poseidon's own temple which was a stadium in length ($\frac{1}{8}$ th of a mile), and half a stadium in width, and of a proportionate height, having a strange barbaric appearance. All the outside of the temple, with the exception of the pinnacles, they covered with silver, and the pinnacles with gold. In the interior of the temple the roof was of ivory, curiously wrought everywhere with gold and silver and orichalcum; and all the other parts, the walls and pillars and floor, they

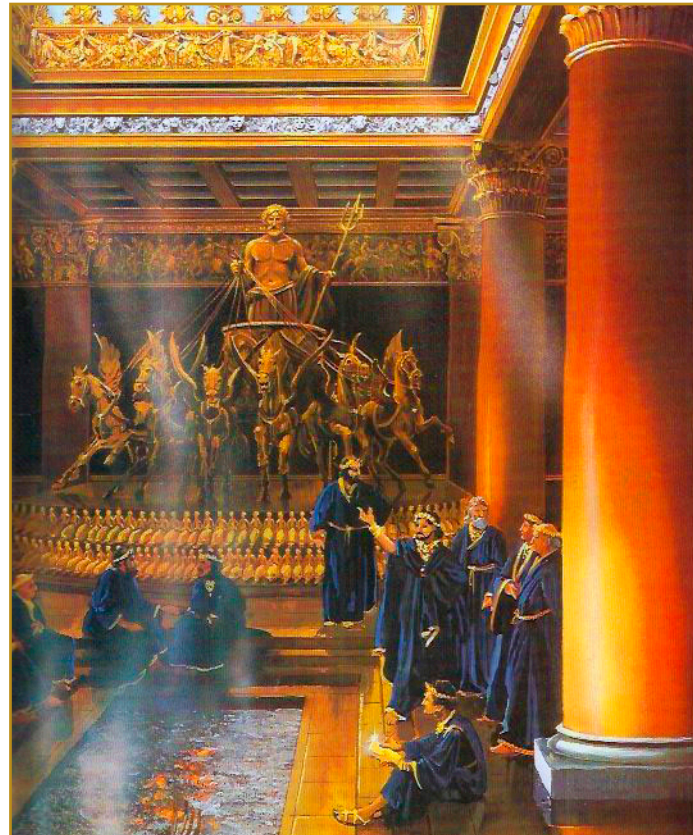
coated with orichalcum. In the temple they placed statues of gold: there was the god himself standing in a chariot-the charioteer of six winged horses-and of such a size that he touched the roof of the building with his head; around him there were a hundred Nereids riding on dolphins, for such was thought to be the number of them by the men of those days. There were also in the interior of the temple other images which had been dedicated by private persons. And around the temple on the outside were placed statues of gold of all the descendants of the ten kings and of their wives, and there were many other great offerings of kings

and of private persons, coming both from the city itself and from the foreign cities over which they held sway. There was an altar too, which in size and workmanship corresponded to this magnificence, and the palaces, in like manner, answered to the greatness of the kingdom and the glory of the temple.

In the next place, they had fountains, one of cold and another of hot water, in gracious plenty flowing; and they were wonderfully adapted for use by reason of the pleasantness and excellence of their waters. They constructed buildings about them and planted suitable trees, also they made cisterns, some open to the heavens, others roofed over, to be used in winter as warm baths; there were the kings' baths, and the baths of private persons, which were kept apart; and there were separate baths for women, and for horses and cattle, and to each of them they gave as much adornment as was suitable. Of the water which ran off they carried some to the grove of Poseidon, where were growing all manner of trees of wonderful height and beauty, owing to the excellence of the soil, while the remainder was conveyed by aqueducts along the bridges to the outer circles; and there were many temples built and dedicated to many gods; also gardens and places of exercise, some for men, and others for horses in both of the two islands formed by the zones; and in the center of the larger of the two there was set apart a race-course of a stadium in width, and in length allowed to extend all round the island, for horses to race in. Also there were guardhouses at intervals for the guards, the more trusted of whom were appointed to keep watch in the lesser zone, which was nearer the Acropolis while the most trusted of all had houses given them within the citadel, near the persons of the kings. The docks were full of triremes and naval stores, and all things were quite ready for use.

Enough of the plan of the royal palace.

Leaving the palace and passing out across the three you came to a wall which began at the sea and went all round: this was everywhere distant fifty stadia (~5.7 miles) from the largest zone or harbor, and enclosed the whole, the ends meet-



Envisioning the Temple of Poseidon

ing at the mouth of the channel which led to the sea. The entire area was densely crowded with habitations; and the canal and the largest of the harbors were full of vessels and merchants coming from all parts, who, from their numbers, kept up a multitudinous sound of human voices, and din and clatter of all sorts night and day.

I have described the city and the environs of the

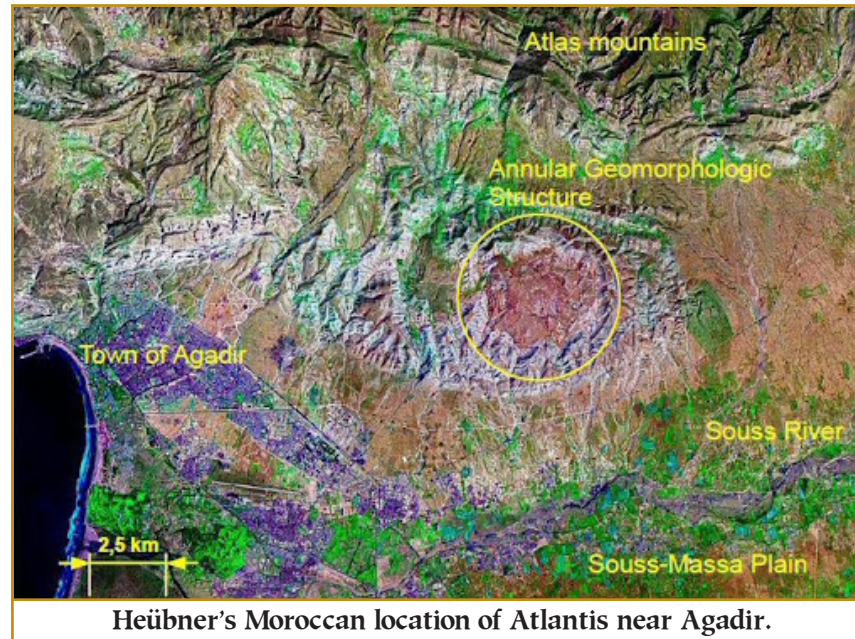
ancient palace nearly in the words of Solon, and now I must endeavor to represent the nature and arrangement of the rest of the land. The whole country was said by him to be very lofty and precipitous on the side of the sea, but the country immediately about and surrounding the city was a level plain, itself surrounded by mountains which descended towards the sea; it was smooth and even, and of an oblong shape, extending in one direction three thousand stadia (~341 miles), but across the center inland it was two thousand stadia (~227 miles). This part of the island looked towards the south, and was sheltered from the north. The surrounding mountains were celebrated for their number and size and beauty, far beyond any which still exist, having in them also many wealthy villages of country folk, and rivers, and lakes, and meadows supplying food enough for every animal, wild or tame, and much wood of various sorts, abundant for each and every kind of work.

I will now describe the plain, as it was fashioned by nature and by the labors of many generations of kings through long ages. It was for the most part rectangular and oblong, and where falling out of the straight line followed the circular ditch. The depth, and width, and length of this ditch were incredible, and gave the impression that a work of such extent, in addition to so many others, could never have been artificial. Nevertheless I must say what I was told. It was excavated to the depth of a hundred feet, and its breadth was a stadium everywhere; it was carried round the whole of the plain, and was ten thousand stadia in length (~1136 miles around). It received the streams which came down from the mountains, and winding round the plain and meeting at the city, was there let off into the sea. Further inland, likewise, straight canals of a hundred feet in width were cut from it through

the plain, and again let off into the ditch leading to the sea: these canals were at intervals of a hundred stadia (~11.3 miles), and by them they brought down the wood from the mountains to the city, and conveyed the fruits of the earth in ships, cutting transverse passages from one canal into another, and to the city. Twice in the year they gathered the fruits of the earth-in winter having the benefit of the rains of heaven, and in summer the water which the land supplied by introducing streams from the canals.

