

BAILLY'S LETTERS ON THE ATLANTIS OF PLATO.

by Pierre Beaudry

INTRODUCTION: DISCOVERY BY EPISTEMOLOGICAL HYPOTHESIS.

The first impression one gets upon considering the Atlantis of Plato is that of a mixed state of wonder: "Is this true or is he making this up? What sort of evidence is required to appreciate the amazing discovery of the lost Atlantians? What is the required principle that must guide the research into discovering the existence of a non-existing people?" There exists no simple answers to these questions, because their very subject matter involves looking at ideas only, without recourse to physical evidence and sense perception.

In his dialogue, *The Republic*, Plato employs the Socratic dialogue with Glaucon to emphasize the following requirement for a {higher hypothesis}, and for an {un-hypothesized hypothesis}: "Understand then, what I mean by the other section of intelligible realities. I mean that which reason itself lays hold of by the power of dialectic, treating its assumptions not as absolute principles but literally as hypothesis, underpinnings, footings, and springboards, so to speak, to enable itself to rise to the principle of all, which admits of no hypothesis. After attaining that level, reason descends by taking hold of all of the consequences that depend on this principle, until the very last conclusion, without ever making use of any object of sense perception, but only by going from idea to idea, to end with an idea." (REPUBLIC, 511-B.) Such is the method of cognition by {Epistemological Hypothesis} that Jean Sylvain Bailly undertook in his *{Letters on the Atlantis of Plato.}*

Jean Sylvain Bailly had written 24 letters to Voltaire, but they had never been communicated to the old ruin. In the Foreword of the Letters, Bailly makes the following crucial acknowledgment: "Aimed at developing and appreciating an opinion of great credibility, and which possibly, under the guise of a paradox, enclosed a great amount of truth, they did not intend to convince M. De Voltaire; it is not at the age of 85 that one can change his opinions for opposite ones. He was always convinced that the Brames, who have taught us so many things, were the authors of philosophy and of the sciences; the Author thinks that there were only the depositories. The death of M. De Voltaire has not, in any way, changed the form of the dialogue used in the first letters; the author still has the honor of speaking to M de Voltaire. One is suspected of flattery only by praising the living. The author, however, congratulates himself on having given homage to the ashes of a great man."

The first paradox of these letters, lies in the fact that, the ironic homage they carried would have gotten lost, had they been delivered to the apparent intended recipient, since the real recipient they were intended to please, was you, the reader: {De te fabula narratur}, (The story being told is about you). This is why the fictitious Voltaire replied to Bailly, in his 4th letter of February 27, 1777: “People will think that I was honored by having you as a master, since it is to me that you are addressing these Letters in which every one else is being instructed.”

These {**LETTERS ON THE ATLANTIS OF PLATO**} are therefore nothing but a long exercise in the apprenticeship of Plato’s method of {higher hypothesis}. The method of dialogue employed by Bailly replicates the conditions established by the metaphor of Plato’s Cave. It requires the projection of the light of reason upon an irregular wall in the deep recess of a cave, where the reader can only perceive the distorted fragments of shadows and echoes of the truth that is projected from the outside, and from behind him. The debris, and traces, derived from the fables, and the traditions of different peoples, such as the ancient Greeks, Ancient Egyptians, ancient Persians, ancient Indians, ancient Chinese, are not true knowledge, as they are thought to be in these countries. They are not original ideas that were born in those nations, they are mere shadows of a more ancient origin which is to be found outside of their homelands. It is from that standpoint that the method of discovering the truth about an ancient people is a method of {Epistemological Hypothesis}; that is, a method from which can be discovered fundamental cognitive discoveries through the use of paradoxes.

Here is the central problem that Bailly is posing to the reader: three interconnected questions which form the basis for his {Epistemological Hypothesis}. *{First, how can you discover that an ancient people, which claims authority over the origins of science, is not telling the truth? Second, how can you discover that a more ancient people instructed them without leaving any direct proof of that event? And thirdly, how can the reader discover the method of Plato by sorting out the shades of truth between those two questions?}*

The fictitious Voltaire disagreed with Bailly, and asked that he be provided with the physical evidence that would prove the existence of that more ancient people. Voltaire wrote: *{“I conceive that it is possible for the Indians to have been instructed by a more ancient people. But, is it not permitted to doubt it, since we have received no news of that ancient people?”}* Bailly replied in the following manner: *“{“A foreign country might have educated India, without any remaining traces of that ancient event; in fact national pride has every interest in eliminating them. How many men have benefited from gifts they have received, but without mentioning the names of their benefactors? It is permitted to have doubts about this instruction, when we don’t have any {“news”} of this ancient and lost people. Doubt is always permitted in science, it is the touchstone of the truth. However, doubt must have boundaries; all truths cannot be demonstrated like mathematical truths. The human species would have too much to lose, if it were reduced to this unique class. Balanced testimonies, weighed probabilities, comparative fables confirming each other, all project by their coming*

together a very strong light which may be considered as evidence. And when, with the help of philosophy, we arrived at results that are founded on the nature of things, and on the nature of human beings, we have reasons to believe and not to doubt. You do not need to know the name of a people in order to recognize its existence and its works. Asia is still filled with {"news"} of that people: the conformities between the known peoples establish this {"news"}; the institutions of knowledge, very old and situated at the very beginning of oriental nations, established this {"news"} of a people that created these institutions. Great monuments are not the works of a people who is beginning to rise, but of a people which has come to an end point. A palace cannot be built by children.”} (1)

This method, properly used, in correlation with the testimonies of the ancients and of Leibniz, led Bailly to discover the existence of science among more ancient peoples who had lived in the northern parts of Asia during antediluvian times. This {Northern Hypothesis} posed a similar kind of problem, when one wished to establish the feasibility of considering human beings living, or traveling, under the physical conditions the Scythian countries, and even of the North Pole Region.

Firstly, there is the question of the lack of physical proof supporting the {Northern Hypothesis}; that is, the lack of physical evidence demonstrating that human beings could have lived under such a rugged climate as represented by today’s condition of increasing glaciation of the region of the North Pole.

Secondly, although there might have been a climatic condition under which human beings could have lived, there is no physical proof that human beings did exist in the North during the period of time of approximately 3000 to 10000 BC.

These two objections must be integrated into and subsumed under the overriding {Epistemological Hypothesis} on which the Bailly study is entirely based. It is precisely this integration that demonstrates the point of the {"superior intelligence"} that Bailly has identified in Plato’s method. The burden of the proof is never based on physical evidence, as such, but on a {higher hypothesis} which requires the internalization of the reader’s mind, as a critical component, in the search for truth with respect to the existence of a non-existing people.

This component is more important than physical evidence, because it carries within itself the discovery of the cognitive proof, which is what the intention of the exercise was aimed at accomplishing in the first place. In other words, the purpose of Bailly was never to prove the physical existence of the Atlantians in the North of Asia, or anywhere else for that matter, no more than he intended to send these letters to Voltaire. His purpose was to use the “{news}” of this extinct people, wherever it came from, to prove the truth of the Platonic Method.

LETTER 23 to M. De Voltaire. p. 384-434.

{THE DISCOVERY OF THE ATLANTIS FATHERLAND.}

{Paris, May 5, 1778.}

Sir, Plato spoke with the Athenians about the most beautiful and the best generation of men that ever existed. Only a weak seed had sprung from them, and out of which descended the Athenians. He added that only Athens resisted against the offensive of a great power that came out of the Atlantic Ocean.(2) I believe that there was, in these compliments, as much politeness as there was truth; but still, flattery, and most of all the flattery coming from a philosopher, must contain a little bit of truth. (3) I concluded that there existed in Greece a vague and confused tradition about a certain lineage. It was reported that the origin of the nation went back to an ancient people which was located in a part of the world that was then unknown. In order to clarify the situation, so that we may know more about this than the Greeks themselves, I must bring together several traditions. I have always seen the light and the truth come out of such comparisons of ideas and such alliances.(4)

The Greeks used to brag about having had regular commerce with the Hyperboreans; it is said that they visited them, that they had given them offerings with Greek inscriptions on them. On their part, the Hyperboreans had used the Scythian Abaris as their Ambassador by the mediation of whom they offered, each year, the first fruits of their grains. Three or four young virgins had the responsibility to carry them, accompanied by a hundred young men. After a few incidents along the way, it was decided to no longer send them, but to transmit these offerings from people to people, and from hand to hand, all the way to Delos.(5) The Hyperborean tablets that were found on this Island, according to the testimony of Plato (6), are reliable facts. However, the route that such offerings were following is a remarkable testimony to the integrity of those antique peoples; Pausanias tells us that the Hyperboreans were giving them to the Arimaspes, who gave them to the Issedons, and the Issedons passed them on to the Scythians who brought them into Europe. (7) These three peoples were obviously the inhabitants of Tartary,(8) between the Caucasus and the polar sea. It is therefore with reason that Diodore of Sicily located the Hyperboreans in the North, and in an Island of that sea. (9)

I ask you Sir, do you have a lot of faith in these virgins, and in such offerings, which have to travel such a long distance, and which was repeated every year? In a time when communication was difficult, this trip of about 2,000 miles required at least a year; the messengers must have been constantly on the road, the new fruits must not have been too fresh when they finally got to their destination. (10)

THE GREEKS AND THE HYPERBOREANS.

