[Template:Other uses](/wiki/Template:Other_uses" \o "Template:Other uses) [Template:Pp-sock](/wiki/Template:Pp-sock) [Template:Use dmy dates](/wiki/Template:Use_dmy_dates) [thumb|350px|](/wiki/File:Athanasius_Kircher's_Atlantis.gif) [Athanasius Kircher's](/wiki/Athanasius_Kircher) map of Atlantis, in the middle of the Atlantic Ocean. From *Mundus Subterraneus* 1669, published in Amsterdam. The map is oriented with south at the top. [Template:Platonism](/wiki/Template:Platonism)

**Atlantis** ([Template:Lang-grc](/wiki/Template:Lang-grc), "island of [Atlas](/wiki/Atlas_(mythology))") is a [fictional](/wiki/Fiction) island mentioned within an [allegory](/wiki/Allegory) on the [hubris](/wiki/Hubris) of nations in [Plato's](/wiki/Plato) works [*Timaeus*](/wiki/Timaeus_(dialogue)) and [*Critias*](/wiki/Critias_(dialogue)), where it represents the [antagonist](/wiki/Antagonist) naval power that besieges "Ancient Athens", the [pseudo-historic](/wiki/Counterfactual_history) embodiment of Plato's ideal state (see [*The Republic*](/wiki/The_Republic_(Plato))). In the story, Athens repels the Atlantean attack, unlike any other nation of the (western) [known world](/wiki/History_of_geography#Greco-Roman_world),[[1]](#cite_note-1) supposedly giving testament to the superiority of Plato's concept of a state.[[2]](#cite_note-2)<ref name=David>[Template:Cite journal](/wiki/Template:Cite_journal)</ref> At the end of the story, Atlantis eventually falls out of favor with the gods and famously submerges into the [Atlantic Ocean](/wiki/Atlantic_Ocean).

Despite its minor importance in Plato's work, the Atlantis story has had a considerable impact on literature. The allegorical aspect of Atlantis was taken up in [utopian](/wiki/Utopia) works of several [Renaissance](/wiki/Renaissance) writers, such as [Francis Bacon's](/wiki/Francis_Bacon) [*New Atlantis*](/wiki/New_Atlantis) and [Thomas More's](/wiki/Thomas_More) [*Utopia*](/wiki/Utopia_(book)).[[3]](#cite_note-3) On the other hand, 19th-century amateur scholars misinterpreted Plato's account as historical tradition, most notably in [Ignatius L. Donnelly's](/wiki/Ignatius_L._Donnelly) [*Atlantis: The Antediluvian World*](/wiki/Atlantis:_The_Antediluvian_World). Plato's vague indications of the time of the events—more than 9,000 years before his day[[4]](#cite_note-4)—and the alleged location of Atlantis—"beyond the [Pillars of Hercules](/wiki/Pillars_of_Hercules)"—has led to much [pseudoscientific](/wiki/Pseudoscience) speculation.[[5]](#cite_note-5) As a consequence, Atlantis has become a byword for any and all supposed advanced prehistoric [lost civilizations](/wiki/Lost_World_(genre)) and continues to inspire contemporary fiction, from comic books to films.

While present-day philologists and historians accept the story's fictional character,[[6]](#cite_note-6) there is still debate on what served as its inspiration. The fact that Plato borrowed some of his allegories and metaphors—most notably the [story of Gyges](/wiki/Ring_of_Gyges)[[7]](#cite_note-7)—from older traditions has caused a number of scholars to investigate possible inspiration of Atlantis from [Egyptian](/wiki/History_of_Achaemenid_Egypt) records of the [Thera eruption](/wiki/Thera_eruption), the [Sea Peoples](/wiki/Sea_Peoples) invasion, or the [Trojan War](/wiki/Trojan_War).[[8]](#cite_note-8)[[9]](#cite_note-9)[[10]](#cite_note-10)[[11]](#cite_note-11) Others have rejected this chain of tradition as implausible and insist that Plato designed the story from scratch,<ref name=Gill>[Template:Cite journal](/wiki/Template:Cite_journal)</ref><ref name=Naddaf>[Template:Cite journal](/wiki/Template:Cite_journal)</ref><ref name=Morgan>[Template:Cite journal](/wiki/Template:Cite_journal)</ref> drawing loose inspiration from contemporary events like the failed [Athenian invasion of Sicily](/wiki/Sicilian_Expedition) in 415–413 BC or the destruction of [Helike](/wiki/Helike) in 373 BC.[[12]](#cite_note-12)

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## Plato's account[[edit](/index.php?title=(none)&action=edit&section=1)]

[Template:Further](/wiki/Template:Further)

In one version of events [Plato](/wiki/Plato) did not hear the original myth of Atlantis, but instead it was told to Solon 300 years prior, who heard it from Egyptian priests who read it from existing texts. Plato heard it from Critias, who is related to Solon, who said it was a story passed down for 3 generations prior to reaching him (according to RA Freund 2012).[[13]](#cite_note-13) [E Voegelin](/wiki/Eric_Voegelin) on the contrary, states that Plato entirely created the myth to aid the transmission of meaning in Timaeus, and that the story with regards to Solon has no basis in historical fact.[[14]](#cite_note-14) Plato's dialogues *Timaeus* and *Critias*, written in 360 BC, contain the earliest references to Atlantis. For unknown reasons, Plato never completed *Critias*. Plato introduced Atlantis in *Timaeus*:

[Template:Quote](/wiki/Template:Quote)

[Right|thumb|upright=0.9|A 15th-century Latin translation of Plato's *Timaeus*](/wiki/File:Plato_Timaeus.jpg) The four people appearing in those two dialogues are the politicians [Critias](/wiki/Critias) and [Hermocrates](/wiki/Hermocrates) as well as the philosophers [Socrates](/wiki/Socrates) and [Timaeus of Locri](/wiki/Timaeus_of_Locri), although only Critias speaks of Atlantis. In his works Plato makes extensive use of the [Socratic method](/wiki/Socratic_method) in order to discuss contrary positions within the context of a supposition.

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

### ''Critias''[[edit](/index.php?title=(none)&action=edit&section=2)]

According to Critias, the [Hellenic](/wiki/Ancient_Greece) gods of old divided the land so that each god might have their own lot; [Poseidon](/wiki/Poseidon) was appropriately, and to his liking, bequeathed the island of Atlantis. The island was larger than [Ancient Libya](/wiki/Ancient_Libya) and [Asia Minor](/wiki/Asia_Minor) combined,[[15]](#cite_note-15)[[16]](#cite_note-16) but it was later sunk by an earthquake and became an impassable mud shoal, inhibiting travel to any part of the ocean. The Egyptians, Plato asserted, described Atlantis as an island consisting mostly of mountains in the northern portions and along the shore and encompassing a great plain in an oblong shape in the south "extending in one direction three thousand [*stadia*](/wiki/Stadia_(length)) [about 555 km; 345 mi], but across the center inland it was two thousand stadia [about 370 km; 230 mi]." Fifty stadia [9 km; 6 mi] from the coast was a mountain that was low on all sides ... broke it off all round about ... the central island itself was five stades in diameter [about 0.92 km; 0.57 mi].

