

Atlantis: The Antediluvian World

PART V. The Colonies Of Atlantis.

Chapter V.

The Peruvian Colony.

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

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

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

Montesino tells us that at some time near the date of the Deluge, in other words, in the highest antiquity, America was invaded by a people with four leaders, named Ayar-manco-topa, Ayar-chaki, Ayar-aucca, and Ayar-uyssu. "Ayar," says Señor Lopez, "is the Sanscrit *Ajar*, or *aje*, and means primitive chief; and *manco*, *chaki*, *aucca*, and *uyssu*, mean believers, wanderers,

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soldiers, husbandmen. We have here a tradition of castes like that preserved in the four tribal names of Athens." The laboring class (naturally enough in a new colony) obtained the supremacy, and its leader was named Pirhuanco, revealer of *Pir*, light (pu-r, Umbrian *pir*). Do the laws which control the changes of language, by which a labial succeeds a labial, indicate that the Mero or Merou of Theopompus, the name of Atlantis, was carried by the colonists of Atlantis to South America (as the name of old York was transplanted in a later age to New York), and became in time Pérou or Peru? Was not the Nubian "Island of Merou," with its pyramids built by "red men," a similar transplantation? And when the Hindoo priest points to his sacred emblem with five projecting points upon it, and tells us that they typify "Mero and the four quarters of the world," does he not refer to Atlantis and its ancient universal empire?

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

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

They were a great race. Peru, as it was known to the Spaniards, held very much the same relation to the ancient Quichua civilization as England in the sixteenth century held to the civilization of the empire of the Cæsars. The Incas were simply an offshoot, who, descending from the mountains, subdued the rude races of the sea-coast, and imposed their ancient civilization upon them.

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

The companions of Pizarro found everywhere the evidences of a civilization of vast antiquity. Cieça de Leon mentions "great edifices" that were

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

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

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

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

Very ancient ruins, showing remains of large and remarkable edifices, were found near Huamanga, and described by Cieça de Leon. The native traditions

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said this city was built "by bearded white men, who came there long before the time of the Incas, and established a settlement."

"The Peruvians made large use of aqueducts, which they built with notable skill, using hewn stones and cement, and making them very substantial." One extended four hundred and fifty miles across sierras and over rivers. Think of a stone aqueduct reaching from the city of New York to the State of North Carolina!

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

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

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

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

Can any one read these details and declare Plato's description of Atlantis to be fabulous, simply because he tells us of the enormous quantities of gold and silver possessed by the people? Atlantis was the older country, the parent country, the more civilized country; and, doubtless, like the Peruvians, its people regarded the precious metals as sacred to their gods; and they had been accumulating them from all parts of the world for countless ages. If the story of Plato is true, there now lies beneath the waters of the Atlantic, covered, doubtless, by hundreds of feet of volcanic débris, an amount of gold and silver exceeding many times that brought to Europe from Peru, Mexico, and Central America since the time of Columbus; a treasure which, if brought to light, would revolutionize the financial values of the world.

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

1. They worshipped the sun, moon, and planets.
2. They believed in the immortality of the soul.
3. They believed in the resurrection of the body, and accordingly embalmed their dead.
4. The priest examined the entrails of the animals offered in sacrifice, and, like the Roman augurs, divined the future from their appearance.

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5. They had an order of women vowed to celibacy-vestal virgins-nuns; and a violation of their vow was punished, in both continents, by their being buried alive.
6. They divided the year into twelve months.
7. Their enumeration was by tens; the people were divided into decades and hundreds, like the Anglo-Saxons; and the whole nation into bodies of 500, 1000, and 10,000, with a governor over each.
8. They possessed castes; and the trade of the father descended to the son, as in India.
9. They had bards and minstrels, who sung at the great festivals.
10. Their weapons were the same as those of the Old World, and made after the same pattern.
11. They drank toasts and invoked blessings.
12. They built triumphal arches for their returning heroes, and strewed the road before them with leaves and flowers.
13. They used sedan-chairs.
14. They regarded agriculture as the principal interest of the nation, and held great agricultural fairs and festivals for the interchange of the productions of the farmers.
15. The king opened the agricultural season by a great celebration, and, like the kings of Egypt, he put his hand to the plough, and ploughed the first furrow.
16. They had an order of knighthood, in which the candidate knelt before the king; his sandals were put on by a nobleman, very much as the spurs were buckled on the European knight; he was then allowed to use the girdle or sash around the loins, corresponding to the *toga virilis* of the Romans; he was then crowned with flowers. According to Fernandez, the candidates wore white shirts, like the knights of the Middle Ages, with a cross embroidered in front.
17. There was a striking resemblance between the architecture of the Peruvians and that of some of the nations of the Old World. It is enough for me to quote Mr. Ferguson's words, that the coincidence between the buildings of the Incas and the Cyclopean remains attributed to the Pelasgians in Italy and Greece, "is the most remarkable in the history of architecture."

OWL-HEADED VASES, TROY AND PERU

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

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

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

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

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

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

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

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

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

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Señor Vincente Lopez, a Spanish gentleman of Montevideo, in 1872 published a work entitled "Les Races Aryennes in Pérou," in which he attempts to prove that the great Quichua language, which the Incas imposed on their subjects over a vast extent of territory, and which is still a living tongue in Peru and Bolivia, is really a branch of the great Aryan or Indo-European speech. I quote Andrew Lang's summary of the proofs on this point:

OWL-HEADED VASE, TROY

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

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

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QUICHUA.	SANSKRIT.
<i>Huakia</i> , to call.	<i>Vacc</i> , to speak.
<i>Huasi</i> , a house.	<i>Vas</i> , to inhabit.
<i>Huayra</i> , air, au?'ra.	<i>Vâ</i> , to breathe.
<i>Huasa</i> , the back.	<i>Vas</i> , to be able (<i>pouvoir</i>).

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

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

Very recently Dr. Rudolf Falb has announced (*Neue Freie Presse*, of Vienna) that he has discovered that the relation of the Quichua and Aimara languages to the Aryan and Semitic tongues is very close; that, in fact, they "exhibit the most astounding affinities with the Semitic tongue, and particularly the Arabic", in which tongue Dr. Falb has been skilled from his boyhood. Following, up the lines of this discovery, Dr. Falb has found (1) a connecting link with the Aryan roots, and (2) has ultimately arrived face to face with the surprising revelation that "the Semitic roots are universally Aryan." The

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common stems of all the variants are found in their purest condition in Quichua and Aimara, from which fact Dr. Falb derives the conclusion that the high plains of Peru and Bolivia must be regarded as the point of exit of the present human race.

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

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

It is, however, more reasonable to suppose that the Quichuas and Aimaras were a race of emigrants from Plato's island than to think that Atlantis was populated from South America. The very traditions to which we have referred as existing among the Peruvians, that the civilized race were white and bearded, and that they entered or invaded the country, would show that civilization did not originate in Peru, but was a transplantation from abroad, and only in the direction of Atlantis can we look for a white and bearded race.

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