I will explain all of this in a simplified manner, while leaving aside these long trips which do not deserve a lot of credibility. These visiting exchanges appear to have been reciprocal and to have happened between friendly neighboring peoples, or relatives, who cultivated friendship and consolidated their alliance year after year. The Greeks must have changed their location on earth as did all of the nations of the world; why would it not be possible for them to have once been the neighbors of the Hyperboreans? They first had the name of Pelages; these Pelages could conceivably have taken their name from a sea that was named {pelagus}, or the great sea, that Plato references when he talked about the Atlantis (Critias).

The Pelages moved further away while commerce still continued for a time. Then, when the distance began to set them apart (from their starting point), only the memory remained; and the Greeks began to brag about the old days as if they were contemporary. The Hyperborean tablets which contained the stories and the common fables were transferred and deposited at Delos, where it was decided to establish the Island of the same Gods that had been left back in Asia. I have no other proof to give you about this opinion, Sir, only its convincing likelihood, only its agreement with the facts that I have reported to you, and also with those that I will further assemble together.

Furthermore, if you exclude this ancient neighboring between the Greeks and the Hyperboreans, where would these Greeks have been able to acquire, at their very beginnings, so much knowledge about the phenomena of the long days and long nights, about the darkness which afflicts people during a part of the year, and this, in a time when individuals could barely travel? These are the instructions received during its childhood, and near its cradle, by a people who maintained them alive during the prime of its age. Orpheus and Homer have sung these traditions that their beautiful verses have kept alive.

This island of the Hyperboreans reminds me of the island of Panchai, about which Eubemere said so many fabulous things, and where the actions of Uranus, Saturn and Jupiter, that is to say, the Leaders of the Atlantis (11), were found, written in golden characters, on a column. It reminds me of this sacred island, located north of England, where Plutarch had situated the residence of the demons and of the semi-gods (12); the island of Basile, where amber is found, and where Phaeton was hurled down (13); the island of {Osericta}, or the Island of the Gods (14); the island of happiness, also named {Elixoia}; the island of Atlantis of Plato; and finally, the island of Ogygia where Calypso reigned, and who, according to the opinion of Homer, and of all of the ancients, was the same as the Atlantis.

Don't you find, Sir, that there is something very singular about this love of islands, on the part of the ancients? Everything that is sacred, grandiose, and ancient, has happened there. Why is it that the continental inhabitants have given such advantage to

islands, and not to the continent itself? When someone wants to embellish his antiquity with fables, it is his fatherland that he illustrates and not a foreign country. One does not sacrifice the great masses of land that are dominating the globe to those little appendices, to some isolated and detached pieces of land like these islands. I am inclined to think that this love was a bit exaggerated. These traditions are not the fruit of the imagination, they are founded in truth: self-esteem would have twisted them differently, but the truth had prevailed. When you see a newly rich man send for his birth certificate and his family titles in a village, don't you think that this is where he was born? So then! This village so humble before the Capitals, represents here this island which has partly populated large regions of the world; the family titles of the human species are represented by those traditions which find their sources in these sacred islands.

THE MEN OF WOOD

The island people needed to build ships to accost our old continent, and, thus navigation was born. The Greeks used to say of Minos that he was the first to have built fleets and to have conquered the sea. (15) You have witnessed that this Minos, Judge of the underworld, and whom the Greeks made the Legislator of Crete. You have to admit that Minos was both a man of the North as well as the inventor of navigation. My first reasons are those that I have already exposed before you, relative to the idea of large scale navigation made necessary from an isolated and constrained island. (16) I am adding the necessity of that means of transport in order to reach the continent of Asia, where, you shall see, those people have gone. There have already written you about a fable (17), also related by Edda and Hesiod, confirm this origin. In the north the ash tree is called {astar}.

In the old days, arrows, swords, all offensive weapons, and ships of the North, were made of this wood. Seamen were called {astemann}, men of wood.(18) They would come down from their floating homes built of ash wood, and their armaments were made of the same wood. The fable says that they were born in the forests, that the Gods had made them of that wood. It is therefore because they came by boats that the story of the sons of Boree imagined him making men out of a piece of wood; it is for that reason that Hesiod gave the Giants a heart of diamond and said they were made of wood, and even of ash wood. Only an underlying truth, hidden in such allegories, has the ability to draw in this way from a common source such different fables. You know, Sir, that languages preserve in them the traces of their origins. A science may be derived from the study of the technical terms which are in use in the country where they were born: this is an undisputed principle. (19)

You have seen that the term used to designate a boat, in Greece and in Italy, has the same meaning as the term used in the languages of the North. In these same languages {Ship} also means a boat. The term is found in English and can also be found at the other end of the world, in the Kourille language, to mean a little canoe.(20) These and other peoples have no other common source than from the North; and following our

principle, since it was from the North that they have derived the names of their boats and canoes, to identify the primary state of their ships, this is where they have also acquired the idea of navigation. Furthermore, don't you see that those bold navigators, the Phoenicians, who taught us navigation, astonishing the world with their races, and perpetrating the cult of the Sun and the memory of all of the Atlantis Leaders, (21) had no doubt come down from the Caucasus with them, and were possibly no other than the Atlantians themselves under another name, and had, like them, their fatherland in the North, where the languages have shown us the origin of navigation.

We should not be surprised to always find two columns in their temple of Hercules, one dedicated to fire, to the Sun which was rare in the cold countries, and the other dedicated to the wind which brought them to the continent, and to new country which was more hospitable.(22) However, this common trait between the English, the Phoenicians, and the Kourilles, has to be located at a point which is just as high in time as it is on the globe. The invention of Naval science must therefore be very ancient.

The Orientals, however, seem to have maintained the tradition: the Chinese have their {Peirun}, cherished by the Gods, who managed to escape from an inundation in a boat (23); the ancient Swedes have their {Belgemer}, who also escaped in a boat with his wife. The place they were escaping from seems to be located in the middle of Asia, somewhere between the northern parts of Sweden and the northern parts of China and Korea. These traditions do not have to go back to the universal deluge, they could stem from particular deluges. The Tartars say that, in the old days, their fathers used to travel across Lake Kitai, where the river Oby takes its source, and reported having seen from afar, some buildings which were partly submerged. This is an indication that this part of the world may have been subjected to particular deluges.(24)

OGYGIA IS THE ATLANTIS

The Greeks, who are the greatest robbers of antiquity, who stole everything, the fables, the stories of nations, the heroes, the inventors of the sciences, may just as well have stolen also the great catastrophies of nature, engraved in the memory of human beings.

“Nothing is more obscure,” said Abbot Bannier, ***“than the story of Ogyges and the deluge which occurred during his reign. Was this Prince of Greek origin, or was he a foreign prince? In what period did he live? What is this deluge of Ogyges? Here are three questions which are impossible to elucidate.”*** (25) Since Abbot Bannier fails to answer, I will take the liberty of proposing my hypothesis.