In Plato's myth, Poseidon fell in love with Cleito, the daughter of [Evenor](/wiki/Evenor) and Leucippe, who bore him five pairs of male twins. The eldest of these, [Atlas](/wiki/Atlas_(mythology)), was made rightful king of the entire island and the ocean (called the Atlantic Ocean in his honor), and was given the mountain of his birth and the surrounding area as his [fiefdom](/wiki/Fiefdom). Atlas's twin Gadeirus, or Eumelus in Greek, was given the extremity of the island towards the pillars of Hercules.[[17]](#cite_note-17) The other four pairs of twins—Ampheres and Evaemon, [Mneseus](/wiki/Mneseus) and Autochthon, Elasippus and Mestor, and Azaes and Diaprepes—were also given "rule over many men, and a large territory."

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

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

"But at a later time there occurred portentous earthquakes and floods, and one grievous day and night befell them, when the whole body of your warriors was swallowed up by the earth, and the island of Atlantis in like manner was swallowed up by the sea and vanished; wherefore also the ocean at that spot has now become impassable and unsearchable, being blocked up by the shoal mud which the island created as it settled down."[Template:Cn](/wiki/Template:Cn)

The [logographer](/wiki/Logographer_(history)) [Hellanicus of Lesbos](/wiki/Hellanicus_of_Lesbos) wrote an earlier work titled *Atlantis*, of which only a few fragments survive. Hellanicus' work appears to have been a genealogical one concerning the daughters of Atlas[[8]](#cite_note-8) (Ἀτλαντὶς in Greek means "of Atlas"), but some authors have suggested a possible connection with Plato's island. [John V. Luce](/wiki/John_V._Luce) notes that when Plato writes about the genealogy of Atlantis's kings, he writes in the same style as Hellanicus, suggesting a similarity between a fragment of Hellanicus's work and an account in the *Critias*.[[8]](#cite_note-8) Rodney Castleden suggests that Plato may have borrowed his title from Hellanicus, who may have based his work on an earlier work about Atlantis.[[18]](#cite_note-18) Castleden has pointed out that Plato wrote of Atlantis in 359 BC, when he returned to Athens from Sicily. He notes a number of parallels between the physical organisation and fortifications of [Syracuse](/wiki/Syracuse,_Sicily) and Plato's description of Atlantis.[[19]](#cite_note-19) Gunnar Rudberg was the first who elaborated upon the idea that Plato's attempt to realize his political ideas in the city of Syracuse could have heavily inspired the Atlantis account.[[20]](#cite_note-20)

## Interpretations[[edit](/index.php?title=(none)&action=edit&section=3)]

### Ancient[[edit](/index.php?title=(none)&action=edit&section=4)]

Some ancient writers viewed Atlantis as fiction; others believed it to be real.[[21]](#cite_note-21) The philosopher [Crantor](/wiki/Crantor), a student of Plato's student [Xenocrates](/wiki/Xenocrates), is often cited as an example of a writer who thought the story to be historical fact. His work, a commentary on Plato's *Timaeus*, is lost, but [Proclus](/wiki/Proclus), a [Neoplatonist](/wiki/Neoplatonist) of the 5th century AD, reports on it.[[22]](#cite_note-22) The passage in question has been represented in the modern literature either as claiming that Crantor actually visited Egypt, had conversations with priests, and saw hieroglyphs confirming the story or as claiming that he learned about them from other visitors to Egypt.[[23]](#cite_note-23) Proclus wrote:

[Template:Quote](/wiki/Template:Quote)

The next sentence is often translated "Crantor adds, that this is testified by the prophets of the Egyptians, who assert that these particulars [which are narrated by Plato] are written on pillars which are still preserved." But in the original, the sentence starts not with the name Crantor but with the ambiguous *He*; whether this referred to Crantor or to Plato is the subject of considerable debate. Proponents of both Atlantis as a myth and Atlantis as history have argued that the word refers to Crantor.[[24]](#cite_note-24) Alan Cameron argues that it should be interpreted as referring to Plato, and that when Proclus writes that "we must bear in mind concerning this whole feat of the Athenians, that it is neither a mere myth nor unadorned history, although some take it as history and others as myth", he is treating "Crantor's view as mere personal opinion, nothing more; in fact he first quotes and then dismisses it as representing one of the two unacceptable extremes".[[25]](#cite_note-25) Cameron also points out that whether *he* refers to Plato or to Crantor, the statement does not support conclusions such as Otto Muck's "Crantor came to Sais and saw there in the temple of Neith the column, completely covered with hieroglyphs, on which the history of Atlantis was recorded. Scholars translated it for him, and he testified that their account fully agreed with Plato's account of Atlantis"[[26]](#cite_note-26) or J. V. Luce's suggestion that Crantor sent "a special enquiry to Egypt" and that he may simply be referring to Plato's own claims.[[25]](#cite_note-25) Another passage from Proclus' commentary on the "Timaeus" gives a description of the geography of Atlantis:

That an island of such nature and size once existed is evident from what is said by certain authors who investigated the things around the outer sea. For according to them, there were seven islands in that sea in their time, sacred to [Persephone](/wiki/Persephone), and also three others of enormous size, one of which was sacred to Hades, another to Ammon, and another one between them to Poseidon, the extent of which was a thousand stadia [200 km]; and the inhabitants of it—they add—preserved the remembrance from their ancestors of the immeasurably large island of Atlantis which had really existed there and which for many ages had reigned over all islands in the Atlantic sea and which itself had like-wise been sacred to Poseidon. Now these things Marcellus has written in his *Aethiopica*".[[27]](#cite_note-27)

Marcellus remains unidentified.