As to the population, each of the lots in the plain had to find a leader for the men who were fit for military service, and the size of a lot was a square of ten stadia (~1.1 miles) each way, and the total number of all the lots was sixty thousand. And of the inhabitants of the mountains and of the rest of the country there was also a vast multitude, which was distributed among the lots and had leaders assigned to them according to their districts and villages. The leader was required to furnish for the war the sixth portion of a war-chariot, so as to make up a total of ten thousand chariots; also two horses and riders for them, and a pair of chariot-horses without a seat, accompanied by a horseman who could fight on foot carrying a small shield, and having a charioteer who stood behind the man-at-arms to guide the two horses; also, he was bound to furnish two heavy armed soldiers, two slingers, three stone-shooters and three javelin-men, who were light-armed, and four sailors to make up the complement of twelve hundred ships. Such was the military order of the royal city-the order of the other nine governments varied, and it would be wearisome to recount their several differences. *(Note to the reader - The chariot's invention is historically placed at 3000 B.C. in Mesopotamia)*

As to offices and honors, the following was the arrangement from the first. Each of the ten kings in his own division and in his own city had the absolute control of the citizens, and, in most cases, of the laws, punishing and slaying whomsoever he would. Now the order of precedence among them and their mutual relations were regulated by the commands of Poseidon which the law had handed down. These were inscribed by



the first kings on a pillar of orichalcum, which was situated in the middle of the island, at the temple of Poseidon, whither the kings were gathered together every fifth and every sixth year alternately, thus giving equal honor to the odd and to the even number. And when they were gathered together they consulted about their common interests, and inquired if any one had transgressed in anything and passed judgment and before they passed judgment they gave their pledges to one another on this wise:-There were bulls who had the range of the temple of Poseidon; and the ten kings, being left alone in the temple, after they had

offered prayers to the god that they might capture the victim which was acceptable to him, hunted the bulls, without weapons but with staves and nooses; and the bull which they caught they led up to the pillar and cut its throat over the top of it so that the blood fell upon the sacred inscription. Now on the pillar, besides the laws, there was inscribed an oath invoking mighty curses on the disobedient. When therefore, after slaying the bull in the accustomed manner, they had burnt its limbs, they filled a bowl of wine and cast in a clot of blood for each of them; the rest of the victim they put in the fire, after having purified the column all round. Then they drew from the bowl in golden cups and pouring a libation on the fire, they swore that they would judge according to the laws on the pillar, and would punish him who in any point had already transgressed them, and that for the future they would not, if they could help, offend against the writing on the pillar, and would neither command others, nor obey any ruler who commanded them, to act otherwise than according to the laws of their father Poseidon. This was the prayer which each of them-offered up for himself and for his descendants, at the

same time drinking and dedicating the cup out of which he drank in the temple of the god; and after they had supped and satisfied their needs, when darkness came on, and the fire about the sacrifice was cool, all of them put on most beautiful azure robes, and, sitting on the ground, at night, over the embers of the sacrifices by which they had sworn, and extinguishing all the fire about the temple, they received and gave judgment, if any of them had an accusation to bring against any one; and when they given judgment, at daybreak they wrote down their sentences on a golden tablet, and dedicated it together with their robes to be a

memorial.

(Note to the reader - Writing was first invented with Sumerian cuneiform near 3500 B.C. and the first recorded written laws originated in Sumeria around 2100 B.C.; a far distance from 9000 B.C. While the text stipulates 'inscriptions' and not writings, it seems historically inaccurate)

There were many special laws affecting the several kings inscribed about the temples, but the most important was the following: They were not to take up arms against one another, and they were all to come to the rescue if any one in any of their cities attempted to overthrow the royal house; like their ancestors, they were to deliberate in common about war and other matters, giving the supremacy to the descendants of Atlas. And the king was not to have the power of life and death over any of his kinsmen unless he had the assent of the majority of the ten.

Such was the vast power which the god settled in the lost island of Atlantis; and this he afterwards directed against our land for the following reasons, as tradition tells: For many generations, as long as the divine nature lasted in them, they were obedient to the laws, and well-affectioned towards the god, whose seed they were; for they possessed true and in every way great spirits, uniting gentleness with wisdom in the various chances of life, and in their actions with one another. They despised everything but virtue, caring little for their present state of life, and thinking lightly of the possession of gold and other property, which seemed only a burden to them; neither were they intoxicated by luxury; nor did wealth deprive them of their self-control; but they were sober, and saw clearly that all these goods are increased by virtue and friendship with one another, whereas by too great regard and respect for them, they are lost and friendship with them. By such reflections and by the continuance in them of a divine na-

ture, the qualities which we have described grew and increased among them; but when the divine portion began to fade away, and became diluted too often and too much with the mortal admixture, and the human nature got the upper hand, they then, being unable to bear their fortune, behaved unseemly, and to him who had an eye to see grew visibly debased, for they were losing the fairest of their precious gifts; but to those who had no eye to see the true happiness, they appeared glorious and blessed at the very time when they were full of avarice and unrighteous power. Zeus, the god of gods, who rules according to law, and is able to see into such things, perceiving that an honorable race was in a woeful plight, and wanting to inflict punishment on them, that they might be chastened and improve, collected all the gods into their most holy habitation, which, being placed in the center of the world, beholds all created things. And when he had called them together, he spake as follows-
* The rest of the Dialogue of Critias has been lost.

Timaeis *(Written 360 BCE)*

The Section of the Timaeis on Atlantis as translated by Benjamin Jowett, and is a dialog between Critias and Socrates. Timaeis of Locri is supposedly a philosopher of the Pythagorean school, but nothing proves that he ever existed from a historical standpoint.

Critias: Then listen, Socrates, to a tale which, though strange, is certainly true, having been attested by Solon, who was the wisest of the seven sages. He was a relative and a dear friend of my great-grandfather, Dropides, as he himself says in many passages of his poems; and he told the story to Critias, my grandfather, who remembered and repeated it to us. There were of old, he said, great and marvelous actions of the Athenian city, which have passed into oblivion through lapse of

time and the destruction of mankind, and one in particular, greater than all the rest. This we will now rehearse. It will be a fitting monument of our gratitude to you, and a hymn of praise true and worthy of the goddess, on this her day of festival.

Socrates: Very good. And what is this ancient famous action of the Athenians, which Critias declared, on the authority of Solon, to be not a mere legend, but an actual fact?

Critias: I will tell an old-world story which I heard from an aged man; for Critias, at the time of telling it, was as he said, nearly ninety years of age, and I was about ten. Now the day was that day of the Apaturia which is called the Registration of Youth, at which, according to custom, our parents gave prizes for recitations, and the poems of several poets were recited by us boys, and many of us sang the poems of Solon, which at that time had not gone out of fashion. One of our tribe, either because he thought so or to please Critias, said that in his judgment Solon was not only the wisest of men, but also the noblest of poets. The old man, as I very well remember, brightened up at hearing this and said, smiling: Yes, Amynander, if Solon had only, like other poets, made poetry the business of his life, and had completed the tale which he brought with him from Egypt, and had not been compelled, by reason of the factions and troubles which he found stirring in his own country when he came home, to attend to other matters, in my opinion he would have been as famous as Homer or Hesiod, or any poet.

Amynander: And what was the tale about, Critias? said Amynander. About the greatest action which the Athenians ever did, and which ought to have been the most famous, but, through the lapse of time and the destruction of the actors, it

has not come down to us.

Tell us, said the other, the whole story, and how and from whom Solon heard this veritable tradition.

Critias: In the Egyptian Delta, at the head of which the river Nile divides, there is a certain district which is called the district of Sais, and the great city of the district is also called Sais, and is the city from which King Amasis came. The citizens have a deity for their foundress; she is called in the Egyptian tongue Neith, and is asserted by them to be the same whom the Hellenes call Athene; they are great lovers of the Athenians, and say that they are in some way related to them. To this city came Solon, and was received there with great honor; he asked the priests who were most skillful in such matters, about antiquity, and made the discovery that neither he nor any other Hellene knew anything worth mentioning about the times of old. On one occasion, wishing to draw them on to speak of antiquity, he began to tell about the most ancient things in our part of the world-about Phoroneus, who is called "the first man," and about Niobe; and after the Deluge, of the survival of Deucalion and Pyrrha; and he traced the genealogy of their descendants, and reckoning up the dates, tried to compute how many years ago the events of which he was speaking happened. Thereupon one of the priests, who was of a very great age, said: O Solon, Solon, you Hellenes are never anything but children, and there is not an old man among you. Solon in return asked him what he meant. I mean to say, he replied, that

in mind you are all young; there is no old opinion handed down among you by ancient tradition, nor any science which is hoary with age. And I will tell you why. There have been, and will be again, many destructions of mankind arising out of many causes; the greatest have been brought about by the agencies of fire and water, and other lesser ones by innumerable other causes. There is a story, which even you have preserved, that once upon a time Phaethon, the son of Helios, having



Phaethon Burns up the World with his Fathers Chariot of the Sun

yoked the steeds in his father's chariot, because he was not able to drive them in the path of his father, burnt up all that was upon the earth, and was himself destroyed by a thunderbolt.

This is a reference to the myth of Phaethon who accidentally burns the world: Zeus has to kill him with a thunderbolt to stop the damage to 'middle earth'. There is here the idea that Egyptians and Greeks have the same legends in much the same

way that Solon and 'Sonchis' earlier in the dialogue agree that their respective cities were both founded by Athena, a scrambling for common origins. However, 'Sonchis' after patronizing Solon a little (those baby Greeks...) continues, instead, with a non-mythical interpretation.