Diodore of Sicily has taught us that the Titans, or the Giants, were born of Uranus and of earth, in the country of Atlantis.(26) The Greek historian, Pheredice, said that the Hyperboreans were of the race of the Titans (27); Hyperborea was therefore the country of the Giants. Who were those Giants or these Titans? Three of them were named Cottus,

Briaree, and Gyges. They had a hundred hands and fifty heads, and they lived in a dark land called Tartary, where Jupiter had hurled them.(28) They helped Saturn who wanted to unseat his son so that he could have his throne again. However, Saturn could not have reigned anywhere else but in the regions that we are presently considering; that is, the land of the Champs Elysees, which were part of his empire. (29)

Dennis the Geographer reported that the great frozen sea in the north of Asia was called Saturnal. (30) Orpheus and Plinus also said that this name was given by the local inhabitants, (31) in that location where we must situate those Giants, who were the companions and supporters of Saturn, and who had shared his prison ever since. These hundred hands and fifty heads, which merely designate force and prudence, have suggested the appearance of the {Fo} God, and other divinities, whose idols are found everywhere in Tartary, India, China, and Japan. I consider, Sir, that the formidable Giant, Gyges, came from the island of Atlantis, which is the same as the island of Ogygia. {Oia}, in the languages of the north, means Island. (32) I conclude that Ogygia was the island of Gyges, and the submersion of this island, in part or totally, was caused by the deluge of Ogyges.

THE ATLANTIAN LEADER BACCHUS-OSIRIS

But the most important deluge of the Atlantis was the deluge of people, who came out of this island, possibly on several occasions. I am not talking about Tamerlan, or about Gingiskan, nor of the multitude of barbarians who have inundated the Roman Empire; I am going back to more ancient irruptions, to the great expeditions of Bacchus and of Osiris, or rather to those of a unique and famous individual who was identified by those two names. Osiris, that is the Sun, and Bacchus, the wine God, are the same emblem of the star which makes the grapes grow. I truly believe that the stories of the voyages of Bacchus through India, the travels of Osiris in Egypt, the peoples they have instructed, the cities they have founded, cannot be pure allegories. This whole story relates to very real things; and the creation of these cities, and many other things are historical facts.(33) I can separate the truth from the fiction by a very convincing hypothesis. I conceive of them as men seeking the presence of the Sun, who traveled from the North in the direction of the Equator, and who had a leader that the Indians and the Greeks called Bacchus, and who the Egyptians called Osiris. When people tried to adorn the story of this tradition with the hues of their imagination, it was observed that the sun was abandoning one pole to approach the other pole.

It appeared as descending from the North, and proceeding toward the equator; and it was said that the sun was proceeding in the heavenly direction as the men were marching on the earth: and the leader of this memorable expedition became the emblem of the solar motion. Sedentary peoples could not have acquired such an idea: their traditions would not have given them such allegories for the motion of the Sun. It is because people traveled in the direction of the poles, that the motion of the sun was linked with their history. There is no doubt that Bacchus came from the North, when we

find that his cult is celebrated by women crowned with ivy, in the islands north of Great Britain. (34) It is not the Greeks who brought the cult of the son of Semele to these islands where grapes no longer grow. Bacchus is there in his native land. Ausonne is explicit about this, when he refers to the Sun: *“The Egyptians,” he said, “call him Osiris, but in the island of Ogygia, he is given the name of Bacchus.”* (35) This is the true fatherland of Bacchus; that is, the island of Ogygia. That is the place from which a multitude of human beings came down into India under the leadership of Bacchus, and who invaded Egypt under the orders of Osiris.

Don't think, Sir, that I am considering this expedition as taking place in one single wave, I don't like long voyages. Such a great territory across the globe cannot be crossed in a single breath. I imagine that there must have been a number of rests at different intervals: and finally, after a fixed and permanent location was found, memory had lost the sense of time intervals, of the different outposts, and the successive settlements along the way; only the starting point had been remembered, and the point of arrival, and the march of several centuries, which had begun under one leader, and ended with another, turned out to be a single trip whose honor was bestowed only to the initial leader.

THE PILLARS OF HERCULES

The Atlantis overflow was a second expedition from the island of Ogygia, which extended itself into Egypt, in Phoenicia, in Asia Minor, and in Greece and Italy. You may object, Sir, that the island of Ogygia, or, according to Plato, the island of Atlantis being located beyond the Pillars of Hercules, the Atlantis people had to pass before these pillars in order to arrive in the countries that I have mentioned; that is why the Atlantis were thought to be located in the Canary Islands and in the neighborhood of Cadiz, where the temple and the pillars commemorating Hercules were built. But, this temple was not the only one, and the sacred pillars were not located only in that location. Let us not forget the name they had: this name signified boundary mark, limits. (36) They indicated the resting terminals, the milestones of Hercules' itinerary. Columns were erected, and people reported that Hercules had reached this point. Step by step, new columns were erected in each settlement of the same people, in each station along a voyage that lasted several centuries, as I have indicated. When the people would march again, Hercules would renew his course, and would mark the new boundaries he had reached. As I have mentioned, the city of Tyr had a temple which had two pillars like those of Cadiz; this was one of the intervals in the voyage of Hercules. This Expedition could have had many more that were not recorded by history. Maybe some of these pillars have been knocked over by time, which has also destroyed its memory. (37) We find the traces of Hercules in Scythia where he must have erected some pillars, and if that country had not been so devastated, if it had given us historians, we would know something about it.

Tacitus was the spokesman for the northern peoples; he said that Drusus had made an attempt at reaching the Ocean from the mouth of the Rhine river. Hearsay evidence reported to him that Pillars of Hercules had been seen in that region. Indeed,

Tacitus said that either Hercules did go up to that point, or that we have taken the habit of attributing to him everything that is great and extraordinary.(38) We also suspect that there existed pillars in the north of Asia, just like Drusus has found in the North of Europe; or possibly such columns might be found in some island of the Ocean located in the north of these two parts of the world.

The Giants that the Greeks represent to us as being squashed by mountains, and belching flames through the mouths of the Vesuvius and the Aetna, the Titans hurled into the underworld by Jupiter, locked up in the same prison with Saturn, in the country of darkness in the North of the earth, are they not the same Giants against which the ancestors of the Persians had fought so much against in the gorges of the Caucasus, and whose memory had been conserved all the way to India. (39) Are they not the Nasty Dives that Hufchenck and Feridoun had tied up inside these mountains. Here is still another irruption; these Giants are the same race of people born in the North, transported in the South, and fighting to get access accross the mountains. When these traditions, which seem to bring back all of the origins to the islands of the North (40), are united with those which relate to the veneration that peoples have for mountains, seem to be tracing the march of a part of the human species, which came out of an island of the North, held back in the mountains for a long time, before they were able to come down to the beautiful countries that they currently inhabit.

THE GREAT NORTH-SOUTH DIVIDE

I am now going to report to you, Sir, a fact which appears to be confirming the evidence of this march and of this origin. In the languages of India and of Malabare, the word for island is *{Diu}*. The Portugese have founded in the Indian Kingdom of Guzarate, a city named *{Diu}*, because it was built in an island. This meaning becomes evident with respect to the islands of {Maldives} and {Laquedives}. The Island of Ceylan has an Arabic name which is {Serandib}, literally meaning, the island of Seran. Since the Arabs do not have a V in their language, they have substituted it with a B (from the original Serandiv. P.B.). (41)

When I see the memory of the Giants conserved in India as in Persia, am I not allowed to say, Sir, that the word {Diu} used for one, or the other nation, has the same source; that the Giants of India are nothing else but the Dives of Persia, and that the latter bares a name which identifies their origin? These fierce Giants, who early on came out of an island, had taken that name, and were called {Dives} like we would call them {Insularies}. It is natural enough that the people of the continent, who were more familiar with their strength and their wickedness than with their true name, had called them island men, like we have named the {Normans} the {northern men}, the unknown barbarians who had infested the shores of France, in the days of old. (42)

The expanding population of the North has continually caused these emigrations. A state of war has always subsisted, almost since the beginning of time, between the

north and the south of Asia. Nature has located in that part of the world a great barrier which extends from East to West; and further fortified by the art (of war), it has been, since time immemorial, the objective of conquering efforts and the location of fierce defense (43) Under the protection of the mountains, the rich and the softened populations were quiet for a little while, while other hungry and ferocious populations multiplied and hardened themselves in order to break the barriers that were put in front of them. I have reported to you that this division can be traced everywhere. The Gog and Megog peoples, the Tchin and Marchin peoples, the Scythians, under and beyond the mountains, the Dives and the Peris peoples, have always been dual peoples that populated that barrier area, and who, separated and distinguished by it, have lived along its two opposite sides.