Other ancient historians and philosophers who believed in the existence of Atlantis were [Strabo](/wiki/Strabo) and [Posidonius](/wiki/Posidonius).[[28]](#cite_note-28) The 4th-century historian [Ammianus Marcellinus](/wiki/Ammianus_Marcellinus), relying on a lost work by [Timagenes](/wiki/Timagenes), a historian writing in the 1st century BC, writes that the [Druids](/wiki/Druids) of [Gaul](/wiki/Gaul) said that part of the inhabitants of Gaul had migrated there from distant islands. Some have understood Ammianus's testimony as a claim that at the time of Atlantis's actual sinking into the sea, its inhabitants fled to western Europe; but Ammianus in fact says that "the Drasidae (Druids) recall that a part of the population is indigenous but others also migrated in from islands and lands beyond the [Rhine](/wiki/Rhine)" (*Res Gestae* 15.9), an indication that the immigrants came to Gaul from the north (Britain, the Netherlands or Germany), not from a theorized location in the Atlantic Ocean to the south-west.[[29]](#cite_note-29) Instead, the Celts that dwelled along the ocean were reported to venerate twin gods ([Dioscori](/wiki/Dioscori)) that appeared to them coming from that ocean.[[30]](#cite_note-30)

### Jewish and Christian[[edit](/index.php?title=(none)&action=edit&section=5)]

The Hellenistic Jewish philosopher [Philo](/wiki/Philo) in the early 1st century AD wrote about the destruction of Atlantis in his *On the Eternity of the World*, xxvi. 141, in a longer passage allegedly citing Aristotle's successor [Theophrastus](/wiki/Theophrastus):[[31]](#cite_note-31) [Template:Quote](/wiki/Template:Quote)

There is the possibility that [Clement of Rome](/wiki/Clement_of_Rome) cryptically referred to Atlantis in his [First Epistle of Clement](/wiki/First_Epistle_of_Clement), 20: 8:

[Template:Quote](/wiki/Template:Quote)

The theologian [Joseph Barber Lightfoot](/wiki/Joseph_Barber_Lightfoot) (*Apostolic Fathers*, 1885, II, p. 84) noted on this passage: "Clement may possibly be referring to some known, but hardly accessible land, lying without the pillars of Hercules. But more probably he contemplated some unknown land in the far west beyond the ocean, like the fabled Atlantis of Plato ..."[[32]](#cite_note-32) Other early Christian writers wrote about Atlantis, though they had mixed views on whether it once existed or was an untrustworthy myth of pagan origin.[[33]](#cite_note-33) [Tertullian](/wiki/Tertullian) believed Atlantis was once real and wrote that in the Atlantic Ocean once existed "[the isle] that was equal in size to Libya or Asia"[[34]](#cite_note-34) referring to Plato's geographical description of Atlantis. The early Christian apologist writer [Arnobius](/wiki/Arnobius) also believed Atlantis once existed but blamed its destruction on pagans.[[35]](#cite_note-35) [Cosmas Indicopleustes](/wiki/Cosmas_Indicopleustes) in the 6th century wrote of Atlantis in his [*Christian Topography*](/wiki/Christian_Topography) in an attempt to prove his theory that the world was flat and surrounded by water:[[36]](#cite_note-36) [Template:Quote](/wiki/Template:Quote)

A [Hebrew](/wiki/Hebrew_language) treatise on computational [astronomy](/wiki/Astronomy) dated to AD 1378/79, alludes to the Atlantis myth in a discussion concerning the determination of zero points for the calculation of longitude:[Template:Or](/wiki/Template:Or)[Template:Citation needed](/wiki/Template:Citation_needed)

[Template:Quote](/wiki/Template:Quote)

[thumb|375px|A map showing the supposed extent of the Atlantean Empire. From](/wiki/File:Atlantis_map_1882_crop.jpg) [Ignatius L. Donnelly's](/wiki/Ignatius_L._Donnelly) *Atlantis: the Antediluvian World*, 1882.[[37]](#cite_note-37)

### Modern[[edit](/index.php?title=(none)&action=edit&section=6)]

Aside from [Plato's](/wiki/Plato) original account, modern interpretations regarding Atlantis are an amalgamation of diverse, speculative movements that began in the 16th century.[[38]](#cite_note-38) Contemporary perceptions of Atlantis share roots with [Mayanism](/wiki/Mayanism), which can be traced to the beginning of the [Modern Age](/wiki/Modern_Age), when European imaginations were fueled by their initial encounters with the indigenous peoples of the [New World](/wiki/New_World).[[39]](#cite_note-39) From this era sprang [apocalyptic](/wiki/Apocalypticism) and [utopian](/wiki/Utopian) visions that would inspire many subsequent generations of theorists.[[39]](#cite_note-39) Most of these interpretations are considered [pseudohistory](/wiki/Pseudohistory), [pseudoscience](/wiki/Pseudoscience), or [pseudoarchaeology](/wiki/Pseudoarchaeology), as they have presented their works as [academic](/wiki/Academic) or [scientific](/wiki/Scientific), but lack the standards or criteria.

The Flemish cartographer and geographer [Abraham Ortelius](/wiki/Abraham_Ortelius) is believed to have been the first person to imagine that the continents were joined together before drifting to their present positions. In the 1596 edition of his *Thesaurus Geographicus* he wrote: "Unless it be a fable, the island of Gadir or Gades [Template:Bracket](/wiki/Template:Bracket) will be the remaining part of the island of Atlantis or America, which was not sunk (as Plato reports in the *Timaeus*) so much as torn away from Europe and Africa by earthquakes and flood... The traces of the ruptures are shown by the projections of Europe and Africa and the indentations of America in the parts of the coasts of these three said lands that face each other to anyone who, using a map of the world, carefully considered them. So that anyone may say with [Strabo](/wiki/Strabo) in Book 2, that what Plato says of the island of Atlantis on the authority of Solon is not a figment."[[40]](#cite_note-40)

#### Atlantis pseudohistory[[edit](/index.php?title=(none)&action=edit&section=7)]

##### Early influential literature[[edit](/index.php?title=(none)&action=edit&section=8)]

The term "[utopia](/wiki/Utopia)" (from "no place") was coined by [Sir Thomas More](/wiki/Sir_Thomas_More) in his 16th-century work of [fiction](/wiki/Fiction) [*Utopia*](/wiki/Utopia_(book)).[[41]](#cite_note-41) Inspired by [Plato's](/wiki/Plato) Atlantis and travelers' accounts of the [Americas](/wiki/Americas), More described an imaginary land set in the [New World](/wiki/New_World).[[42]](#cite_note-42) His idealistic vision established a connection between the Americas and utopian societies, a theme which was further solidified by [Sir Francis Bacon](/wiki/Sir_Francis_Bacon) in [*The New Atlantis*](/wiki/New_Atlantis) (c. 1623).[[39]](#cite_note-39) A character in the narrative gives a history of Atlantis that is similar to Plato's and places Atlantis in America. People had begun believing that the [Mayan](/wiki/Maya_civilization) and [Aztec](/wiki/Aztec) ruins could possibly be the remnants of Atlantis.[[41]](#cite_note-41)

##### Impact of Mayanism[[edit](/index.php?title=(none)&action=edit&section=9)]

Much speculation began as to the origins of the [Maya](/wiki/Maya_civilization), which led to a variety of narratives and publications that tried to rationalize the discoveries within the context of the [Bible](/wiki/Bible) and which had undertones of [racism](/wiki/Racism) in their connections between the Old and New World. The [Europeans](/wiki/Europeans) believed the [indigenous people](/wiki/Indigenous_people) to be inferior and incapable of building that which was now in ruins and by sharing a common history they insinuate that another race must have been responsible.