Now this has the form of a myth, but really signifies a declination of the bodies moving in the heavens around the earth, and a great conflagration of things upon the earth, which recurs after long intervals; at such times those who live upon the mountains and in dry and lofty places are more liable to destruction than those who dwell by rivers or on the seashore. And from this calamity the Nile, who is our never-failing savior, delivers and preserves us. When, on the other hand, the gods purge the earth with a deluge of water, the survivors in your country are herdsmen and shepherds who dwell on the mountains, but those who, like you, live in cities are carried by the rivers into the sea. Whereas in this land, neither then nor at any other time, does the water come down from above on the fields, having always a tendency to come up from below; for which reason the traditions preserved here are the most ancient.

The fact is, that wherever the extremity of winter frost or of summer does not prevent, mankind exist, sometimes in greater, sometimes in lesser numbers. And whatever happened either in your country or in ours, or in any other region of which we are informed-if there were any actions noble or great or in any other way remarkable, they have all been written down by us of old, and are preserved in our temples. Whereas just when you and other nations are beginning to be provid-

ed with letters and the other requisites of civilized life, after the usual interval, the stream from heaven, like a pestilence, comes pouring down, and leaves only those of you who are destitute of letters and education; and so you have to begin all over again like children, and know nothing of what happened in ancient times, either among us or among yourselves. As for those genealogies of yours which you just now recounted to us, Solon, they are no better than the tales of children. In the first place you remember a single deluge only, but there were many previous ones; in the next place, you do not know that there formerly dwelt in your land the fairest and noblest race of men which ever lived, and that you and your whole city are descended from a small seed or remnant of them which survived. And this was unknown to you, because, for many generations, the survivors of that destruction died, leaving no written word. For there was a time, Solon, before the great deluge of all, when the city which now is Athens was first in war and in every way the best governed of all cities, is said to have performed the noblest deeds and to have had the fairest constitution of any of which tradition tells, under the face of heaven.

Solon marveled at his words, and earnestly requested the priests to inform him exactly and in order about these former citizens. You are welcome to hear about them, Solon, said the priest, both for your own sake and for that of your city, and above all, for the sake of the goddess who is the common patron and parent and educator of both our cities. She founded your city a thousand years before ours, receiving from the Earth and Hephaestus the seed of your race, and afterwards

she founded ours, of which the constitution is recorded in our sacred registers to be eight thousand years old. As touching your citizens of nine thousand years ago, I will briefly inform you of their laws and of their most famous action; the exact particulars of the whole we will hereafter go through at our leisure in the sacred registers themselves. If you compare these very laws with



The Patron Goddess is Neith and Athena that Solon Speaks Of

ours you will find that many of ours are the counterpart of yours as they were in the olden time. In the first place, there is the caste of priests, which is separated from all the others; next, there are the artificers, who ply their several crafts by themselves and do not intermix; and also there is the class of shepherds and of hunters, as well as that of husbandmen; and you will observe, too, that the warriors in Egypt are distinct from all the other classes, and are commanded by the law to devote themselves solely to military pursuits; moreover, the weapons which they carry are shields and

spears, a style of equipment which the goddess taught of Asiatics first to us, as in your part of the world first to you. Then as to wisdom, do you observe how our law from the very first made a study of the whole order of things, extending even to prophecy and medicine which gives health, out of these divine elements deriving what was needful for human life, and adding every sort of knowledge which was akin to them. All this order and arrangement the goddess first imparted to you when establishing your city; and she chose the spot of earth in which you were born, because she saw that the happy temperament of the seasons in that land would produce the wisest of men. Wherefore the goddess, who was a lover both of war and of wisdom, selected and first of all settled that spot which was the most likely to produce men likest herself. And there you dwelt, having such laws as these and still better ones, and excelled all mankind in all virtue, as became the children and disciples of the gods.

Many great and wonderful deeds are recorded of your state in our histories. But one of them exceeds all the rest in greatness and valor. For these histories tell of a mighty power which unprovoked made an expedition against the whole of Europe and Asia, and to which your city put an end. This power came forth out of the Atlantic Ocean, for in those days the Atlantic was navigable; and there was an island situated in front of the straits which are by you called the Pillars of Heracles; the island was larger than Libya and Asia put together, and was the way to other islands, and from these you might pass to the whole of the opposite continent which surrounded the true ocean; for this sea which is within the Straits of Heracles

is only a harbor, having a narrow entrance, but that other is a real sea, and the surrounding land may be most truly called a boundless continent. Now in this island of Atlantis there was a great and wonderful empire which had rule over the whole island and several others, and over parts of the continent, and, furthermore, the men of Atlantis had subjected the parts of Libya within the columns of Heracles as far as Egypt, and of Europe as far as Tyrrhenia. This vast power, gathered into one, endeavored to subdue at a blow our country and yours and the whole of the region within the straits; and then, Solon, your country shone forth, in the excellence of her virtue and strength, among all mankind. She was pre-eminent in courage and military skill, and was the leader of the Hellenes. And when the rest fell off from her, being compelled to stand alone, after having undergone the very extremity of danger, she defeated and triumphed over the invaders, and preserved from slavery those who were not yet subjugated, and generously liberated all the rest of us who dwell within the pillars. But afterwards there occurred violent earthquakes and floods; and in a single day and night of misfortune all your warlike men in a body sank into the earth, and the island of Atlantis in like manner disappeared in the depths of the sea. For which reason the sea in those parts is impassable and impenetrable, because there is a shoal of mud in the way; and this was caused by the subsidence of the island.

I have told you briefly, Socrates, what the aged Critias heard from Solon and related to us. And when you were speaking yesterday about your city and citizens, the tale which I have just been repeating to you came into my mind, and I remarked with astonishment how, by some mysterious coincidence, you agreed in almost every particular with the narrative of Solon; but I did not



"they carry her shields and spears, a style of equipment which the goddess taught"

like to speak at the moment. For a long time had elapsed, and I had forgotten too much; I thought that I must first of all run over the narrative in my own mind, and then I would speak. And so I readily assented to your request yesterday, considering that in all such cases the chief difficulty is to find a tale suitable to our purpose, and that with such a tale we should be fairly well provided.

And therefore, as Hermocrates has told you, on my way home yesterday I at once communicated the tale to my companions as I remembered it; and after I left them, during the night by thinking I recovered nearly the whole it. Truly, as is often said, the lessons of our childhood make wonderful impression on our memories; for I am not sure that I could remember all the discourse of yesterday, but I should be much surprised if I forgot any of these things which I have heard very long ago. I listened at the time with childlike interest to the old man's narrative; he was very ready to teach me, and I asked him again and again to repeat his words, so that like an indelible picture they were branded into my mind. As soon as the day broke, I rehearsed them as he spoke them to my companions, that they, as well as myself, might have something to say. And now, Socrates, to make an end my preface, I am ready to tell you the whole tale. I will give you not only the general heads, but the particulars, as they were told to me. The city and citizens, which you yesterday described to us in fiction, we will now transfer to the world of reality. It shall be the ancient city of Athens, and we will suppose

that the citizens whom you imagined, were our veritable ancestors, of whom the priest spoke; they will perfectly harmonize, and there will be no inconsistency in saying that the citizens of your republic are these ancient Athenians. Let us divide the subject among us, and all endeavor according to our ability gracefully to execute the task which you have imposed upon us. Consider then, Socrates, if this narrative is suited to the purpose, or

whether we should seek for some other instead.

Socrates: And what other, Critias, can we find that will be better than this, which is natural and suitable to the festival of the goddess, and has the very great advantage of being a fact and not a fiction? How or where shall we find another if we abandon this? We cannot, and therefore you must tell the tale, and good luck to you; and I in return for my yesterday's discourse will now rest and be a listener.

Critias: Let me proceed to explain to you, Socrates, the order in which we have arranged our entertainment. Our intention is, that Timaeus, who is the most of an astronomer amongst us, and has made the nature of the universe his special study, should speak first, beginning with the generation of the world and going down to the creation of man; next, I am to receive the men whom he has created of whom some will have profited by the excellent education which you have given them; and then, in accordance with the tale of Solon, and equally with his law, we will bring them into court and make them citizens, as if they were those very Athenians whom the sacred Egyptian record has recovered from oblivion, and thenceforward we will speak of them as Athenians and fellow-citizens.

Socrates: I see that I shall receive in my turn a perfect and splendid feast of reason. And now, Timaeus, you, I suppose, should speak next, after duly calling upon the Gods.

- End of Translation for this section

OTHER REFERENCES TO ATLANTIS

There are some other sources that describe Atlantis and Atlantean tales. Aristotle, other Greek and African sources tell of intriguing pieces of

the mysterious culture. While many of the major sources are Greek in nature, they do offer more information that could help track down the original location of the island and its capital city. Many were historians whose sources are unknown.