When all of the facts call each other and unify themselves in a sort of attraction, it seems to me, Sir, that their concordance is a proof, and that their result is a truth. One could think that Plato has drawn the picture that I have just given you; the division that I have mentioned has been recorded in his writings. *“Before anything else,”* said Critias, *“we must remember that there has been 9000 years since war had begun between the nations which inhabited above and beyond the Pillars of Hercules, and those which were located in the countries within.”* (44)

When we recall that Tacitus indicated the existence of such Pillars of Hercules in the North, that all of the testimonies of the ancients seem to locate the island of Atlantis there, when we find in Asia a marked division, which still persists today, between the populations of the North, and the populations of the South, we cannot misunderstand this same division in the expressions of Plato, who says about the pillars of Hercules everything we have said about the Caucasus. However, Sir, these European and Asiatic traditions still have a common point of tendency and of reunification. I do not consider the 9000 years that Plato mentioned as solar years; whatever was their duration, I am adopting them as a chronological measure given by tradition. By mentioning these wars, Plato said that he will bring the events back 9000 years. (45) It is surprising that the reign of the Dives included 7000, and the reign of the Peris 2000 (46); such that the period of duration of these wars between these two peoples was precisely 9000 years. All of these little facts tend toward a unique objective, and fall into place, by themselves, like the stones for the walls of Thebes, laid to the music of Amphion’s lyra: here, it is yours which calls them; you can very well make those miracles, as Amphion and Orpheus did.

PLUTARCH’S ACCOUNT OF OGYGIA ISLAND

I must anticipate an objection, Sir. “When you proposed to me to look for the Atlantis,” will you say, “you have promised me historical proofs. Indeed, you have fought well against the opinions of those who placed the Atlantis in America and in the Canary islands; you have shown me that the people which came out of that island did not cross Africa, it could only have come to Egypt from Asia” (47) “which is filled with memories of it; you have followed that people all the way to the foot of the Caucasus, you have also seen the main nations of Asia descending from them; you told me that the

Dives and the Peris were nothing but the ancestors of the Persians, and a primary race of human beings. I give you the probability of these origins; I agree that your Atlantians have some relationship to our Dives. I see that you are orienting yourself toward the North, that you want to lead me there without my knowing it; but beware, you have started with facts, and you end by talking of nothing else but fables. It is Hercules going to the Hesperides garden by way of the Caucasus; Phaeton hearded into the the Eridan; the Underworld, its Gods and its Judges located in the empire of Saturn and in the northern part of the earth; Calypso that the poet Homer considers a descendent of Atlas, and who rules in Ogygia: but, according to your own principles, these fables are nothing but historical half-truths: they are enveloped and could be equivocal; they have a right to unite with the facts of history, but they cannot stand without them. I will believe in your origins only when they shall be authorized by the clear testimony of a historian.”

Very well, Sir, here is the historian that you are asking about! *“The island of Ogygia,”* reports Plutarque, *“is located away from England in the direction of the summer sunset, at a distance of 5 days of navigation.”* You are aware, sir, that in all of the countries of our hemisphere, summer sunset is in the north; here is the position of the island of Ogygie, or the Atlantis, well determined in the north of Europe. *“There are three other islands near this one, and the inhabitants of the country say that, in one of them, Saturn is being held prisoner by Jupiter. The Master of the Gods has put there the Giant Ogyges, or Briaree, in order to protect his father, and to keep an eye on these islands and on the adjacent sea which has been named Saturnal. The great firm land which seems to entirely surround the great sea, is at a great distance from these islands, and is about five thousand stades (about ... kilometers) from the island of Ogygia. A great number of rivers come out of the firm land, and empty themselves into the sea. The shores of the continent along the sea are inhabited near a great bay, which is about the size of the Palus Meotides, and whose mouth is precisely vis-a-vis the Caspian sea.”* All of this, Sir, is perfectly described. The Greeks could not have guessed that geography; they have learned of it through the tradition of the people who came down from the North; this tradition is likely to have included a lot of the knowledge that is missing for us today. The Arctic sea, which is near the Pole, can indeed be almost entirely encircled by the continents of Asia, Europe, and America.

These four islands can very well be Iceland, Greenland, Spitzberg, and New Zemlya, (48), or some other unknown islands, further north, and today inaccessible because of the ice. The last ten degrees to the pole have never been claimed. I would not venture to make any choice among the islands which are in existence today, and which are accessible. It is possible that that the island of Atlantis was believed destroyed, or believed sunk in the sea, only because people ceased to go there, or because the huge amount of ice scarred the navigators who felt intimidated if they returned in the beginnings. The Atlantis might simply closed because of the ice, and protected by them; but, I am limiting myself to what Plutarque said, and, like him, I am pointing to the Islands of the Polar Sea. The islands he is talking about are at a distance of 5000 stades (about ... miles), which represent 10 degrees; we could say that it is approximately the distance between Spitzberg and the continent of Asia.

Furthermore, it is impossible not to recognize this continent, when a multitude of rivers are described with their mouths on that sea. The Danish Laponies and the Muscovits have very few rivers which flow to the North; the Asian continent has twenty three of them, large and small. (49)

This bay, which is the size of the Palus Meotides, and whose mouth is viv-a-vis the Caspian Sea, is obviously the Gulf in which the river Oby flows, and which penetrates the continent precisely over the upper extremity of the Caspian Sea. I do not think that we can demand of ancient times a more precise description, a better fixed position, and a more authentic and clear testimony.

“The population of those islands,” continues Plutarque, ***“ see themselves as the inhabitants of the mainland (which implies that their island was large), and see us as insularies, because our land is everywhere encircled by the sea.”*** Plutarch seems to imply that the Greeks have been their neighbors, like we have suspected they were in their first home. He said ***“that those who lived there with Hercules, mixing with the peoples of Saturn, rejuvenated Greek nation which was beginning to bastardize itself, and was about to loose its language and its laws through their commerce with the barbarians.”*** This rejuvenation is not the work of Greek vanity, it is an admission of the truth. ***“In that country, all of the honors are first bestowed upon Hercules, and secondly upon Saturn. When the planet of Saturn appears in the sign of the bull, which occurs every thirty years, a solemn sacrifice is prepared as well as a voyage of long navigation. Those who are to leave are chosen by chance; they first land in the adjacent islands, populated by Greek peoples, and where the sun is barely an hour under the horizon during a summer month, and that short night is still lit by the dawn.”*** There cannot be a better description of the Northern climate, than with this astronomical event. This phenomenon only exists in the Swedish Laponie, or in Iceland, which are under the arctic polar circle. ***“From there, they travel to the island of Saturn where they must live and serve him during thirteen years. After that they are free to return; but, most of them prefer to stay and live the easy life, without work and without concern, in the abundance of everything, a lot for divine offerings, and plenty of time for the study of literature and philosophy. They stay there, enthralled by the goodness of this island territory, and by the (fairness) softness of the air. Saturn is imprisoned in a cave where he is sleeping, and tied down only by the links of an eternal sleep. An infinity of demons are at his service, who have been his courtiers and his friends during the time he had an empire over the humans. (50)*** Such is, according to the testimony of Plutarque, the region of the Underworld where Saturn reigns, and where human beings join him in the afterlife. (51)

It is a historian and a philosopher who is speaking to you, Sir; read carefully this account, do weigh all of the facts that it contains: there is food for thought. I would first say that Plutarch seems to contradict himself on one point. He begins by giving the position of the island of Ogygia relative to England, by placing it in the summer sunset, that is to say, in the North. Then, when he attempts to compare these islands to the continent, he does not situate them in Europe, which would have been natural for an island close to Great Britain, but he determines the distance of these islands to a continent, to a mainland, which, according to all of the characteristics of the account,

cannot be anything else but that of Asia. Those characteristics refer to the great number of rivers and to the bay, which is obviously the large mouth of the Ob river. (52)

This contradiction does not surprise me. Because of the great remoteness from the time he speaks, Plutarch has known only traditions which had been filtered through many generations, had passed through the hands of many peoples, and where the gold of truth has been altered by many alloys. (53)

Plutarch did not have in front of him the maps of these northern countries; but one can see by his account that the islands which he related to the continent of Asia were located in the north of that part of the world; that is was from these shores of Asia that they were involved in commerce with the inhabitants of the continent, either because New Zemlya was a reloading outpost, or a rest area which served other purposes that we cannot explain. These supposed opposite islands that the Greeks lived in, where the sun remained barely an hour under the horizon, may not be anything else but the Muscovite Lapony, the north of Finland, where one can find similar days, and where M. Idman has found the remains of the Greek language. (54) The Pastor of Abo, M. Nils Idman, has put together some singular similarities between the Finish, the Scythian, and the Greek languages. Especially the story of a December celebration of the {Ioulu} which in Greek corresponds to the celebration of the {Ioleia} in honor of Iolaos, and ancient hero honored by the Athenians. The songs in honor of Ceres were called {Oulous} and {Ioulous}.