In the middle and late 19th century, several renowned [Mesoamerican](/wiki/Mesoamerica) scholars, starting with [Charles Etienne Brasseur de Bourbourg](/wiki/Charles_Etienne_Brasseur_de_Bourbourg), and including [Edward Herbert Thompson](/wiki/Edward_Herbert_Thompson) and [Augustus Le Plongeon](/wiki/Augustus_Le_Plongeon), formally proposed that Atlantis was somehow related to Mayan and [Aztec](/wiki/Aztec) culture.

The French scholar Brasseur de Bourbourg traveled extensively through Mesoamerica in the mid-1800s, and was renowned for his translations of [Mayan](/wiki/Mayan_languages) texts, most notably the sacred book [Popol Vuh](/wiki/Popol_Vuh), as well as a comprehensive history of the region. However, soon after these publications, Brasseur de Bourbourg lost his academic credibility, due to his claim that the [Maya peoples](/wiki/Maya_peoples) had descended from the [Toltecs](/wiki/Toltecs), who he believed were the surviving population of the racially superior civilization of Atlantis.[[43]](#cite_note-43) His work combined with the skillful, romantic illustrations of [Jean Frederic Waldeck](/wiki/Jean_Frederic_Waldeck), which visually alluded to [Egypt](/wiki/Egypt) and other aspects of the [Old World](/wiki/Old_World), creating an authoritative [fantasy](/wiki/Fantasy) and exciting much interest in the connections between worlds.

Inspired by Brasseur de Bourbourg's diffusion theories, the pseudoarchaeologist Augustus Le Plongeon traveled to Mesoamerica and performed some of the first [excavations](/wiki/Excavations) of many famous Mayan ruins. Le Plongeon invented narratives, such as the kingdom of Moo saga, which romantically drew connections between himself, his wife Alice, and [Egyptian](/wiki/Egyptian_mythology) deities [Osiris](/wiki/Osiris) and [Isis](/wiki/Isis), as well as with [Heinrich Schliemann](/wiki/Heinrich_Schliemann), who had just discovered the ancient city of [Troy](/wiki/Troy) from [Homer's](/wiki/Homer) [epic poetry](/wiki/Epic_poetry).[[44]](#cite_note-44) He also believed that he had found connections between the [Greek](/wiki/Greek_language) and [Mayan languages](/wiki/Mayan_languages), which produced a [narrative](/wiki/Narrative) of the destruction of Atlantis.[[45]](#cite_note-45)

##### Ignatius Donnelly[[edit](/index.php?title=(none)&action=edit&section=10)]

The 1882 publication of [*Atlantis: the Antediluvian World*](/wiki/Atlantis:_the_Antediluvian_World) by [Ignatius L. Donnelly](/wiki/Ignatius_L._Donnelly) stimulated much popular interest in Atlantis. He was greatly inspired by early works in [Mayanism](/wiki/Mayanism), and like them attempted to establish that all known [ancient civilizations](/wiki/Ancient_civilizations) were descended from Atlantis, which he saw as a technologically sophisticated, more advanced [culture](/wiki/Culture). Donnelly drew parallels between creation stories in the Old and New Worlds, attributing the connections to Atlantis, where he believed existed the Biblical [Garden of Eden](/wiki/Garden_of_Eden).[[46]](#cite_note-46) As implied by the title of his book, he also believed that Atlantis was destroyed by the [Great Flood](/wiki/Great_Flood) mentioned in the Bible.

Donnelly is credited as the "father of the 19th century Atlantis revival" and is the reason the [myth](/wiki/Myth) endures today.[[47]](#cite_note-47) He unintentionally promoted an alternative method of inquiry to history and science, and the idea that myths contain hidden information that opens them to "ingenious" interpretation by people who believe they have new or special insight.[[48]](#cite_note-48)

##### Madame Blavatsky and the Theosophists[[edit](/index.php?title=(none)&action=edit&section=11)]

[[File:Map of Atlantis.jpg|thumb|left|350px|

Map of Atlantis according to [William Scott-Elliott](/wiki/William_Scott-Elliott) (*The Story of Atlantis*, Russian edition, 1910)

]] The Russian mystic [Helena Petrovna Blavatsky](/wiki/Helena_Petrovna_Blavatsky) and her partner [Henry Steel Olcott](/wiki/Henry_Steel_Olcott) founded their [Theosophical Society](/wiki/Theosophical_Society) in the 1870s with a philosophy that combined western [romanticism](/wiki/Romanticism) and [eastern](/wiki/Eastern_world) religious concepts. Blavatsky and her followers in this group are often cited as the founders of [New Age](/wiki/New_Age) and other spiritual movements.[[41]](#cite_note-41) Blavatsky took up [Donnelly's](/wiki/Donnelly) interpretations when she wrote [*The Secret Doctrine*](/wiki/The_Secret_Doctrine) (1888), which she claimed was originally dictated in Atlantis itself. She maintained that the Atlanteans were cultural heroes (contrary to [Plato](/wiki/Plato), who describes them mainly as a military threat). She believed in a form of racial [evolution](/wiki/Evolution) (as opposed to primate evolution), in which the Atlanteans were the fourth "[Root Race](/wiki/Root_Race)", succeeded by the fifth and most superior "[Aryan race](/wiki/Aryan_race)" (her own race).[[41]](#cite_note-41) The [Theosophists](/wiki/Theosophists) believed that the civilization of Atlantis reached its peak between 1,000,000 and 900,000 years ago but destroyed itself through internal [warfare](/wiki/Warfare) brought about by the inhabitants' dangerous use of [psychic](/wiki/Psychic) and [supernatural](/wiki/Supernatural) powers. [Rudolf Steiner](/wiki/Rudolf_Steiner), the founder of [anthroposophy](/wiki/Anthroposophy) and [Waldorf Schools](/wiki/Waldorf_Schools), along with other well known Theosophists, such as [Annie Besant](/wiki/Annie_Besant), also wrote of [cultural](/wiki/Cultural) evolution in much the same vein.