Aristotle's Tales

Aristotle wrote of a large island in the Atlantic Ocean that the Carthaginians knew as Antilia. Proclus, the commentator of "Timaeus" mentions that Marcellus, relying on ancient historians, stated in his Aethiopiaka that in the Outer Ocean (which meant all oceans, not just the Atlantic) there were seven small islands dedicated to Persephone, and three large ones; one of these, comprising 1,000 stadia in length, was dedicated to Poseidon. Proclus tells us that Crantor reported that he, too, had seen the columns on which the story of Atlantis was preserved as reported by Plato: the Saite priest showed him its history in hieroglyphic characters. Some other writers called it Poseidonis after Poseidon. Plutarch mentions Saturnia or Ogygia about five days' sail to the west of what is called nowadays Britain. He added that westwards from that island, there were the three islands of Cronus, to where proud and warlike men used to come from the continent beyond the islands, in order to offer sacrifice to the gods of the ocean.

Diodorus Siculus

Other ancient writers, such as Diodorus Siculus, who mention "Atlantis" or the "Atlanteans" are inevitably referring to the native tribes and Phoenician colonies of north-west Africa in the vicinity of the Atlas mountain range. Some Greek and Roman writers describe this continental region as the largest of the "islands."

Diodorus Siculus, Library of History 3. 56. 1 - 57. 8 (trans. Oldfather) (Greek historian - 1st B.C.) :

"But since we have made mention of the Atlantioi (Atlanteans) [i.e. their war with the Amazons, see the following section], we believe that it will not be inappropriate in this place to recount what their myths relate about the genesis of the gods, in view of the fact that it does not differ greatly from the myths of the Greeks. Now the Atlanteans, dwelling as they do in the regions on the edge of Okeanos (the Ocean) and inhabiting a fertile territory, are reputed far to excel their neighbors in reverence toward the gods and the humanity they showed in their dealings with strangers, and the gods, they say, were born among them. And their account, they maintain, is in agreement with that of the most renowned of the Greek poets [Homer, Iliad 14.200] when he represents Hera as saying: 'For I go to see the ends of the bountiful earth, Okeanos source of the gods and Tethys divine their mother.'

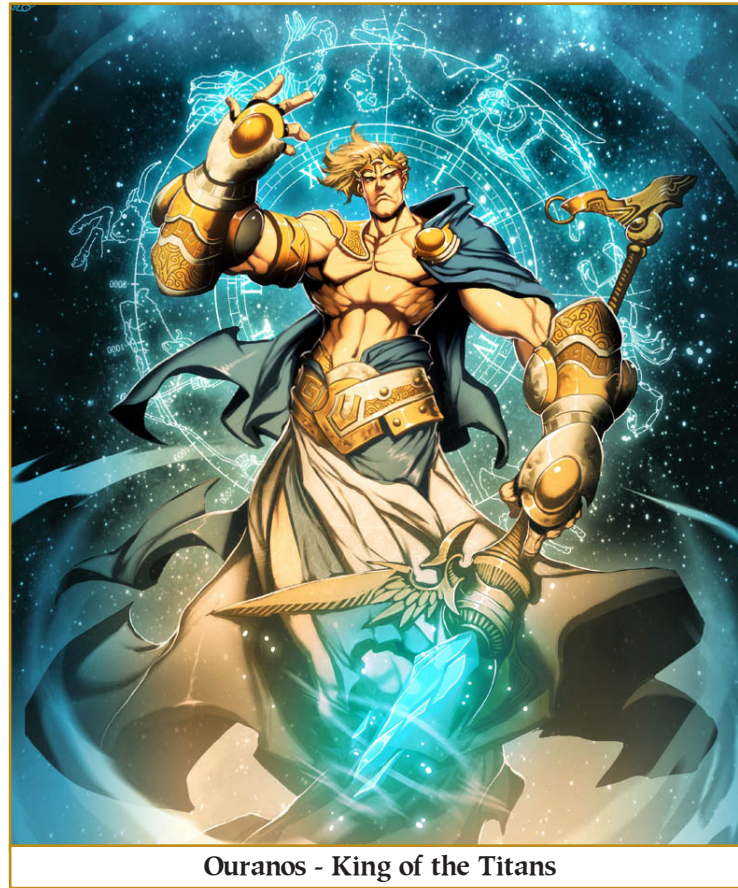
This is the account given in their myth: Their first king was Ouranos (Uranus, Heaven), and he gathered the human beings, who dwelt in scattered habitations, within the shelter of a walled city and caused his subjects to cease from their lawless ways and their bestial manner of living, discovering for them the uses of cultivated fruits, how to store them up, and not a few other things which are of benefit to man; and he also subdued the larger part of the inhabited earth, in particular the regions to the west and the north. And since he was a careful observer of the stars he foretold many things which would take place throughout the world; and for the common people he introduced the year on the basis of the movement of the sun and the months on that of the moon, and instructed them in the seasons which recur year after year. Consequently the masses of the people, being ignorant of the eternal arrangement of the stars and marveling at the events which were taking place as he had predicted, conceived that the man who taught such things

partook of the nature of the gods, and after he had passed from among men they accorded to him immortal honors, both because of his benefactions and because of his knowledge of the stars; and then they transferred his name to the firmament of heaven, both because they thought that he had been so intimately acquainted with the risings and the settings of the stars and with whatever else took place in the firmament, and because they would surpass his benefactions by the magnitude of the honors which they would show him, in that for all subsequent time they proclaimed him to be the king of the universe.

To Ouranos, the myth continues, were born forty-five sons from a number of wives, and, of these, eighteen, it is said, were by Titaia (Titaia), each of them bearing a distinct name, but all of them as a group were called, after their mother, Titanes (Titans). Titaia, because she was prudent and had brought about many good deeds for the peoples, was deified after her death by those whom she had helped and her name was changed to Gê (Earth). To Ouranos were also born daughters, the two eldest of whom were by far the most renowned above the others and were called Basileia (Queen) and Rhea, whom some also named Pandora. Of these daughters Basileia, who was the eldest and far excelled the others in both prudence and understanding, reared all her brothers, showing them collectively a mother's kindness; consequently she was given the appellation of 'Great Mother'; and after her father had been translated from among men into the circle of the gods, with the approval of the masses and her brothers she succeeded to the royal dignity, though she was still a maiden and because of her exceedingly great chastity had been unwilling to unite in marriage with any man.

But later, because of her desire to leave

sons who should succeed to the throne, she united in marriage with Hyperion, one of her brothers, for whom she had the greatest affection. And when there were born to her two children, Helios (the Sun) and Selenê (the Moon), who were greatly admired for both their beauty and their chastity, the brothers of Basileia, they say, being envious



Ouranos - King of the Titans

of her because of her happy issue of children and fearing that Hyperion would divert the royal power to himself, committed an utterly impious deed; for entering into a conspiracy among themselves they put Hyperion to the sword, and casting Helios [i.e. the child Phaethon of myth], who was still in years a child, into the Eridanos river, drowned him. When this crime came to light, Selene, who

loved her brother very greatly, threw herself down from the roof, but as for his mother, while seeking his body along the river, her strength left her and falling into a swoon she beheld a vision in which she thought that Helios stood over her and urged her not to mourn the death of her children; for, he said, the Titanes would meet the punishment which they deserve, while he and his sister would be transformed, by some divine providence, into immortal natures, since that which had formerly been called 'holy fire' in the heavens would be called by men 'the Sun' (Hêlios) and that addresses as Menê would be called 'the moon' (Selene).

When she was awoken from the swoon she recounted to the common crowd both the dream and the misfortunes which had befallen her, asking that they render to the dead honors like those accorded to the gods and asserting that no man should thereafter touch her body. And after this she became frenzied, and seizing such of her daughter's playthings as could make a noise, she began to wander over the land, with her hair hanging free, inspired by the noise of the kettledrums and cymbals, so that those who saw her were struck with astonishment. And all men were filled with pity at her misfortune and some were clinging to her body, when there came a mighty storm and continuous crashes of thunder and lightning; and in the midst of this Basileia passed from sight, whereupon the crowds of people, amazed at this reversal of fortune, transferred the names and the honors of Helios and Selenê to the stars of the sky, and as for their mother, they considered her to be a goddess and erected altars to her, and imitating the incidents of her life by the pounding of the kettledrums and the clash of cymbals they rendered unto her in this way sacrifices and all other honors."

Diodorus Siculus, *Library of History* 3. 60. 1 - 61. 6 : [After a digression on Phrygian mythology following the passage above Diodorus continues with his Atlantean story.]