The island of Saturn could be either Spitzberg or Greenland. I have the impression that you are embarrassed with the fantasy of those travelers who no longer wanted to leave the island, after they had landed on it. Do you recall the story of the Dutchmen who, quite against their will, had stayed a winter in New Zemlya; you are surprised of the divine offerings in a climate where the Gods give nothing in return; of this study of literature and of philosophy, in the middle of a cold which freezes ideas as well as water; you are especially inquisitive about the condition of the bounty of the land and the mildness of the air. But Sir, it is Plutarch who says that; I am merely reporting these facts. He was not a disciple of M. Buffon (55); he has no collusion with him. All of these facts which do not seem credible require a single explanation, which is sufficient to satisfy anybody: the earth was in a period of cooling off. All that is required is that you agree with that.

I have given you a report on the fables of Phaeton, on the Hesperides, on the Underworld, on Hercules, because the Greek poets and the Greek philosophers located their actions in the North of the earth, because their testimonies are confirmed by the languages of the North, in which can be found the roots of the majority of the names found in those fables; they are most of the time related to Saturn, or to Atlas, his brother.

Plutarch seems to be indicating here that Saturn was held prisoner by his son Jupiter, on an island of the North, and in the middle of a Frozen sea, which was then named Saturnal. However, the Greeks appropriated all of these fables. Saturn was found living in Italy; his wife Rhea gave birth to a son son, Jupiter, on the island of Crete,

where, according to the fable, this Prince has reigned ever since. What is the significance of the tradition reported by Plutarch? It formally contradicts all of the national pretence of Greece and of Italy. This tradition which subsists among so many contrary pretence, this tradition that no one had anything to gain in inventing, nor in defending, is the truth that sometimes we call for, but without finding, and which often lives among us, despite all of our efforts to eliminate it. (56)

“How,” you will ask me, “can I believe that a part of the human race has emerged from these islands, that the Atlantis people have caused a great irruption, and that by successive periods of march, they have invaded a part of Asia, of Europe, and of Africa, which are everywhere marked by the seal of its institutions, and have left everywhere their fables which give testimony of their origins? Is it to bring them over that you had them invent navigation?”

Without a doubt, Sir; but, I have imagined nothing without authority. When I proposed to you a philosophical idea, I backed it up with a tradition; since history is the support of philosophy, and philosophy is the beacon of history. I believe that I have sufficiently proven to you that the Atlantis have come to Egypt from Asia, that they descended from the Caucasus. Plutarch joins me in showing you the Atlantis, the cradle of these conquering peoples from an island in the Frozen sea. They must have had ships in order to cross the sea into Asia; some necessary links may be supplied by the historian. But this presumption, so natural that you could not grant it to me without proof, I further support with a tradition.

THE TWELVE LEGGED HORSE OF HUFCHENK

The Orientals spoke to you about an obscure sea, about a tenebrous region, where the fortune islands are to be found, where the {fountain of youth} is located.(57) All of this resembles a lot the Champs Elysees in the country of darkness, during the golden age, the country of the Fairies, where everyone was happy, because they were forever young. But, what is truly remarkable, is what they say on the dry island, or the great continent, *{which is beyond the Caf mountains}*(58) that is to say, beyond the Caucasus, and consequently towards the North. “*{The land where we live is surrounded by the Ocean, but beyond that Ocean lies another land which touches the walls of heaven; it is in that land that man was created, where the earthly paradise was located. During the period of the deluge, Noa came with his arch to the land that his posterity now inhabits.}*” (59)

The twelve foot horse that Hufchenk used in his conquests, was found on that continent, called {the dry island}.(60) This mount and its twelve feet may be allegorical; it could have been the description of a boat with twelve rows, moving at a new and unknown speed that was compared to that of a horse. The astonishment of barbarian peoples have created a lot of such metamorphosis. The history of Persia is thus linked to the tradition of this ancient continent, or of the island located beyond the Ocean. The

Orientalists who do not give up easily their ancient traditions, have adapted to the story of the deluge, the circumstance of passing of men from one land to another. These men have arrived by sea, and from a country where the Orientalists had located the earthly paradise, because it was their land of origin, and their golden age.

Remember, Sir, that the country of the Schadukian, this charming country of the Fairies, lies beyond the mountains, and it is necessary to go through tenebrous regions, where the sun does not shine its light, before you get there. These are the lands of the North, which are afflicted by long nights: this is the Atlantis of Plato, the Island of Ogygia of Plutarch, which corresponds to the {dry island} of the Orientalists. No man can get there, unless he is led by a superior intelligence.(61) And I am not surprised to have had the happiness of getting there; I have been led there by yours. The Oriental and Greek fables all put together, the spirit of Europe and of Asia, the history of those two parts of the world, have indicated the truth; this truth is the origin of the Atlantis, the ancient residence of a lost people.

If the corrupt and destructive Atlantians have become the Dives whose fearfulness had turned them into demons causing human misery; if the Dives have sprung from these islands once productive, these islands were also the cradle of the Peris, of the Fairies, who have protected and defended us; this is where the country of riches and the city of diamonds was located. The magnificence of the Neptune temple traces back to the beauties of the home of the Fairies. (62)

The Atlantians, just and virtuous, before becoming strong, before the excess of population caused them a difficult life and made their expeditions necessary, have in their long past not only the rule of their Saturn, but also the rule of justice born of the beautiful days of Rhee.

CONCLUSION: CLIMATIC HYPOTHESIS

You will no doubt agree with me, Sir, that these regions, where the primitive institutions and the fables were born, have been inhabited before the others. Then, if you permit me a few hypothesis, I will tell you that life could have been softer and happier in the beautiful climates. When the internal heat of the earth was greater, when it had a greater advantage than the heat of the sun, the weather was less variable, and one can form an idea of this perpetual spring, that poets still regret in their verses. The more we approach the poles, the more the daily motion of the earth diminishes, its rotation during the same time makes us cover less space; at the pole you are totally at a standstill. It seems that the atmosphere must be less agitated (63)

The succession of the days and nights in our temperate zones is also a source of continuous variations in the air; when the year has only one day and one night, it can only have two seasons, and two changes in temperature. By supposing that there existed a more or less equal and constant amount of heat on the entire surface of the earth, the

atmosphere would be moved only by the winds which are caused by the movement of the stars, and which are located primarily between the tropics. But when cold weather began at the two poles, when ice began to be formed, and accumulated winter after winter, the atmosphere then had two masters, its womb contained two enemies: there was a battle between heat and cold, a dilated zone reacted against a condensed zone: the North wind which devastates the countryside, the southern wind which brings the storms have blown across the world, and newly formed winds started blowing from the poles. These causes of the motion of the atmosphere, these vicissitudes constantly repeated, more or less strongly, could, in the long run, end up destroying life, but where they did not cause any effect, it is conceivable that life could have been longer lasting. A constant heat, a constant season which helps keep an even tempered mood, have kept the peace in the hearts of men as in the atmosphere, has maintained life as soft and happy as it was durable.

Thus, it is there that some of our ancestors, a part of the human race, had found happiness as much as men are able to find it on earth. Isolated in those islands, they have spent the first age of our species in innocence, and now that they have lost it, they still have a memory of it; but, they have a memory of a time that shall never return. The return to these abandoned places has become impossible, just like the present cannot go back to the past. These places are no longer accessible, nature has closed them up. The sea is as solid as our rivers in a cold winter, a belt of ice envelops the pole, and this ancient world is already dead of cold.