Some subsequent occultists have followed Blavatsky, at least to the point of tracing the lineage of occult practices back to Atlantis. Among the most famous is [Dion Fortune](/wiki/Dion_Fortune) in her *Esoteric Orders and Their Work*.[[49]](#cite_note-49)

##### Nazism and occultism[[edit](/index.php?title=(none)&action=edit&section=12)]

[Template:See also](/wiki/Template:See_also)

[Blavatsky](/wiki/Blavatsky) was also inspired by the work of the 18th-century [astronomer](/wiki/Astronomer) [Jean-Sylvain Bailly](/wiki/Jean-Sylvain_Bailly), who had "Orientalized" the Atlantis [myth](/wiki/Myth) in his mythical continent of [Hyperborea](/wiki/Hyperborea), a reference to [Greek myths](/wiki/Greek_myths) featuring a Northern European region of the same name, home to a giant, godlike race.[[50]](#cite_note-50) Her reshaping of this theory in [*The Secret Doctrine*](/wiki/The_Secret_Doctrine) provided the [Nazis](/wiki/Nazis) with a mythological precedent and pretense for their ideological platform and subsequent genocide.[[50]](#cite_note-50) [Julius Evola's](/wiki/Julius_Evola) writing in 1934 also suggested that the Atlanteans were [Hyperborean](/wiki/Hyperborean), [Nordic](/wiki/Nordic_countries) supermen who originated at the North Pole (see [Thule](/wiki/Thule)). Similarly, [Alfred Rosenberg](/wiki/Alfred_Rosenberg) (in [*The Myth of the Twentieth Century*](/wiki/The_Myth_of_the_Twentieth_Century), 1930) spoke of a "Nordic-Atlantean" or "Aryan-Nordic" master race.

##### Edgar Cayce[[edit](/index.php?title=(none)&action=edit&section=13)]

[Edgar Cayce](/wiki/Edgar_Cayce) was a man from humble upbringings in [Kentucky](/wiki/Kentucky) who allegedly possessed [psychic](/wiki/Psychic) abilities, which were performed from a trance-like state. In addition to allegedly healing the sick from this state, he also spoke frequently on the topic of Atlantis. In his "life readings," he purportedly revealed that many of his subjects were [reincarnations](/wiki/Reincarnations) of people who had lived on Atlantis. By tapping into their [collective consciousness](/wiki/Collective_consciousness), the "[Akashic Records](/wiki/Akashic_Records)" (a term borrowed from [Theosophy](/wiki/Theosophy)),[[51]](#cite_note-51) he was able to give detailed descriptions of the lost continent.[[52]](#cite_note-52) He also asserted that Atlantis would "rise" again in the 1960s (sparking much popularity of the myth in that decade) and that there is a "[Hall of Records](/wiki/Hall_of_Records)" beneath the [Egyptian Sphinx](/wiki/Egyptian_Sphinx), which holds the historical texts of Atlantis.

#### Recent times[[edit](/index.php?title=(none)&action=edit&section=14)]

As [continental drift](/wiki/Continental_drift) became widely accepted during the 1960s, and the increased understanding of [plate tectonics](/wiki/Plate_tectonics) demonstrated the impossibility of a lost continent in the geologically recent past,[[53]](#cite_note-53) most "Lost Continent" theories of Atlantis began to wane in popularity.

Plato scholar [Julia Annas](/wiki/Julia_Annas), [Regents Professor](/wiki/Regents_Professor) of Philosophy at the [University of Arizona](/wiki/University_of_Arizona), had this to say on the matter:

[Template:Quote](/wiki/Template:Quote)

One of the proposed explanations for the historical context of the Atlantis story is a warning of Plato to his contemporary fourth-century fellow-citizens against their striving for naval power.[[54]](#cite_note-54) [Kenneth Feder](/wiki/Kenneth_Feder) points out that Critias's story in the *Timaeus* provides a major clue. In the dialogue, Critias says, referring to Socrates' hypothetical society:

[Template:Quote](/wiki/Template:Quote)

Feder quotes A. E. Taylor, who wrote, "We could not be told much more plainly that the whole narrative of Solon's conversation with the priests and his intention of writing the poem about Atlantis are an invention of Plato's fancy."[[55]](#cite_note-55)

## Location hypotheses[[edit](/index.php?title=(none)&action=edit&section=15)]

[Template:Main](/wiki/Template:Main) Since Donnelly's day, there have been dozens of locations proposed for Atlantis, to the point where the name has become a generic concept, divorced from the specifics of Plato's account. This is reflected in the fact that many proposed sites are not within the Atlantic at all. Few today are scholarly or archaeological hypotheses, while others have been made by [psychic](/wiki/Psychic) (e.g., [Edgar Cayce](/wiki/Edgar_Cayce)) or other [pseudoscientific](/wiki/Pseudoscience) means. (The Atlantis researchers Jacques Collina-Girard and Georgeos Díaz-Montexano, for instance, each claim the other's hypothesis is pseudoscience.)[[56]](#cite_note-56) Many of the proposed sites share some of the characteristics of the Atlantis story (water, catastrophic end, relevant time period), but none has been demonstrated to be a true historical Atlantis.

[thumb|right|250px|Satellite image of the islands of](/wiki/File:Santorini_Landsat.jpg) [Santorini](/wiki/Santorini). From the [Minoan eruption](/wiki/Minoan_eruption) event, and the 1964 discovery of [Akrotiri](/wiki/Akrotiri_(Santorini)) on the island, this location is one of many sites purported to have been the location of Atlantis

### In or near the Mediterranean Sea[[edit](/index.php?title=(none)&action=edit&section=16)]

Most of the historically proposed locations are in or near the Mediterranean Sea: islands such as [Sardinia](/wiki/Sardinia),[[57]](#cite_note-57)[[58]](#cite_note-58)[[59]](#cite_note-59) [Crete](/wiki/Crete), [Santorini](/wiki/Santorini) (Thera), Sicily, Cyprus, and [Malta](/wiki/Malta); land-based cities or states such as [Troy](/wiki/Troy),[[60]](#cite_note-60) [Tartessos](/wiki/Tartessos), and Tantalus (in the province of [Manisa](/wiki/Manisa), [Turkey](/wiki/Turkey)); [Israel](/wiki/Israel)-[Sinai](/wiki/Sinai_peninsula) or [Canaan](/wiki/Canaan);[Template:Citation needed](/wiki/Template:Citation_needed) and northwestern Africa.[[61]](#cite_note-61) The [Thera eruption](/wiki/Thera_eruption), dated to the 17th or 16th century BC, caused a large [tsunami](/wiki/Tsunami) that some experts hypothesize devastated the [Minoan civilization](/wiki/Minoan_civilization) on the nearby island of Crete, further leading some to believe that this may have been the catastrophe that inspired the story.[[62]](#cite_note-62)[[63]](#cite_note-63) A. G. Galanopoulos argued that Plato's dating of 9,000 years before Solon's time was the result of an error in translation, probably from Egyptian into Greek, which produced "thousands" instead of "hundreds". Such an error would also rescale Plato's Atlantis to the size of Crete, while leaving the city the size of the crater on Thera; 900 years before Solon would be the 15th century BC.[[64]](#cite_note-64) In the area of the [Black Sea](/wiki/Black_Sea) the following locations have been proposed: [Bosporus](/wiki/Bosporus) and [Ancomah](/wiki/Ancomah) (a legendary place near [Trabzon](/wiki/Trabzon)).