“After the death of Hyperion, the myth relates, the kingdom was divided among the sons of Ouranos (Uranus), the most renowned of whom were Atlas and Kronos (Cronus). Of these sons Atlas received as his part the regions on the coast of Okeanos (the Ocean), and he not only gave the name of Atlantioi (Atlanteans) to his peoples but likewise called the greatest mountain in the land Atlas (the mountains in Northern Africa). They also say that he perfected the science of astrology and was the first to publish to mankind the doctrine of the sphere; and it was for this reason that the idea was held that the entire heavens were supported upon the shoulders of Atlas, the myth darkly hinting in this way at his discovery and description of the sphere (the Romans believed that the stars were held in place on a gigantic sphere of heaven). There were born to him a number of sons, one of whom was distinguished above the others for his piety, justice to his subjects, and love of mankind, his name being Hesperos (Evening-Star). This king, having once climbed to the peak of Mount Atlas, was suddenly snatched away by mighty winds while he was making his observations of the stars, and never was seen again; and because of the virtuous life he had lived and their pity for his sad fate, the multitudes accorded to him immortal honors and called the brightest of the stars of heaven after him.

Atlas, the myth goes on to relate, also had seven daughters, who as a group were called Atlantides [i.e. the Pleiades] after their father, but their individual names were Maia, Elektra (Electra), Taygetê (Taygeta), Steropê, Meropê, Halkyonê (Halcyone), and the last Kelaino (Celaino). These daughters lay with the most renowned heroes and gods and thus became ancestors of

the larger part of the race of human beings, giving birth to those who, because of their high achievements, came to be called gods and heroes; Maia the eldest, for instance, lay with Zeus and bore Hermes, who was the discoverer of many things for the use of mankind; similarly the other Atlantides also gave birth to renowned children, who became the founders in some instances of nations



Kronos - King of Time and Father of Zeus

and in other cases of cities. Consequently, not only among certain barbarians but among the Greeks as well, the great majority of the most ancient heroes trace their descent back to the Atlantides. These daughters were also distinguished for their chastity and after their death attained to immortal honor among men, by whom they were both enthroned in the heavens and endowed with the

appellation of Pleiades. The Atlantides were also called ‘nymphai’ (nymphs) because the natives of that land addressed their women by the common appellation of ‘nymphê.’

Kronos (Cronus), the brother of Atlas, the myth continues, who was a man notorious for his impiety and greed, married his sister Rhea, by whom he begat that Zeus who was later called ‘Olympios’ (Olympian) . . .

Zeus, the son of Kronos, emulated a manner of life the opposite of that led by his father, and since he showed himself honorable and friendly to all, the masses addressed him as ‘father.’ As for his succession to the kingly power, some say that his father yielded it to him of his own accord, but others state that he was chosen as king by the masses because of the hatred they bore towards his father, and that when Kronos made war against him with the aid of the Titanes, Zeus overcame him in battle, and on gaining supreme power visited all the inhabited world, conferring benefactions upon the race of men. He was pre-eminent also in bodily strength and in all the other qualities of virtue and for this reason quickly became master of the entire world. And in general he showed all zeal to punish impious and wicked men and to show kindness to the masses. In return for all this, after he had passed from among men he was given the name of Zên [from the verb ‘to live’], because he was the cause of right ‘living’ among men, and those who had received his favors showed him honor by enthroning him in the heavens, all men eagerly acclaiming him as god and lord for ever of the whole universe. These, then, are in summary the facts regarding the teachings of the Atlantioi (Atlanteans) about the gods.”

Diodorus Siculus Atlantean-Amazon War

Diodorus Siculus, Library of History 3. 53. 1 - 55. 3

(trans. Oldfather) (Greek historian C1st B.C.) :

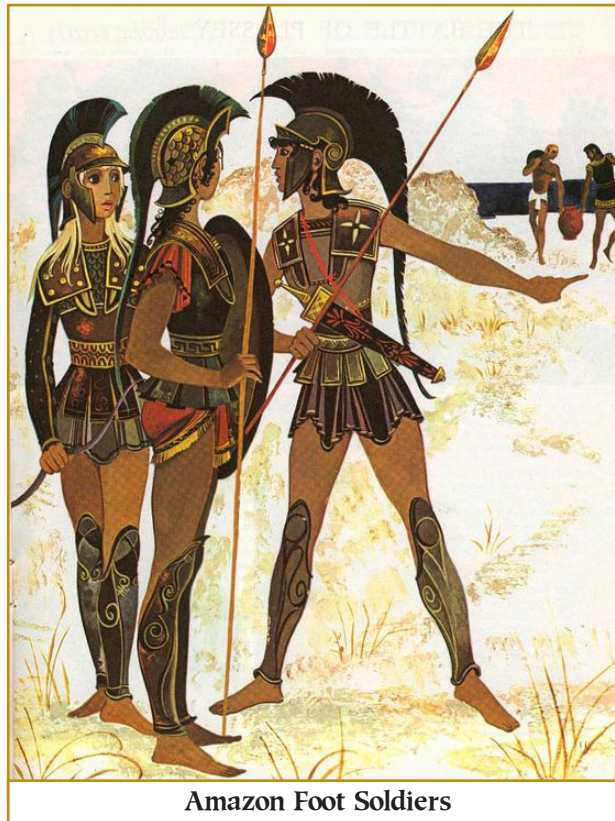
“We are told, namely, that there was once in the western parts of Libya, on the bounds of the inhabited world, a race which was ruled by women and followed a manner of life unlike that which prevails among us. For it was the custom among them that the women should practice the arts of war and be required to serve in the army for a fixed period, during which time they maintained their virginity...

As mythology relates, their home was on an island which, because it was in the west, was called Hespera (Evening), and it lay in the marsh Tritonis. This marsh was near Okeanos (the Ocean) which surrounds the earth and received its name from a certain river Triton which emptied into it; and this marsh was also near Aithiopia [Africa] and that mountain by the shore of Okeanos which is the highest of those in the vicinity and impinges upon Okeanos and is called by the Greeks Atlas. The island mentioned above was of great size and full of fruit-bearing trees of every kind, from which the natives secured their food...

The Amazones (Amazons), then, the account continues, being a race superior in valor and eager for war, first of all subdued all the cities on the island except one called Menê (Moon), which was considered to be sacred and was inhabited by Aithiopian Ikhtyophagoi (Fish-Eaters), and was also subject to great eruptions of fire and possessed a multitude of the precious stones which the Greeks call anthrax, sardion, and smaragdus; and after this they subdued many of the neighboring Libyans and nomad tribes, and founded within the marsh Tritonis a great city which they named Kherronesos (Chersonese) (Peninsular) after its shape.

Setting out from the city of Kherronesos, the account continues, the Amazons embarked upon great ventures, a longing having come over them to invade many parts of the inhabited world.

The first people against whom they advanced, according to the tale, was the Atlantioi (Atlanteans), the most civilized men among the inhabitants of those regions, who dwelt in a prosperous country and possessed great cities; it was among them, we are told, that mythology places the birth of the gods, in the regions which lie along the shore of Okeanos, in this respect agreeing with those



Amazon Foot Soldiers

among the Greeks who relate legends, and about this we shall speak in detail a little later.

Now the queen of the Amazons, Myrina, collected, it is said, an army of thirty thousand foot-soldiers and three thousand cavalry, since they favored to an unusual degree the use of cavalry in their wars. For protective devices they used the skins of large snakes, since Libya contains such animals of incredible size, and for

offensive weapons, swords and lances; they also used bows and arrows, with which they struck not only when facing the enemy but also when in flight, by shooting backwards at their pursuers with good effect. Upon entering the land of the Atlantioi (Atlanteans) they defeated in a pitched battle the inhabitants of the city of Kernê (Cerne), as it is called, and making their way inside the walls along with the fleeing enemy, they got the city into their hands; and desiring to strike terror into the neighboring peoples they treated the captives savagely, put to the sword the men from the youth upward, led into slavery the children and women, and razed the city. But when the terrible fate of the inhabitants of Kernê became known among their fellow tribesmen, it is related that the Atlantioi (Atlanteans), struck with terror, surrendered their cities on terms of capitulation and announced that they would do whatever should be commanded them, and that the queen Myrina, bearing herself honorably towards the Atlantioi, both established friendship with them and founded a city to bear her name [i.e. Myrina] in place of the city which had been razed; and in it she settled both the captives and any native who so desired. Whereupon the Atlantioi presented her with magnificent presents and by public decree voted to her notable honors, and she in return accepted their courtesy and in addition promised that she would show kindness to their nation. And since the natives were often being warred upon by the Gorgones (Gorgons), as they were named, a folk which resided upon their borders, and in general had that people lying in wait to injure them, Myrina, they say, was asked by the Atlantioi to invade the land of the afore-mentioned Gorgones. But when the Gorgones drew up their forces to resist them a mighty battle took place in which the Amazons, gaining the upper hand, slew great numbers of their opponents and took no fewer than three thousand prisoners; and since

the rest had fled for refuge into a certain wooded region, Myrina undertook to set fire to the timber, being eager to destroy the race utterly, but when she found that she was unable to succeed in her attempt she retired to the borders of her country.