Two navigators have visited the frozen zones. (64) They have indicated how the ice had pushed them off, and M. De Buffon has drawn this belt, these walls of ice which forbids the access to the poles today (65), and which grow slowly towards us and could, one day, cover the entire globe, and meet at the equator. I have less regret for the peoples of the Austral pole, since I do not know them. But, I am saddened that the North, the theater of so many antique institutions, the country of the golden age, had become the country of eternal winter. I have had my golden age that I regret, it is passed, and my sweetest moments are those where I speak of philosophy and of truths, with a great man who deigns to listen to me.

I remain respectfully, etc.

Jean Sylvain Bailly.

FOOTNOTES. The notes in [brackets] are from the translator.

(1) Jean Sylvain Bailly, {Lettres sur l'Atlantide de Platon et sur l'ancienne histoire de l'Asie}, Londres, et Paris, 1779, p.6.

(2) [The priests of Egypt told the Greeks: “You do not know that there formerly dwelt in your land the most beautiful and the best generation of men which ever lived, and that you and your whole city are descended from a small seed from a few of them that survived.” Plato, *The Timaeus*, 23c.]

[Develop Bailly’s insight into the significance of Plato’s characterization of the Atlantis people as “most beautiful”, and the “best generation of men.”]

(3) [It is useful here for the reader to follow the intention of Bailly’s work as he reported it in the conclusion of his work. In his 24th and last letter, Bailly concluded his long voyage with the following words: “You seemed surprised that no news existed about my lost people, about the people who created so many institutions, and which was located in the north of India, and of Persia. You did not require that I bring you the annals of that people. I cannot quote you any contemporary authors, because they have all been devoured by time. It is difficult, however, that a people which has instituted everything, could be entirely forgotten; and so, I have shown you that, in the memory of human beings, there were four peoples, or at least two, who have survived in spite of the ravages of time, and which are still conserved by tradition. When you unite these traditions, often vague and confused, you discover with astonishment that they are all oriented towards the same end, which is to locate their origins in the North...I have discovered through the monuments of sciences an ancient constitution, that barbarians had overthrown and destroyed; the same monuments attracted me to the North to find the location of that destroyed constitution; I am showing you, here, that history, tradition, and the fables, all come together there to situate the origins of all of the peoples and of their events, and especially the Atlantis which had been lost for so long, and they also indicate a solemn constitution cherished by memory, during a time of power where the birth of all institutions had been witnessed. This memory, Sir, is a sentiment; it is by its means that it was conserved, a sentiment of pride for glory and past victories, a sentiment of veneration and of love for an antique origin. This sentiment is what deceives us the least; it is transmitted from the heart, and finds there all that is required to replenish itself: after 50 generations, it is still as it was when it was initially formed. However, this same tradition, which has conserved preciously this souvenir of glory, conserved as well the memory of its losses; it shows their causes during the powerful migrations, in the waves of conquerors that the North has belched, and who have destroyed and changed everything; therein lies, Sir, the truths that I have discovered in ancient history, and that I submit to your good faith.”(pp. 474-476)]

(4) [The reader should note that Bailly has developed more than comparisons between traditions. He reestablished a typical Platonic method of discovery. For example, when he compares the motion of the sun in the heavens, and the motion of the Atlantians traveling toward the south, Bailly established not only a proportional motion pattern, but, more importantly, a principle for preserving knowledge of history through astronomy, just as Homer did in ancient times. This is also the principle of the memory function that is expressed in John Keats poem “On First Looking into Chapman’s Homer,” as Edna Florence Leigh recounted herself in her own discoveries, published by Florence and

Kenneth Wood, in {Homer's Secret Iliad}, John Murray, London, 1999. The question is precisely: "how is it possible to preserve the history of mankind through the metaphor of astronomy? How did the great epic poems of Homer use astronomy as a memory function?"]

(5) Bannier, Mythologie, t. I, p.665.

(6) Supra. P.366. [Bailly refers the reader back to a previous letter. Here, he shows that the Greek tradition, which tells us that their Gods were born in the island of Delos, is pure national vanity: "These phony gods were humans and mortals," he wrote. He emphasized that the knowledge contained in those Hyperborean tablets were foreign to the Greeks, including "the dogmas of the immortality of the soul, and of the future life, which were borrowed." Bailly confirms the Northern origin of those tablets by adding that "Diodore of Sicily named that island, Basilee, or royal, and Pline called it, Osericta; and that this term means, in the language of the North: *{the Island of the King Gods, the Royal island of the Gods}.*"]

(7) Bannier, t. I, p.666.

(8) See the location of these peoples from Tartary in the ancient Geography of M. Danville, t.II, p.321-324.

(9) Supra, p.374. [Bailly refers back to letter 22nd in which he described the country of the Hyperboreans as having "a year of one day and one night." He quotes Pline who wrote: {"*The people of this climate, the Hyperboreans, sowed in the morning, harvested at noon, gathered the fruits in the evening, and stored them during the night in their caves.*"} Pline, Liv. IV. C.12. The only place on earth where such an astronomical phenomenon could be observed, during an entire year, is in the North.]

[Edna Leigh put forward a fascinating hypothesis with respect to the Greek Hero Perseus, who had cut the head of Medusa, the fabulous snake haired woman who killed anyone that looked her in the eye. Leigh reported that the gift of the highly polished bronze shield given to Perseus by the goddess of Reason, Athena, for the purpose of avoiding Medusa's deadly look, and permitting him to catch her reflection, was not a mythical story, but instead, an astronomical metaphor, and that the mirror was a lens that could have been used for a telescopic apparatus. She further notes that Pindar had reported that "it was in the land of the Hyperboreans that Perseus slew the Gorgon with the aid of some such sacred curved mirror..." (Quoted from Richard Hughes, in Florence and Kenneth Wood, {Homers Secret Iliad}, John Murray, London, 1999. P.268.)]

(10) [It is clear that, although Bailly does not mention it in his letters, the Hyperboreans could have traveled from the vicinity of the island of New Zemlya down the Atlantic, along the coast of Europe, and would have reached the Island of Delos in the Mediterranean Sea faster, and more easily, in a matter of a few weeks. Indeed, the expedition from the land route that brought Bacchus to India and to Greece, can be traced back to the north of the Caucasus. However the expedition that brought Osiris into Egypt

could have also come from any number of Western or Northern Atlantic Islands. In his Ancient Astronomy, Bailly did not leave out the possibility that the Northern Atlantic navigation route may have brought Osiris into Egypt. It does not matter whether the departure point was in the Mid-Atlantic, North-Atlantic, or Northern Asia. What matter is that there is overwhelming written evidence that it did happen sometimes before 3000 BC, and it probably occurred in several waves by boat from unknown areas of the great North-Western Ocean sea.]

(11) Diodorus of Sicily, de Sic. T. II, p.263 and 339.

(12) Of the Oracles that have Ceased, chapt. 13.

(13) Diodorus, Op. Cit. t.II, p.225.

(14) Plinus, Book. XXXVII, c, 2.

(15) Thucididus, bell, Pelop. Book I.

(16) Supra, p.92. [In his 14th letter, Bailly wrote: “I find in our nature only one probable origin for that boldness. We love freedom, everything that bounds us, and stops us, seems to be unbearable. I would conceive that man was only able to brave the sea when she became an obstacle; but she could not become one unless she were present on all sides, and when she roared, and seemed to be telling the inhabitants of the island: “I am breaking on your coasts to enslave you.” It is an insular people which must have invented navigation in the first place. This enterprise is that of a man who, surrounded and prisoner of an island decides that his desires will no longer be restricted and his curiosity will soon be satisfied. Sir, you know what sacrifice desperation will have one accept, in order to break out of a prison. Join to this, the power of boredom and of want, the increase of the population, the number of people exceeding their capacity to sustain itself, and you will also find the force of necessity which commands, and weighs one dead for another, and makes danger acceptable in exchange for hope. It is therefore an island people which has taught the inhabitants of the continent that they could brave the sea and cross it to find new homes.

“It was therefore required that these island people invented industries and the art of ship building, and established the instruction of how to use them. The inhabitants of the continent did not benefit from this training and this example, only until after they had appropriated these arts, and when they began to be animated by their own industry, and when abundance had created in them artificial needs, which were no less urgent than if they had been true, but necessary to motivate these adventurous enterprises. Then we witnessed what could be done out of greed instead of what was attempted out of desperation.”]