Others have theorized that before the 6th Century, the "Pillars of Hercules" may have applied to mountains on either side of the Gulf of Laconia, and may also have been part of the pillar cult of the Aegean.[[65]](#cite_note-65)[[66]](#cite_note-66)

### In the Atlantic Ocean[[edit](/index.php?title=(none)&action=edit&section=17)]

The location of Atlantis in the Atlantic Ocean has a certain appeal given the closely related names. Popular culture often places Atlantis there, perpetuating the original Platonic setting. Several hypotheses place the sunken island in northern Europe, including [Doggerland](/wiki/Doggerland) in the [North Sea](/wiki/North_Sea), and [Sweden](/wiki/Sweden) (by [Olof Rudbeck](/wiki/Olof_Rudbeck) in [*Atland*](/wiki/Olof_Rudbeck), 1672–1702). Doggerland, as well as [Viking Bergen Island](/wiki/Viking_Bergen_Island), is thought to have been flooded by a [megatsunami](/wiki/Megatsunami) following the [Storegga slide](/wiki/Storegga_slide) c. 6100 BC. Some have proposed the [Celtic Shelf](/wiki/Celtic_Sea#Seabed) as a possible location, and that there is a link to Ireland.[[67]](#cite_note-67) The [Canary Islands](/wiki/Canary_Islands) and [Madeira Islands](/wiki/Madeira_Islands) have also been identified as a possible location,<ref name=Canarias>[Template:Cite book](/wiki/Template:Cite_book)</ref>[[68]](#cite_note-68)<ref name=Madeira-Azores>[Template:Cite book](/wiki/Template:Cite_book)</ref><ref name=Vidal-Naquet>[Template:Cite book](/wiki/Template:Cite_book)</ref> west of the Straits of Gibraltar but in relative proximity to the Mediterranean Sea. However, detailed studies of their geomorphology and geology have demonstrated that they have been steadily uplifted, without any significant periods of subsidence, over the last 4 million years, by geologic processes such as erosional unloading, gravitational unloading, lithospheric flexure induced by adjacent islands, and volcanic underplating.[[69]](#cite_note-69)[[70]](#cite_note-70) Various islands or island groups in the Atlantic were also identified as possible locations, notably the [Azores](/wiki/Azores).[[71]](#cite_note-71)[[72]](#cite_note-72) Similarly, cores of sediment covering the ocean bottom surrounding the Azores and other evidence demonstrate that it has been an undersea plateau for millions of years.<ref name=HuangOther1979>Huang, T.C., N.D. Watkins, and L. Wilson, 1979, *Deep-sea tephra from the Azores during the past 300,000 years: eruptive cloud height and ash volume estimates.* Geological Society of America Bulletin. vol. 90, no. 2, pp. 131-133.</ref><ref name=DennielouOther1999>Dennielou, B. G.A. Auffret, A. Boelaert, T. Richter, T. Garlan, and R. Kerbrat, 1999, *Control of the Mid-Atlantic Ridge and the Gulf Stream over Quaternary sedimentation on the Azores Plateau.* Comptes Rendus de l'Academie des Sciences, Serie II. Sciences de la Terre et des Planetes. v. 328, no. 12, pp. 831-837.,</ref> The submerged island of [Spartel](/wiki/Spartel) near the Strait of Gibraltar has also been suggested.[[73]](#cite_note-73)

### In Europe[[edit](/index.php?title=(none)&action=edit&section=18)]

[thumb|right|250px|Map showing hypothetical extent of](/wiki/File:Doggerland.svg) [Doggerland](/wiki/Doggerland) (c. 8,000 BC), which provided a land bridge between Great Britain and continental Europe. In 2011, a team, working on a documentary for the [National Geographic Channel](/wiki/National_Geographic_Channel),[[74]](#cite_note-74) led by Professor Richard Freund from the [University of Hartford](/wiki/University_of_Hartford), claimed to have found evidence of Atlantis in southwestern [Andalusia](/wiki/Andalusia).[[75]](#cite_note-75) The team identified its possible location within the [marshlands](/wiki/Marshlands) of the [Doñana National Park](/wiki/Doñana_National_Park), in [the area](/wiki/Las_Marismas) that once was the [Lacus Ligustinus](/wiki/Lacus_Ligustinus),[[76]](#cite_note-76) between the [Huelva](/wiki/Huelva_Province), [Cádiz](/wiki/Cadiz_Province) and [Seville provinces](/wiki/Seville_province), and speculated that Atlantis had been destroyed by a [tsunami](/wiki/Tsunami),[[77]](#cite_note-77) extrapolating results from a previous study by Spanish researchers, published four years earlier.[[78]](#cite_note-78) Spanish scientists have dismissed Freund's speculations, claiming that he sensationalised their work. The anthropologist Juan Villarías-Robles, who works with the [Spanish National Research Council](/wiki/Spanish_National_Research_Council), said, "Richard Freund was a newcomer to our project and appeared to be involved in his own very controversial issue concerning King Solomon's search for ivory and gold in [Tartessos](/wiki/Tartessos), the well documented settlement in the Doñana area established in the first millennium BC", and described Freund's claims as "fanciful".[[79]](#cite_note-79) A similar theory had previously been put forward by a German researcher, Rainer W. Kühne, but based only on satellite imagery and placing Atlantis in the [Marismas de Hinojos](/wiki/Marismas_de_Hinojos), north of the city of [Cádiz](/wiki/Cádiz).<ref name=Antiquity>[Template:Cite journal](/wiki/Template:Cite_journal)</ref> Before that, the historian [Adolf Schulten](/wiki/Adolf_Schulten) had stated in the 1920s that Plato had used Tartessos as the basis for his Atlantis myth.[[80]](#cite_note-80)