The story is also told that the marsh Tritonis disappeared from sight in the course of an earthquake, when those parts of it which lay towards Okeanos were torn asunder."

For the Libyan Amazons, Diodorus combines accounts of the mythical Hesperides and the legendary warrior-women of the Makhlyes (Machlyes) tribe of Lake Tritonis. The Gorgones are based on the monsters encountered by the hero Perseus who is actually mentioned in the passage which follows. Here he encounters the Gorgon tribe some time after the Amazon-Atlantean-Gorgon war occurred. Herakles is mentioned in the same context visiting the Hesperides. The Atlanteans are either an indigenous people dwelling about Mount Atlas in North Africa or are based on the Phoenician colonies of the region. Diodorus also refers to Plato's story of the sinking of Atlantis in the last line of the passage quoted above. The unusual combination of myths and legends is an Hellenistic Greek attempt to rationalize a variety of stories and present them as true history.

Diodorus Siculus, Library of History 3.10. 11: [Diodorus briefly discusses sources for the ancient Greek histories of Egypt, sub-Saharan Africa, Libya and the Atlas region--the last three are all referred to as Aithiopia (Ethiopia)]: Concerning

the historians, we must distinguish among them, to the effect that many have composed works on both Aigypptos (Egypt) and Aithiopia (Ethiopia), of whom some have given credence to false report and others have invented many tales out of their own minds for the delectation of their readers, and so may justly be distrusted." [N.B. *Aithiopia is the ancient Greek term for the whole of Africa, not just the land of Ethiopia.*]



Many sources are attributed to Atlantis beyond Plato and his accounts...

Other Greek Accounts

An important Greek festival of Pallas Athene, the Panathenaea was dated from the days of king Theseus. It consisted of a solemn procession to the Acropolis in which a long robe as tribute was carried to the goddess, for she had once saved the city, gaining victory over the nation of Poseidon, that is, the Atlanteans. As Lewis Spence comments, this cult was in existence already 125 years

before Plato, which means that the story could not be invented by him. ▼

The historian Ammianus Marcellinus wrote that the intelligentsia of Alexandria considered the destruction of Atlantis a historical fact and described a class of earthquakes that suddenly, by a violent motion, opened up huge mouths and so swallowed up portions of the earth, as once in the Atlantic Ocean a large island was swallowed up. ▼

Diodorus Siculus recorded that the Atlanteans did not know the fruits of Ceres. In fact, Old World cereals were unknown to American Indians. ▼

Pausanias called this island "Satyrides," referring to the Atlantes and those who profess to know the measurements of the earth. He states that far west of the Ocean there lies a group of islands whose inhabitants are red-skinned and whose hair is like that of the horse. (Christopher Columbus described the Indians similarly.) ▼

A fragmentary work of Theophrastus of Lesbos tells about the colonies of Atlantis in the sea. ▼

Hesiod wrote that the garden of the Hesperides was on an island in the sea where the sun sets. Pliny the Elder recorded that this land was 12,000 km distant from Cádiz. ▼

Uba, a Numidian talks of an enormous island outside the Pillars of Hercules. He describes it as having a climate that is very mild; fruits and veg-

etables grow ripe throughout the year. There are huge mountains covered with large forests, and wide, irrigable plains with navigable rivers. Scylax of Caryanda gives similar account. ▼

Marcellus claims that the survivors of the sinking Atlantis migrated to Western Europe. Timagenes tells almost the same, citing the Druids of Gaul as his sources. He tries to classify the Gallic tribes according to their origins and tells of one of these claiming that they were colonists who came there from a remote island. ▼

Theopompus of Chios, a Greek historian called this land beyond the ocean as “Meropis”. The dialogue between King Midas and the wise Silenus mentions the Meropids, the first men with huge cities of gold and silver. Silenus knows that besides the well-known portions of the world there is another, unknown, of incredible immensity, where immeasurably vast blooming meadows and pastures feed herds of various, huge and mighty beasts. (*Sounds like the Americas.*) ▼

Claudius Aelianus cites Theopompus, knowing of the existence of the huge island out in the Atlantic as a continuing tradition among the Phoenicians or Carthaginians of Cádiz. ▼

Other Ancient Writers on Atlantis

Aelian, On Animals 15. 2 (trans. Scholfield) (Greek natural history C2nd A.D.) : “Those who live on the shores of Okeanos (Ocean) [i.e. on the Atlantic coast of North Africa] tell a fable of how the ancient kings of Atlantis, sprung from the seed of Poseidon, wore upon their head the bands from the male Ram-fish, as an emblem of their authori-

ty, while their wives, the queens, wore the curls of the females as a proof of theirs.”

Pliny the Elder, Natural History 6. 199 (trans. Rackham) (Roman encyclopedia C1st A.D.) : “There is reported to be another island off [African] Mount Atlas [in the Atlantic], itself also called Atlantis, from which a two days’ voyage along the coast reaches the desert district in the neighborhood of the Western Aethiopes [i.e. Africans] and the cape mentioned above as the Horn of the West, the point at which the coastline begins to curve westward in the direction of the Atlantic.”



The statesman Solon speaking to his followers.

Hesiod

A Greek Poet of around 650 BC stated that Atlas lived at the end of the known world.

Solon's Story

Solon (Greek: Σόλων; c. 630 – c. 560 BC) was an Athenian statesman, lawmaker and poet. He is remembered particularly for his efforts to legis-

late against political, economic and moral decline in early Athens. His reforms failed in the short-term, yet he is often credited with having laid the foundations for Athenian democracy. He wrote poetry for pleasure, as patriotic propaganda, and in defense of his constitutional reform.

Modern knowledge of Solon is limited by the fact that his works only survive in fragments and appear to feature interpolations by later authors and by the general scarcity of documentary and archaeological evidence covering Athens in the early 6th century BC. Ancient authors such as Herodotus and Plutarch are the main sources, but

wrote about Solon long after his death. 4th-century orators, such as Aeschines, tended to attribute to Solon all the laws of their own, much later times.

A character in two of Plato's dialogues, Timaeus and Critias, claims Solon visited Neith's temple at Sais and received from the priests there an account of the history of Atlantis. Next, Solon sailed to Cyprus, where he oversaw the construction of a new capital for a local king.

While visiting the priests of Sais, Solon learned the story of a magnificent ancient civilization that disappeared 9,000 years earlier. An Egyptian priest of very great age, named Sonchis, told Solon an incredible tale of ancient empires, natural catastrophes and a great war.

Sonchis harshly criticized Solon for telling mythological Greek fairy tales, regarding the deeds of the past; and scorned Solon's lack of knowledge of the true history of his honorable and heroic Athenian ancestors, who had bravely advanced alone against a seemingly invincible adversary, during an ancient nearly forgotten war.

Softening his stern manner, the aged priest of Sais, then explained to Solon why the Egyptians still retain the ancient records and why the

Greeks do not. As a consequence of the many natural catastrophes that had befallen Greece. He also adamantly assured Solon that the events he was revealing, although seemingly fantastic, were indeed, absolutely true. Sonchis praised the valor and wisdom of Solon's ancestors; who created a most honorable and noble nation, known as ancient Hellas; the land of the Hellenes.

The aged Egyptian priest proceeded by describing the incredible size and grandeur of the magnificent empire of Atlantis. Its capitol city contained elaborately intricate, yet strange and wonderful appearing temples and palaces, filled

empire, might also be gained for the benefit of all the citizenry of Greece.

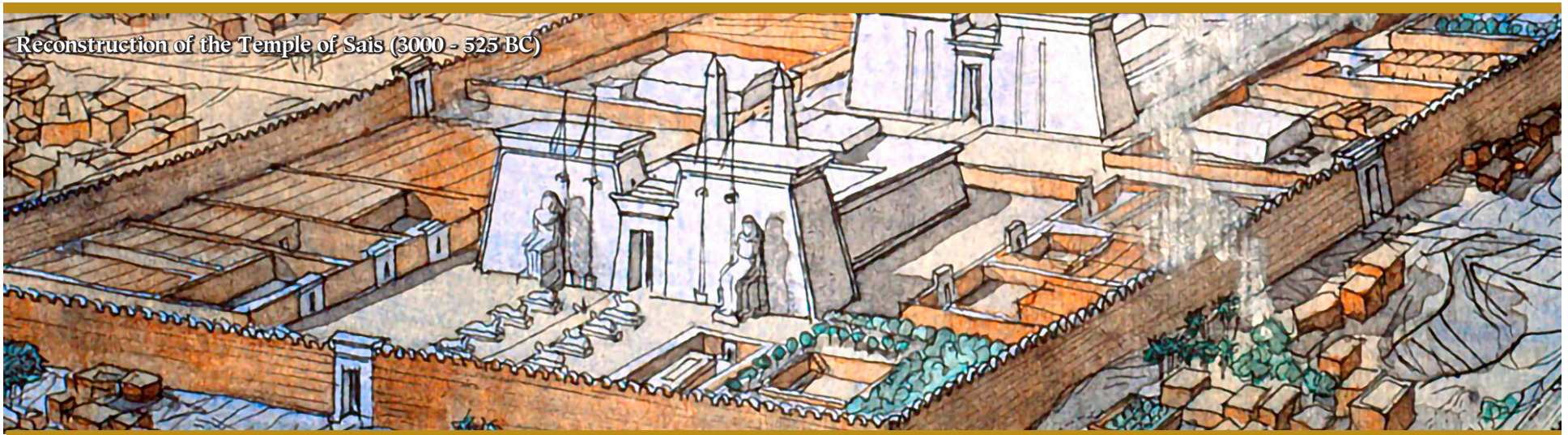
With the help of Egyptians scribes, Solon began translating the treasured historical records, into the Greek language, vividly depicting the amazing ancient events and deciphering the names of the characters in this ancient epic saga.