(17) Supra, p.357. [In letter 22, Bailly references Strabo who wrote: “Boree was the King of the North, who had three sons, Aun, Vili, and Wei. One day, one the sea shore, they

found a piece of wood from which they created a living being, which they called {**Mann**}.” (Strabo, geog. Liv. VII.)]

(18) Rudbeck, t.I, p.543.

(19) [The source of Bailly’s inspiration with respect to the common origin of Eurasian languages, can be found directly in Leibniz. Bailly writes an important note on the Leibniz theory of language that is useful to report here, {in extenso}. “Leibniz poses the principle that in ancient times, proper names were appellative, and that consequently, we can find several words of lost languages from the names of rivers, forests, towns and men that history has conserved; for example, the poet Fortunat gave us the meaning of the term {ric} which used to signify strong. We can hypothesize that the Germans, the Franks, the Saxons, the Goths and the Vandals shared this word that came from a primitive language which was the source of their own. The Celtic word {mar} or {mare}, horse, which still exists today in the word marechal, is apparently not unknown to the Tartars who have conquered China. The word {Kan}, king or prince, is derived from Kan, Koennen, which in the Teutonic languages means power. And these words {King, Kanig, Chagan, Can, have designated a king, a prince, for the Sarmates, the Huns, the Persians, the Rures, the Tartars, the Chinese, the English, the Germans, etc. In this way, Leibniz perceived the traces of a primitive language, and therefore very ancient, which has conserved itself in several expressions. He thought that they were formed in an onomatopoeic way: “ Translate Latin text of Leibniz.” He determined two classes for all the languages that derived from this initial language. He called Japetic or Seithic, all languages that are to be found in the northern regions, in which he includes the whole of Europe; and Aramaic languages, all languages found in the southern countries. He found surprising relationships between several Seithic words, reported by Herodotus, and the languages of Celtic origin, such as the Greek, Latin, and German languages. The Amazons lived in Scythia, according to Herodotus, and were called {sorpara}, killers of men, from {sur} man and from {para} meaning to kill. Leibniz finds many analogies between {sor} and the words {vir, baro, berus, berr, er};; between {para, baterre, battuere, parschen}. {Arismapi} was the name of a people of the Seithic region and who were Cyclopes, {arima} meant one, and {spu} meant eye. One can find traces of these two roots in the German word {arm}, which means poor, abandoned; in the Greek word {exemos} solitude, and in the Latin, French, German, and Italian words {specere, espier, speben, spiare, which all mean to see or to observe. It is through such common roots between the ancient Seithic languages and the languages derived from the Celtic language, that Leibniz demonstrated how the Seithics and the Celts had conserved the residues of a more ancient language, which had been invented and spoken by a people from which both were equally derived.” Eloge de Leibniz, p.45-46.]

(20) Supra, p.304. [The Kourilles were located at the northern most part of Kamchatka. This is the 60th latitude where that people used to access the sea with their canoes called {Tchip}.]

(21) Supra, Letter 15, p. 107. [In this Letter 15th, Bailly makes a very curious comment about the location of the Atlantic Ocean. He wrote: “Here we are back to Asia, Sir, which

is the cradle of the world, the center of antiquity; and it is there that we first started to look for the Atlantians, if it had not been necessary to remind a few contemporaries, who got lost near the western extremity of Africa, and who had even crossed the sea with Columbus, in order to push their research all the way to America. We must erase the ancient ideas before proposing new ones. If the sea where the Canaries islands are located, is called Atlantic, this denomination is modern; Asia also gave us an Atlantic sea, which had been clothed with that name going back to the times of Herodotus, more than 2200 years ago. This historian said that the Atlantic Sea, located beyond the Pillars of Hercules, is nothing else than the Red Sea. Strabon and Diodore of Sicily have located Arabia on the shores of that Sea, to which the children of Atlas have given their name.” There is evidence that the Red (Erythraean) Sea identified by Herodotus might have been mistaken for the Indian Ocean. Furthermore, Herodotus does not identify the Red Sea with the Atlantic, but makes them connect with each other around the continent of Africa. (See Herodotus, History, translated by David Green, University of Chicago Press, 1987, p.33 and 125.), A weakness always tends to show up when someone is in the wrong. But who is in the wrong?

Furthermore, Bailly emphasized that a physical location of the Pillars of Hercules had been found in Tyrus, and Sidon, Syria, near the sea; which reinforced the possibility of an expedition coming from the Western/Northern Atlantic route. Moreover, Bailly does not mention either the possibility of an Indian Ocean route from which the Dravidian people could have come to colonize ancient Sumeria, as Lyndon LaRouche has hypothesized.]

(22) Supra, p.110. [Bailly refers back to an important landmark relating to the significance of the Pillars of Hercules. He wrote: “The statue of this god (Hercules) is always accompanied by two columns, one is consecrated to fire, the other to the storm clouds and to the winds. Sometimes they were called {columns}, sometimes they were called {limits}, or {boundary-marks}. The naming of these pillars meant to indicate a temple of Hercules; these pillars also indicated mile-stones, representing the limits and the resting places of this famous traveler; the temples of Hercules were his stations.”]

(23) Kempser, Histoire du Japon, Livre. II, c.3.

(24) Pierre Bergeron, Traite des Tartares, 1634. P.217.

(25) Mythologies, t.III, p.32. [Ogyges was a legendary king of Boetie in Attica, founder of Thebes and of Eleusis. A deluge is said to have occurred during his reign, and his name became identified with the name of that great event.]

(26) Supra, p.53. [In his letter 13, Bailly gives a lengthy description of the account of Diodore of Sicily on the subject of the genealogy of the Atlantis Gods, which would be too long to reproduce here.]

(27) Olnits Rudbeck, tom. II, p.19.

- (28) Hesiod, *Theogonie*, v. 734.
- (29) Rudbeck, t. I, p.357.
- (30) Denis, v. 35. Rudbeck, t.I, p.404.
- (31) Orpheus, v. 1077. Pliny, liv. IV. C.16. Rudbeck, t.I p.461, 513.
- (32) Rudbeck, t. I, p.468.
- (33) Rabelais
- (34) Denys, in *perieg.* P.522. Rudbeck, t. II, p.367.
- (35) Ausone, *epig.* 30.
- (36) *Supra.* P. 108. [Bailly identifies here the location of the Pillars of Hercules at Tyrus.]
- (37) [Fanaticism is sometimes a more powerful destroyer than time. See the case of the Taliban destruction of the great Buddha sculptures in Afghanistan.]
- (38) *Moeurs des Germains*, c. 34, ch. 2.
- (39) Bailly, *Lettres sur l'origine des sciences*, p.110.
- (40) *Supra* p. 182.[Bailly references the veneration of mountains by different peoples.]
- (41) *Voyages des anciens Arabes* publie par l'Abbe Renaudot, p. 126, 133. Horbelot, *Bibliothèque Orientale*, p. 306.
- (42) [According to Bailly, Leibniz had established the origin of the French people along the coast of the Baltic Sea, in a country called Morunganie which meant maritime region, and which is today called Pomeranie. Leibniz said that the second country of the French was located between the Mein river and the Hartz mountains, the third between the Vefer and the Rhin rivers, and finally the fourth was the region of the Gaules. (Bailly, *Eloge de Leibniz*, p.45)]
- (43) [Add a footnote on the land-bridge.]
- (44) Plato, *Critias* dialogue.
- (45) Plato, *Timaeus*.
- (46) *Supra*, p.30. [Bailly notes that these wars were essentially dominated by two impulses: "by irruptions and conquest, or by the necessity of moving to a more fertile and warmer location."]

(47) [Add a footnote on Lyn's hypothesis of the Dravidians and the Sumerians.]

(48) [Bailly notes curiously: "Greenland and Spitzberg have continental characters; however, Plutarch, vaguely instructed by a truncated tradition, may have believed that these countries were islands."]

(49) [Bailly identifies 23 of those rivers.] "The Dwina, the Peczora, the Oby, the Pur, the Nadym, the Taz, the Gydy, the Czerna, the Jenisca, the Piasiga, the Taimuta, the Chatanga, the Anabara, the Ola, the Pirka, the Olenek, the Lena, the Amalakwa, the Iana, the Indigidka, the Alazcia, the Kowirnis, the Anadir, etc."