### Other locations[[edit](/index.php?title=(none)&action=edit&section=19)]

Several writers have speculated that [Antarctica](/wiki/Antarctica) is the site of Atlantis,[[81]](#cite_note-81)[[82]](#cite_note-82) while others have proposed [Caribbean](/wiki/Caribbean_Sea) locations such the alleged [Cuban sunken city](/wiki/Cuban_sunken_city) off the [Guanahacabibes peninsula](/wiki/Guanahacabibes_peninsula) in [Cuba](/wiki/Cuba),[[83]](#cite_note-83) the [Bahamas](/wiki/Bahamas), and the [Bermuda Triangle](/wiki/Bermuda_Triangle). Areas in the [Pacific](/wiki/Pacific_Ocean) and Indian Oceans have also been proposed including [Indonesia](/wiki/Indonesia) (i.e. [Sundaland](/wiki/Sundaland)).[[84]](#cite_note-84) Likewise some have speculated that the continent of South America bears striking similarities to the description of Atlantis by Plato, particularly the [Altiplano](/wiki/Altiplano) region of the [Andes](/wiki/Andes). The stories of a lost continent off the coast of [India](/wiki/India), named "[Kumari Kandam](/wiki/Kumari_Kandam)," have inspired some to draw parallels to Atlantis.[[85]](#cite_note-85)

## Literary interpretations[[edit](/index.php?title=(none)&action=edit&section=20)]

### Ancient versions[[edit](/index.php?title=(none)&action=edit&section=21)]

[thumb|left|upright=0.8|A fragment of *Atlantis* by Hellanicus of Lesbos](/wiki/File:POxy1084_Hellanicus_Atlantis.png) In order to give his account of Atlantis validation from the past, Plato mentions that the story was old and known to [Solon](/wiki/Solon), who had at least begun a poem on the subject that was to be greater than the works of [Hesiod](/wiki/Hesiod) and [Homer](/wiki/Homer). Plato himself, though banishing poetry-making from his [Republic](/wiki/Republic_(Plato)), had exempted certain classes of poem, among which praise of the gods and of good men was included. This therefore gives a clue as to how the allegory of Atlantis was to be interpreted. It is a poetic ideal to which good men should aspire, but from which there is the danger of falling short, with catastrophic results.[[86]](#cite_note-86) There has also been a suggestion that another literary forerunner was an epic written by [Hellanicus of Lesbos](/wiki/Hellanicus_of_Lesbos),[[87]](#cite_note-87) a fragment of which may be [Oxyrhynchus](/wiki/Oxyrhynchus) Papyrus 11, 1359.[[88]](#cite_note-88) In the new era, the 3rd century [Neoplatonist](/wiki/Neoplatonism) Zoticus wrote an epic poem based on Plato's account of Atlantis.[[89]](#cite_note-89) But Plato's work may already have inspired [parodic](/wiki/Parody) imitation too. Writing only a few decades after the *Timaeus* and *Critias*, the historian [Theopompus](/wiki/Theopompus) of [Chios](/wiki/Chios) wrote of a land beyond the ocean known as [Meropis](/wiki/Meropis). This description was included in Book 8 of his *Philippica*, which contains a dialogue between [Silenus](/wiki/Silenus) and King [Midas](/wiki/Midas). Silenus describes the Meropids, a race of men who grow to twice normal size, and inhabit two cities on the island of Meropis: *Eusebes* ([Template:Lang](/wiki/Template:Lang), "Pious-town") and *Machimos* ([Template:Lang](/wiki/Template:Lang), "Fighting-town"). He also reports that an army of ten million soldiers crossed the ocean to conquer [Hyperborea](/wiki/Hyperborea), but abandoned this proposal when they realized that the Hyperboreans were the luckiest people on earth. Heinz-Günther Nesselrath has argued that these and other details of Silenus' story are meant as imitation and exaggeration of the Atlantis story, for the purpose of exposing Plato's ideas to ridicule.[[90]](#cite_note-90)

### Utopias and dystopias[[edit](/index.php?title=(none)&action=edit&section=22)]

The creation of [Utopian and dystopian fictions](/wiki/Utopian_and_dystopian_fiction) was renewed after the Renaissance, most notably in Francis Bacon’s [*New Atlantis*](/wiki/New_Atlantis) (1627), the description of an ideal society that he located off the western coast of America. Thomas Heyrick (1649-1694) followed him with “The New Atlantis” (1687), a satirical poem in three parts. His new continent of uncertain location, perhaps even a floating island either in the sea or the sky, serves as background for his exposure of what he described in a second edition as “A True Character of Popery and Jesuitism”.[[91]](#cite_note-91) The title of [*The New Atalantis*](/wiki/The_New_Atalantis) by [Delarivier Manley](/wiki/Delarivier_Manley) (1709), distinguished from the two others by the single letter, is an equally dystopian work but set this time on a fictional Mediterranean island.[[92]](#cite_note-92) In it sexual violence and exploitation is made a metaphor for the hypocritical behaviour of politicians in their dealings with the general public.[[93]](#cite_note-93) In Manley’s case, the target of satire was the [Whig Party](/wiki/Whig_Party_(UK)), while in David Maclean Parry's [*The Scarlet Empire*](/wiki/The_Scarlet_Empire) (1906) it is [Socialism](/wiki/Socialism) as practised in foundered Atlantis itself.[[94]](#cite_note-94) It was followed in Russia by [Velemir Khlebnikov's](/wiki/Velemir_Khlebnikov) poem *The Fall of Atlantis* (*Gibel' Atlantidy*, 1912), which is set in a future rationalist dystopia that has discovered the secret of immortality and is so dedicated to progress that it has lost touch with the past. When the High Priest of this ideology is tempted by a slave girl into an act of irrationality, he murders her and precipitates a second flood, above which her severed head floats vengefully among the stars.[[95]](#cite_note-95) A slightly later work, *The Ancient of Atlantis* (Boston, 1915) by Albert Armstrong Manship, expounds the Atlantean wisdom that is to redeem the earth. Its three parts consist of a verse narrative of the life and training of an Atlantean wise one, followed by his Utopian moral teachings and then a psychic drama set in modern times in which a reincarnated child embodying the lost wisdom is reborn on earth.[[96]](#cite_note-96) In [Hispanic](/wiki/Hispanic) eyes Atlantis had a more intimate interpretation. The land had been a colonial power which, though it had brought civilization to ancient Europe, had also enslaved its peoples. Its tyrannical fall from grace had contributed to the fate that had overtaken it, but now its disappearance had unbalanced the world. This was the point of view of [Jacint Verdaguer](/wiki/Jacint_Verdaguer)’s vast mythological epic *L’Atlantida* (1877). After the sinking of the former continent, Hercules travels east across the Atlantic to found the city of [Barcelona](/wiki/Barcelona) and then departs westwards again to the [Hesperides](/wiki/Hesperides). The story is told by a hermit to a shipwrecked mariner, who is inspired to follow in his tracks and so “call the New World into existence to redress the balance of the Old”. This mariner, of course, was [Christopher Columbus](/wiki/Christopher_Columbus).[[97]](#cite_note-97) Verdaguer’s poem was written in [Catalan](/wiki/Catalan_language) but was widely translated in both Europe and Hispano-America.[[98]](#cite_note-98) One response was the similarly titled Argentinian *Atlantida* of [Olegario Victor Andrade](/wiki/Olegario_Victor_Andrade) (1881), which sees in “Enchanted Atlantis that Plato foresaw, a golden promise to the fruitful race” of Latins.[[99]](#cite_note-99) The bad example of the colonising world remains, however. [Jose Juan Tablada](/wiki/Jose_Juan_Tablada) characterises its threat in his “De Atlántida” (1894) through the beguiling picture of the lost world populated by the underwater creatures of Classical myth, among whom is the [Siren](/wiki/Siren_(mythology)) of its final stanza with