Solon thought the proper names recorded in the Egyptian records were too unfamiliar to Greek citizens, so he changed the names to ones that were familiar to the Greek people. Unfortunately, he did not record the original Atlantean names, or the Egyptian names.

a matter of debate. The Platonic dialogs *Timaeus* and *Critias*, written around 360 BC, relate (through the voice of Critias) how the Athenian statesman Solon (638–558 BC) traveled to Egypt and in the city of Sais encountered the priests of the goddess Neith. A very aged priest tells him that 9000 years earlier, Athens had been in conflict with the great power of Atlantis, which was then destroyed in a catastrophe.

Plato's dialogue does not mention a name for the priest, but Plutarch (46–120 AD), in his *Life of Solon* identified the aged priest as Sonchis:

"Near Nilus' mouth, by fair Canopus' shores,



with exotic golden, silver and ivory treasures. Sonchis described great metal-clad walls surrounding circular islands which protected the citadel of a vast metropolis.

The intriguing tale of great lost treasures fascinated Solon; being a successful merchant, he instantly recognized the tremendous opportunity that was being presented. If he could find this lost empire, riches such as the world had never seen would be his for the taking. Even greater opportunities of discovering the advanced technologies that were employed to build this magnificent

Solon invented the name Atlantis. He named the adversaries of his Greek ancestor's empire, Atlantis, in honor of the ancient Greek Titan, Atlas, who fought against the Greek god, Zeus in a war between the Titans and the Greek gods. Therefore to this day, the mysterious sunken island is known as Atlantis.

Sonchis of Sais - or the Saïte (Greek: Σώνχης ὁ Σαΐτης, 594 BC) was an Egyptian priest who is mentioned in Greek writings as relating the account of Atlantis. His status as a historical figure is

and spent some time in study with Psenophis of Heliopolis, and Sonchis the Saïte, the most learned of all the priests; from whom, as Plato says, getting knowledge of the Atlantic story, he put it into a poem, and proposed to bring it to the knowledge of the Greeks."

Plutarch gives a more detailed description on the Greek philosophers who visited Egypt and received advice by the Egyptian priests in his book on Isis and Osiris. Thus Thales of Miletus, Eudoxus of Cnidus, Solon, Pythagoras, (some say

Lycurgus of Sparta also) and Plato, traveled into Egypt and conversed with the priests. Eudoxus was instructed by Chonupheus of Memphis, Solon by Sonchis of Sais and Pythagoras by Oenuphis of Heliopolis.

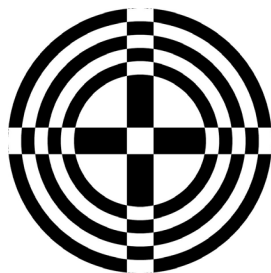
From what we are able to understand, it was An Egyptian priest of very great age, named Sonchis, Sonchis of Sais— Sais being an ancient Egyptian town in the Western Nile Delta on the Canopic branch of the Nile.

Solon, after his travels to Egypt, met Sonchis, who in turn told him a great ancient civilization that had disappeared from Earth 9,000 years ago.

Among many other things, it is believed that Sonchis told Solon stories about a series of ancient empires that existed on Earth, natural catastrophes that made them crumble, and great wars that had raged civilization in the past.

During his time in the city of Sais, Solon learned great information about Atlantis from Sonchis who described the incredible size and wealth of the Atlantean empire as best as he could.

Sonchis explained that Atlantis' capital city was elaborately constructed, where great temples and palaces were erected, adorned by exotic gardens made of silver, gold and, ivory. Sonchis further described the capital of the Atlantean empire as being made of massive walls, which in turn were surrounded by circular islands protecting the inner citadel of the metropolis.



Seal of Atlantis

GODS & LINEAGE OF ATLANTIS

A note on the possible historic Atlantis: It is extremely doubtful that a true Atlantis culture worshiped Poseidon. All archaeological knowledge of European and North African mythology from the time frames of 20,000 BC to about 4500 BC have representations of animal power and female divinity. It seems that Poseidon was deliberately picked because Atlantis was a seafaring culture and to Greek minds, this would be the god of choice for any sea loving people. It is of note however, that the Minoan culture of Thera did not seem to have any sea gods or symbolism of worshiping the sea in any divine sense. Their culture leaned towards matriarchal figures of power. Other sea faring races in the area and at the time of Plato, like the Phoenicians, had a polytheistic mythology and were similar to the Greeks in worshiping multiple gods and goddesses as was thought to be a natural way of understanding the forces of the world around them. Their main deities were Baal (God of Storms), Astarte (Aphrodite, Athena and Isis in one goddess) and Melqart (Hermes and Poseidon combined together) among others, depending on regional differences. One can conclude that the divine parts of the Atlantis myth were added in exclusively by Plato and are very unlikely to be historically true.

GAIA/GAEA: The earth is mentioned as the first parent of the people to live in Atlantis. The “earth” bore Euenor “fully formed” as an adult to be the first person recognized in Plato’s story in the myth. In Greek eyes, this would make Euenor a supernatural being or perhaps even a Titan depending on their mindset. He would be a supernatural force of nature that gives birth to a nation.

EUENOR & LEUKIPPE (*Plato Critias 113d*): Near Atlantis dwelt one of the natives originally sprung from the earth (GAIA), Euenor (Euenor)

by name, with his wife Leukippe (Leucippe); and they had for offspring an only-begotten daughter, Kleito (Cleito). And when this damsel was now come to marriageable age, her mother died and also her father; and Poseidon, being smitten with desire for her, wedded her. So it follows that Euenor and Leukippe were the first occupants and rulers of the Atlantean areas and were of supernatural or divine parents, although Leukippe lineage is not specifically discussed. They are sometimes referred to as the autochithons (offspring of the soil).

NAMES OF THE TEN KINGS OF

ATLANTIS: Kleito gave birth to five sets of twins who, along with their descendants, ruled the ten provinces into which Poseidon had divided Atlantis - ATLAS, GADEIROS, AMPHERES, EUAIMON, MNESEOS, AUTOKHTHON, ELASIPPOS, MESTOR, AZAES, DIAPREPRES (*Plato Critias 114b*):

Atlas, who was Poseidon’s first born was appointed to be king over his brothers, who in turn ruled other provinces of Atlantis, which were ten in number. The island and the ocean around it were named after Atlas.

Atlas was a famous Titan, and one could assume that all the others were Titans as well, which is the theme that Diodorus Siculus picks up on in his writings, and further draws in other Greek myths and mythological creatures into the Atlantis stories.

To bring the reader up to speed, Atlas was a key figure in the Atlantis story because he was the earthly ruler of the realm, as Poseidon seemed to have been largely hands-off and is not really mentioned after he gives the lands to his ten offspring. Greek citizens would have been very aware of the stories of Atlas and his daughters and their role in there mythology.

In Greek mythology, the Titan Atlas was responsible for bearing the weight of the heavens on his shoulders, a burden given to him as punishment by Zeus. Father of many stars and a protagonist in one of Hercules' famous labors, Atlas was also known as a wise man and the founder of astronomy. For Plato, he was the eponymous first king of Atlantis, and this giant of a god also gave his name to a huge mountain range in northern Africa, the great Atlantic Ocean and any large collection of maps.

With a name perhaps conveying the meaning 'suffering' or 'very enduring,' Atlas was the son of the Titans Iapetus and Clymene (or Themis) and the elder brother of Epimetheus, Menoetius, and Prometheus. Atlas was the father of the nymph Calypso and the seven Pleiades. In a Theban version of events, Atlas is also the grandfather of Niobe.