(50) Plutarch, { de facie in orbe luna }, chap. 30.

(51) [Bailly writes the following about Rudbeck:] "A little less than a century ago, the Swedish scientist Rudbeck claimed that Sweden was the Atlantis. He even thought he had found, near the ancient city of Upfal, the location and the measurement of the capital of the Atlantis, as Plato described it. I cannot evaluate this local correspondence that he tried to establish. However, his work is adorned with the spirit of his time, and of the most profound erudition; you can see that he was of a great service to me. I owe him a debt of gratitude, and I must pay tribute to his work. If his work has had no success, it is because not enough people read him, and they were not ready for him. This idea of the northern origins was not ripe, and it is barely ripe for our own time. Rudbeck may have done some harm to the idea by particularizing its origin, and by attributing it to Sweden. Antique ideas cannot be submitted to such detail, or to such likely characterizations. Furthermore, he strayed away from Plato: Sweden is not an island, while the Atlantis was one, it was Ogygios, the island of the Hyperboreans. All of the ancients are reconciled and come to agreement here; and obviously, Plutarch locates this country of Atlantis in the Polar Sea, as well as in an island. It is the monumental evidence of astronomy that led me to this, and I am supported by their great age, and by their authenticity: this is the first of my advantages. I also have the progress of ideas since Rudbeck, and most of all the advantage of speaking to more philosophical and well-informed readers."

(52) [This is the description of the river, that flows into the Obskaya Guba, and into the Kara Sea in Northern Russia.]

(53) [The insight of Bailly, here, shows how it is never the precise characterization of the physical details which tells the truth, but the mistaken mixing of historical events derived from different accounts (i.e. the wrong reference to the Caspian Sea). To the empiricist, this error would have been simply discarded as an insignificant mistake. To a Platonist, however, this same error is understood as a distorted shadow on the wall of Plato's cave, which is the only way to lead to the truth. The impurity of the alloy manifests itself by the fact that not only two stories have been mixed together after being apart for centuries, but their mixing together may have come from two different routes taken by different expeditions: the Atlantic navigation route, penetrating inside of the continent through the Western Mediterranean Sea, and the land route, penetrating the continent through North

of the Caucasus. That anomaly is the clue. Thus, it is the anomaly of blending those two accounts in the {cognitive curvature} of Plutarch's mind that the truth seeker must pay close attention to, not the character of the mistaken fact that he reported.]

(54) Supra, P.283. [Bailly wrote that according to Pastor Idman, the original Finish people were descendents of the Scythians, who were the first known people of the North. Idman claimed that the current language spoken by the Finish people is, without alteration, the original Scythian language. (Pastor Nils Idman, Recherche sur l'ancien peuple Finois, Trad. Genet, p.13-15.)]

(55) [Georges Louis de Buffon (1707-1788) was a Newtonian oligarch who became famous in France for his History of Natural Sciences.]

(56) [The point that Bailly makes here is less to demonstrate the northern hypothesis than to prove the correctness of the Platonic epistemological hypothesis. This is the most powerful proof of the truthfulness of the Platonic method used by Bailly. Indeed, how does he make us discover that it is Plutarch who is telling the truth? Simply by projecting on the wall of Plato's cave the distortion of the truth; that is, the vanity of a people which dresses itself with the birth rights of a more ancient and unknown people, and makes itself appear just. This is the type of inversion that Plato develops in Book 2 of his Republic dialogue; the crucial difference between the disadvantages of appearing just, and the advantages of appearing unjust. Bailly stressed that one should never underestimate the vanity of a people who does not hesitate to exaggerate the ferocity of its enemy in order to embellish the greatness of its victory over him. It is only from the vantage point of that kind of transparency of the Platonic method that anyone can enjoy what price is to be paid for the truth, that is, for love of justice {agape}.]

(57) Herbelot, p.593.

(58) Ibid. P.385, 230.

(59) {Cosmas Indico pleustes in Collect. nova Patium, t.II. p.188. During the sixth century, the monk Cosmo defended the opinion that man had originally inhabited a land beyond the Ocean; he traveled to Asia, and he said that he had learned this from a Chaldean scholar. Ibid, and Journal des Savants, Suppl. 1707, p.20.

(60) Supra, p.154. [Bailly tells of the exaggerated Persian story of Hufchenk.]

(61) Supra, p.180. [Bailly states that such a superior intelligence required the help of a certain kind of genius in discovering, through the obscurity of time, "how people succeeds one another, and how the pride of a nation is such that it exaggerates the power of the vanquished in order to embellish their victory over them."]

(62) Supra, p.37. [In this earlier letter, Bailly gave an overview of what Plato reported in the Critias: "Sir, I will give you a brief account of the advantages that Plato identified about this beautiful, fertile, magnificent and blessed island; as well as the magnificence

of its kings. I have already brought to your attention the fact that old and already ancient things tend to become more beautiful through memory, and become greater with tradition. I will therefore not discuss here the Kings' palace, nor the temple of Neptune covered with gold, with vaults made of chiseled ivory, and with floors covered with silver and bronze. There stood golden statues; especially the one of their God, mounted on a chariot and pulled by six winged horses, the whole was surrounded by a hundred Nereids sitting on the back of dolphins, and the entire group was reaching up to the ceiling. All around were standing the statues of all of the Kings, who had succeeded Atlas and his brothers. The priests of Egypt, careful in conserving their ancient customs, have also shown to Herodotus the statues of 341 Kings, who had ruled over them. I will not mention either the bridges, of the aqueducts, of the baths, the gymnasiums, the hippodromes, of the abundance that these people had produced by their industry for their use in day to day life. It should suffice to simply mention these monuments and these public works to indicate the existence of a powerful and civilized nation. Let me describe the island itself. The area was like an elongated square which was about 3000 stades (1 stade = 600 Greek feet) in length, and 2000 stades in width. The territory extended toward the South, and was bounded by mountains in the North. Plato added that these mountains were greater in number and in elevation, and more beautiful, than all of those that were known in his time. They were covered with villages and with rich houses. They were filled with forests, rivers, lakes, and prairies. The surface of the land had been so disposed by nature, and cultivated by a multitude of generations, and during a very long period of time.

“If we wish to take a look at their administration and their customs, Plato will tell you that each of the ten leaders ruled over their subjects in his own district, and according to their own laws. This society of empires, quite similar to that of the Amphictyons in Greece, which had been established by a precise ordinance of Neptune, and expressed by a respected law which was engraved on a column located inside of his temple. It was in that temple that the ten leaders were to assemble alternately every five or six years, giving equal consideration to odd or even numbers. They would deliberate about public affairs, and were informing themselves about anyone who transgressed the law, and who required to be judged accordingly.” P. 37-39.]

(63) [Bailly did not have sufficient knowledge of the time frame of tens of millions of years for the geologic formation of the earth, and therefore was wrong in establishing that the northern people had a milder climate based on the geothermal heat of the earth.

However, about 13000 years ago, when the Pole Star was Vega, the condition of the North pole were warmer because the Earth was tilted towards the sun, and the summer solstice, June 21, was near perihelion, about 91.5 million miles from the Sun. Today, the North Pole is oriented away from the sun, and towards the North Star, Polaris. The summer solstice is currently near the Aphelion, that is, 94.5 million miles away from the Sun; and this is one of the reasons why the Earth is currently moving toward an ice age. These differences in the tilt of the Earth toward the Sun, and of 3 million miles proximity, are enough to change the climate of the North polar region significantly for a period of about half of the precession cycle, that is during about 13000 years.

Bailly added the following note:] “The atmosphere has the same motion than the solid mass of the earth; the rotation of the earth would not be a cause of the wind, if the atmosphere were to remain in the same state: everything would remain in a state of equilibrium, everything would turn together, and it would be the same for the parts of the atmosphere, as it is for the parts of the globe which are stationary, independently of this motion. However, when vapors come from the earth, these emissions form columns more or less heavy, then the equilibrium is unstable, and the rotation of the earth can only bring the whole into equilibrium with its motion, which is a cause of the wind.” {Encyclop}. Art. Vent.

(64) Captain Phips and Captain Cook, in 1773, 1774, and 1775.

(65) M.de Buffon, Histoire des Sciences Naturelles, Vol. Les periodes de la nature.

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