

**EXAMINATION OF THE LEGEND
OF ATLANTIS IN REFERENCE
TO PROTOHISTORIC
COMMUNICATION WITH
AMERICA, PP. 3-47**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649249169

Examination of the Legend of Atlantis in Reference to Protohistoric Communication with America, pp. 3-47 by Hyde Clarke

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

www.triestepublishing.com

HYDE CLARKE

**EXAMINATION OF THE LEGEND
OF ATLANTIS IN REFERENCE
TO PROTOHISTORIC
COMMUNICATION WITH
AMERICA, PP. 3-47**

EXAMINATION
OF THE
LEGEND OF ATLANTIS

IN REFERENCE TO
PROTOHISTORIC COMMUNICATION WITH AMERICA

By HYDE CLARKE, V.P.R.Hist.S.

REPRINTED from the TRANSACTIONS of the ROYAL HISTORICAL SOCIETY

LONDON
LONGMANS, GREEN, AND CO.

1886

EXAMINATION OF THE LEGEND OF ATLANTIS
IN REFERENCE TO PROTOHISTORIC COMMU-
NICATION WITH AMERICA.

BY HYDE CLARKE, V. P. R. Hist. S.

(Read June 1885.)

-
- I. INVESTIGATIONS AS TO AMERICAN AND OTHER ORIGINS.
 - II. RELATIONS OF CENTRAL AMERICA AND AFRICA.
 - III. LEGEND OF ATLANTIS AND OF THE FOUR WORLDS.
 - IV. ATLANTIS IN THE TIMEUS.
 - V. THE DESCRIPTION IN THE CRITIAS.
 - VI. OTHER TRADITIONS.
 - VII. EFFECT OF THE REVOLUTION ON EAST AND WEST.
 - VIII. THE NAME ATALANTIS OR ATLANTIS.
 - IX. ORIGIN AND DISTRIBUTION OF THE AMERICAN AND
OTHER LANGUAGES.

I. INVESTIGATIONS AS TO AMERICAN AND OTHER
ORIGINS.

My historical investigations for some years have particularly borne upon the relations of America to the Old World. They refer to the questions whether the populations and civilisations of the New World are there born and indigenous, or whether they are imported from the other hemisphere, and therefore in no respect distinct.

Upon anthropological grounds it has been impossible for

A 2

425308

4 EXAMINATION OF THE LEGEND OF ATLANTIS.

me to determine that no race is autochthonous or purely American ; but this is absolutely certain, that many of the populations are immigrants, and many are of mixed race. As a matter of hypothesis the leaning must be on the general evidence to the conclusion that the population of America did not differ in the incidents of its origin from that of other regions of the earth.

The teachings of Professor Daniel Wilson, the apostle of prehistoric archæology, had a natural influence in moulding my own investigations, which have been still further favoured by the liberal assistance of Dr. Hayden and his colleagues at the Smithsonian, Professor A. Graham Bell, Professor John Campbell, of Montreal, &c.

When the migrations began remains in obscurity, but many of the phenomena of migration are illustrated by race, language, mythology, and culture. One incident has been dimly sketched out by me, that migration must have taken place during the epoch of gesture language, anterior to the development of speech language.

In America gesture language still is more extended and developed than in any region of the world, and it is a matter so important that it has engaged the special attention of Colonel Mallery, and has become a branch of distinct investigation by the ethnological department of the United States Scientific Staff.

There is no reason to suppose that gesture language was less developed in America at an early epoch or that it was non-existent in the eastern hemisphere. From the Old World many of Colonel Mallery's illustrations and those of Professor Graham Bell are derived, and particular attention has been called by me to the gesture language of the mutes of the seraglio at Constantinople, which constitutes a self-sufficient system and appears to represent that of the classic epoch, as recorded¹ by various writers with regard to mimes and pantomimes.

¹ See notes by me in *Transactions of British Association*, and my more detailed remarks towards the end of this paper.

My reason for the hypothesis that migration and the manifestations of culture took place during the epoch of gesture language as well as afterwards is founded on a consideration of the development of speech language from gesture language and the nature of the legends as to creation and language.

That gesture language was derived from speech language, and that the latter was anterior, cannot be argued from the facts, and the connection of ideas between the two forms of language shows, as will be hereafter referred to, that a system of mythology, symbology, and culture already existed in gesture language, and it is upon these bases speech language was constituted.

My affirmation goes further than the assertion that there was an epoch of culture contemporaneous with gesture languages, for it seems impossible to avoid coming to this conclusion, that ideographs, hieroglyphs, and characters existed in that epoch, and so existing were afterwards applied to speech language. There is a self-evident connection between some characters and some gestures, and this is independent of speech or phonetic relation. Characters of double lines, | |, | |, represent 'son' and 'river' in ancient palæography, and though it is true that in some languages the same sound stands for 'son' and 'river,' the explanation of the character being double can only be accounted for by the record in Colonel Mallery that the sign for offspring is made by two hands and not by one hand.

At the same time the reserve must be maintained that while certain ideographs belonged to the earliest period, and that with them picture writing was made, and that these characters passed into syllabic or sound representations, yet that the latter system of writing, on which our own is founded, was greatly influenced by the psychological ideas thereby connected with sounds.