Atlas was given the task of holding up the heavens as punishment from Zeus for leading the Titans in their battle with the Olympian Gods for control of the heavens. In a similar vein, Homer describes Atlas in his *Odyssey* as 'deadly-minded,' as knowing the depths of all the seas, and as holding the pillars far out in the Atlantic Ocean which hold the heavens and earth apart. Hesiod in his *Theogony* also describes Atlas as holding up the heavens and locates him in the land of the Hesperides (female deities famed for their singing), which was far to the west, at the edge of the world. Later tradition, including Herodotus, associates the god with the Atlas Mountains in North Africa. It was here that, in punishment for his gross lack of hospitality, the Titan was transformed from a shepherd into a huge rock mountain by Perseus using the head of the Gorgon Medusa with her deadly stare. This story may go back to the 5th century BCE.

Other associations with Atlas are as the father of many constellations, as a source of

great wisdom and founder of astronomy, and, by Plato in his *Critias*, as the original king of Atlantis. Perhaps the most famous myth involving Atlas, though, is his role in one of the celebrated twelve labors of Hercules. The hero was required by



Atlas holding the Heavens - Amsterdam Palace

Eurystheus to fetch the golden apples from the fabled gardens of the Hesperides, which were sacred to Hera and guarded by the fearsome hundred-headed dragon Ladon. Following the advice of Prometheus, Hercules asked Atlas (in some versions the father of the Hesperides) to get him

the apples while he, with the help of Athena, took the world onto his shoulders for a while, giving the Titan a welcome respite. Perhaps understandably, when returning with the golden apples, Atlas was reluctant to reassume the burden of carrying the world. However, the wily Hercules tricked the god into swapping places temporarily while the hero got himself some cushions to more easily bear the tremendous weight. Of course, as soon as Atlas was back holding the heavens, Hercules with his golden booty, hot-footed back to Mycenae.

In Greek art, Atlas is, from the 6th century BCE, often featured in depictions of the labors of Hercules, most notably in a sculpture from the temple of Zeus at Olympia (c. 460 BCE) where he stands in the gardens of the Hesperides. Similar scenes were also popular on Greek pottery decoration, particularly with his brother Prometheus. In Hellenistic and Roman times, Atlas is frequently represented in his now familiar position with bent knees and back, straining to hold the globe on his shoulders.

The name of Eumelus was, in Atlantean language, Gadeirus. He ruled that part of Atlantis which was near the "pillars of Heracles" (Gibraltar). Plato may have the same nation in mind for he names the second Atlantean king Gadeiros after a famous Phoenician colony near the Straits of Gibraltar. This gives further evidence that this part of the story was made up by Plato.

The other pairs of twins are not specifically mentioned beyond this section in the *Critias*, but it's implied that these twins ruled as king of each area they were given.

PARENTS OF THE TEN KINGS OF ATLANTIS: See Poseidon and Kleito.

POSEIDON: Poseidon (Greek: Ποσειδών, pronounced [po · sii · don]) was one of the Twelve

Olympians in ancient Greek religion and myth, god of the sea, storms, earthquakes and horses. In pre-Olympian Bronze Age Greece, he was venerated as a chief deity at Pylos and Thebes. He had also the cult title “earth shaker”. In the myths of isolated Arcadia he is related with Demeter and Persephone and he was venerated as a horse, however it seems that he was originally a god of the waters. He is often regarded as the tamer or father of horses, and with a strike of his trident, he created springs which are related with the word horse. His Roman equivalent is Neptune.

Poseidon was protector of seafarers, and of many Hellenic cities and colonies. Homer and Hesiod suggest that Poseidon became lord of the sea following the defeat of his father Cronus, when the world was divided by lot among his three sons; Zeus was given the sky, Hades the underworld, and Poseidon the sea, with the Earth and Mount Olympus belonging to all three.

In Homer’s *Iliad*, Poseidon supports the Greeks against the Trojans during the Trojan War and in the *Odyssey*, during the sea-voyage from Troy back home to Ithaca, the Greek hero Odysseus provokes Poseidon’s fury by blinding his son, the Cyclops Polyphemus, resulting in Poseidon punishing him with storms, the complete loss of his ship and companions, and a ten-year delay.

In Plato’s *Timaeus* and *Critias*, the legendary island of Atlantis was Poseidon’s domain as part of the dividing of the rulership of the earth between Zeus, Hades and Poseidon.

POSEIDON & KLEITO (*Plato Critias 113d*):

The god Poseidon and Kleito (Cleito) had five pairs of twins, who, along with their descendants, ruled the ten provinces into which Poseidon had divided Atlantis. The island and the ocean were called after Poseidon’s first-born, Atlas, who was also king over his brothers. The brothers and the descendants of their ten royal houses ruled over many

other islands, and also over the Mediterranean peoples living west of Egypt and Tuscany. The ten kings, who governed each his own province, are said to have assembled every fifth year and every sixth year, administering the public affairs and delivering judgment according to the law that Poseidon handed down to them, and according to records inscribed on a pillar of orichalcum. Kleito is often spelled Cleito.

Speculation on Phoenician Connections

Not alone were the gods of the Greeks the deified kings of Atlantis, but we find that the mythology of the Phoenicians was drawn from a possible same source.

For instance, we find in the Phoenician cosmogony that the Titans (Rephaim) derive their origin from the Phoenician gods Agrus and Agrotus. This connects the Phoenicians with that island in the remote west, in the midst of ocean, where, according to the Greeks, the Titans dwelt.

According to Sanchoniathon, Ouranos was the son of Autochthon, and, according to Plato, Autochthon was the original King of Atlantis. He married his sister Ge. He is the Uranos of the Greeks, who was the son of Gæa (the earth), whom he married. The Phoenicians tell us, “Ouranos had by Ge four sons: Ilus (El), who is called Chronos, and Betylus (Beth-El), and Dagon, which signifies wheat or grain, and Atlas (Tammuz?).” Here, again, we have the names of two other kings of Atlantis. These four sons probably represented four races, the offspring of the earth. The Greek Uranos was the father of Chronos, and the ancestor of Atlas. The Phoenician god Ouranos had a great many other wives: his wife Ge was jealous; they quarreled, and he attempted to kill the children he had by her. This is the legend which the Greeks told of Zeus and Juno. In the Phoenician mythology Chronos raised a rebellion against Ouranos, and, after a great battle, de-

throned him. In the Greek legends it is Zeus who attacks and overthrows his father, Chronos. Ouranos had a daughter called Astarte (Ashtoreth), or whom the Greeks called Rhea. “And Dagon, after he had founded the growing of grain and the plough, was called Zeus-Arotrius.”

It is not clear if the Phoenician Rephaim, the Hebrew Nephilim, and the Greek stories of the Titans and Gigantes, are connected in some way. Texts referring to them are often fragmented or generic in nature and there is ongoing research into this common theme of giant sized people born by the gods.

CHART OF ATLANTIS CANDIDATES WITH LIMITED CRITERIA

NAME	TIME-FRAME	HORSE / BULL CULTURE	METALSMITHS & STONESMITHS	SAILING CULTURE	STRATIFIED POPULACE	PATRIARCAL	CIRCULAR CITIES	ADVANCED CULTURE	STRONG WARRIOR CLASS
ATLANTIS	✓ 9600 BC	✓	✓	✓	✓	✓	✓	✓	✓
MINOANS	✗ 2000 BC	✓	✓	✓	✓	✗	✓	✓	✗
DOGGERLAND	✓ 8500 BC	?	?	?	?	?	?	?	?
NURAGIC	✗ 1800 BC	?	✓	?	✓	✗	✓	✓	✓
TARTESSOS	✗ 800 BC	✓	✓	✓	✓	?	?	✓	?
PHOENICIA/ CARTHAGE	✗ 3200 BC	TRADED HORSES	✓	✓	✓	IN CERTAIN CASES	HARBORS	✓	✓
SUMERIA	✗ 4100 BC	✓	✓	✗	✓	✓	FEW	✓	✓
MALTA	✓ 9000 BC	?	✓	?	✓	?	?	✓	✗
CYCLEADES	✓ 9600 BC	?	?	?	?	?	✓	✓	?
BERBERS	UNKNOWN	✓	✓	✗	✓	✓	✗	✗	✓
MOROCCAN GHIR	UNKNOWN	✗	SOME EVIDENCE	SOME EVIDENCE	?	?	SOME EVIDENCE	SOME EVIDENCE	?

This chart was created to be a quick reference of some of the more promising Atlantis leads. While simplified, it can help us realize that we still have large gaps in our knowledge of the ancient world. The time frames of the cultures is ambiguous, since many cultures last for hundred and sometimes thousands of years and we only know that Atlantis was extinguished near 9600 BC.

What was important was that the civilization dates back to, or near our understanding of the end of Atlantis. More criteria could have been added in like geomorphic features, the finding of primitive ruins, high twin birthrates, or even the distance from the coastline, but Heübner already covered much of this criteria with ambiguous results.