It is quite possible that picture writings may still exist on rocks in America, such as those in Guiana and elsewhere, which belong to the infancy of mankind and are derivations

from the carvings which we recognise in such primitive abodes as those in the caves of Dordogne. Of such inscriptions too there are survivals among the Indians of America, as there are of gesture language and of so many institutions.

It is in the epoch of speech language that we can safely trace many events of migration. It has been stoutly maintained that migration passed solely by the Pacific, and various circumstances have been brought forward on this side, and in particular a reference to China, of the origin of intercourse and the transmission of culture. That migration passed across Behring's Straits we know from the community, type and languages of the Esquimos and other northern populations of America and Asia. The insufficiency of this sole route of passage has favoured speculations for a Pacific Ocean route, and Mr. Park Harrison has largely dealt with this. His papers establish many points of community between the eastern and western hemispheres, such as have been followed by Mr. Donnelly in the 'Atlantis' and others. The evidence, however, as examined by the lights we now have, does not necessarily establish a supremacy for a transmission from Asia across the Pacific.¹

Alexander von Humboldt showed us that the Mexican zodiac and the Chinese were of common origin, but this does not prove an origin from China. There are so many resemblances of Mexican institutions with countries remote from China that we cannot set up a connection from an isolated fact which is destitute of general support. A case which has been strongly dwelt upon by Dr. Latham and others is the relation of the Gallinomero and Khwakhlamayo languages of the north-west coast of America to Chinese (Stephen Powers, 'Atlantic Monthly,' March 1874). This relationship is, again, one of isolated facts, and the words cited are words which are not peculiar to Chinese. However typical the Chinese language may appear to us as a whole, yet Chinese,

¹ My own conclusions in *Khita and Khita Peruvian Epoch*, at p. 68, are erroneous in this respect, though at the same place the doctrine of the Four Worlds is described.

like all other languages, is only a later development from the general system, and the present Chinese does not represent the ancient words. Nevertheless these facts show a resemblance of American words with Chinese as with other languages, which is commonly the case in all languages.

It may be regarded as certain that migrations did take place across the Pacific, but this cannot have been the main or exclusive route. The Pacific Ocean must have been known at an early date, for it is recognised in the doctrine of the Four Worlds, as has been pointed out by me. There the Pacific divides the Americas from the eastern hemisphere and Australia. It is, however, this doctrine of the Four Worlds which shows that the Atlantic was equally well known as lying between the eastern hemisphere and the Americas.

Indeed it is the first doctrine of the Four Worlds which has been dwelt upon by me¹ as the key to the olden knowledge of America in the eastern hemisphere, afterwards lost in oblivion. That the earth is a globe was a most ancient doctrine of astronomy, and may be regarded as protohistoric, if not prehistoric; but we find a record of the distribution of land on its surface in a doctrine taught in the school of Pergamos in Asia Minor. This doctrine, neglected by the general mass, had nevertheless such fascination that it lingered in classic and in Christian times even to the days of Columbus, only to be effaced by his discoveries, to which this record of the past led if it did not inspire them.

This system was notably maintained by Crates of Pergamos, 160 B.C. (Reinaud, 'Journal Asiatique,' vol. i., new series, 1863, p. 140), and it is also referred to by Virgil in the 'Æneid.' There appears to have been a tradition of an imperial title of Monarch of the Four Worlds offered to Augustus by his flatterers. By me this is connected with a statement of Mr. George Smith that Agu, an ancient king in Babylonia, called himself King of the Four Races. The empire of the Incas was called Tavintinsusu, or Four Quarters of the World, as stated by Prescott, 'Conquest of Peru,' book i., chapter ii.,

¹ It was first quoted in *Khita and Khita Peruvian Epoch* (1877), p. 68.

quoting Ondegarde, 'Rel. Prim. MSS.,' and Garcilasso, 'Comentario Real' ('Khita and Khita Peruvian Epoch').

Europe, Asia, and Africa were described as a continent occupying the northern portion of one side of the earth, the chief error being in the limit given to the southern extension of Africa. This continent was balanced in the south by an Austral continent, being Australasia and Australia. On the other side of the earth each continent was balanced, one by a northern continent and the other by a southern continent representing the Americas. These continents were separated from each other laterally by oceans passing from pole to pole, being the Atlantic and Pacific, and supposed to be divided between north and south by a belt of ocean. That the eastern continent and Australia are so divided is a fact, and North and South America are so thinly joined that they are nearly divided. The legend perhaps had reference to the fact that communication could be made from the Atlantic to the Pacific Ocean by portages across the isthmuses.

This delineation of the earth and of the Americas is too close to be accidental, and appears to be derived from intercourse and observation. This intercourse is confirmed by numerous facts of anthropology, language, and mythology published by many of us, and those who went before us, as to language, notably by Alexander von Humboldt and Garnett. That the knowledge of this intercourse was not wholly lost is shown by the legend of Atlantis. Of late years this legend again occupies attention, and will be dealt with more fully.

Having in 1874, in sequence to other communications, read a paper before the Anthropological Institute, in 1875 it was published in a distinct form as 'Researches in Prehistoric and Protohistoric Comparative Philology, Mythology, and Archæology in connection with the Origin of Culture in America.'¹

This treatise was especially devoted to the origin of culture in America, and included a recapitulation of facts

¹ London: N. Trübner and Co., 1875.