her eye on the keel of the wandering vessel

that in passing deflowers the sea’s smooth mirror,

launching into the night her amorous warbling

and the dulcet lullaby of her treacherous voice![[100]](#cite_note-100)

There is a similar ambivalence in [Janus Djurhuus](/wiki/Janus_Djurhuus)’ six-stanza “Atlantis” (1917), where a celebration of the [Faroese linguistic revival](/wiki/Faroese_language_conflict) grants it an ancient pedigree by linking Greek to Norse legend. In the poem a female figure rising from the sea against a background of Classical palaces is recognised as a priestess of Atlantis. The poet recalls “that the Faroes lie there in the north Atlantic Ocean/ where before lay the poet-dreamt lands,” but also that in Norse belief such a figure only appears to those about to drown.[[101]](#cite_note-101)

### A land lost in the distance[[edit](/index.php?title=(none)&action=edit&section=23)]

[thumb|A Faroe Islands postage stamp celebreating](/wiki/File:Faroe_stamp_493_Djurhuus_poems_-_atlantis.jpg) [Janus Djurhuus'](/wiki/Janus_Djurhuus) "Atlantis"

The fact that Atlantis is a lost land has made of it a metaphor for something no longer attainable. For the American poet Edith Willis Linn Forbes (1865-1945), “The Lost Atlantis” stands for idealisation of the past; the present moment can only be treasured once that is realised.[[102]](#cite_note-102) [Ella Wheeler Wilcox](/wiki/Ella_Wheeler_Wilcox) finds the location of “The Lost Land” (1910) in one’s carefree youthful past.[[103]](#cite_note-103) Similarly, for the Irish poet [Eavan Boland](/wiki/Eavan_Boland) in “Atlantis, a lost sonnet” (2007), the idea was defined when “the old fable-makers searched hard for a word/ to convey that what is gone is gone forever”.[[104]](#cite_note-104) For male poets too the idea of Atlantis is constructed from what cannot be obtained. [Charles Bewley](/wiki/Charles_Bewley) in his [Newdigate Prize](/wiki/Newdigate_Prize) poem (1910) thinks it grows from dissatisfaction with one’s condition,

And, because life is partly sweet

And ever girt about with pain,

We take the sweetness, and are fain

To set it free from grief's alloy

in a dream of Atlantis.[[105]](#cite_note-105) Similarly for the Australian [Gary Catalano](/wiki/Gary_Catalano) in a 1982 prose poem, it is “a vision that sank under the weight of its own perfection”.[[106]](#cite_note-106) [W.H. Auden](/wiki/W.H._Auden), however, suggests a way out of such frustration through the metaphor of journeying towards Atlantis in his poem of 1941.[[107]](#cite_note-107) While travelling, he advises the one setting out, you will meet with many definitions of the goal in view, only realising at the end that the way has all the time led inward.[[108]](#cite_note-108)

### Epic narratives[[edit](/index.php?title=(none)&action=edit&section=24)]

A few late 19th century verse narratives complement the [genre fiction](/wiki/Atlantis_in_popular_culture#Fiction) that was beginning to be written at the same period. Two of them report the disaster that overtook the continent as related by long-lived survivors. In [Frederick Tennyson](/wiki/Frederick_Tennyson)’s *Atlantis* (1888) an ancient Greek mariner sails west and discovers an inhabited island which is all that remains of the former kingdom. He learns of its end and views the shattered remnant of its former glory, from which a few had escaped to set up the Mediterranean civilisations.[[109]](#cite_note-109) In the second, *Mona, Queen of Lost Atlantis: An Idyllic Re-embodiment of Long Forgotten History* (Los Angeles CA 1925) by James Logue Dryden (1840-1925), the story is told in a series of visions. A Seer is taken to Mona’s burial chamber in the ruins of Atlantis, where she revives and describes the catastrophe. There follows a survey of the lost civilisations of Hyperborea and Lemuria as well as Atlantis, accompanied by much spiritualist lore.[[110]](#cite_note-110) William Walton Hoskins (1856-1919) admits to the readers of his *Atlantis and other poems* (Cleveland OH, 1881) that he is only 24. Its melodramatic plot concerns the poisoning of the descendent of god-born kings. The usurping poisoner is poisoned in his turn, following which the continent is swallowed in the waves.[[111]](#cite_note-111) Asian gods people the landscape of *The Lost Island* (Ottawa 1889) by Edward Taylor Fletcher (1816–97). An angel foresees impending catastrophe and that the people will be allowed to escape if their semi-divine rulers will sacrifice themselves.[[112]](#cite_note-112) A final example, Edward N. Beecher’s *The Lost Atlantis or The Great Deluge of All* (Cleveland OH, 1898) is just a doggerel vehicle for its author’s opinions: that the continent was the location of the Garden of Eden; that Darwin’s theory of evolution is correct, as are Donnelly’s views.[[113]](#cite_note-113) Atlantis was to become a theme in Russia following the 1890s, taken up in unfinished poems by [Valery Bryusov](/wiki/Valery_Bryusov) and [Konstantin Balmont](/wiki/Konstantin_Balmont), as well as in a drama by the schoolgirl [Larisa Reisner](/wiki/Larisa_Reisner).[[114]](#cite_note-114) One other long narrative poem was published in New York by George V. Golokhvastoff. His 250-page *The Fall of Atlantis* (1938) records how a High Priest, distressed by the prevailing degeneracy of the ruling classes, seeks to create an androgynous being from royal twins as a means to overcome this polarity. When he is unable to control the forces unleashed by his occult ceremony, the continent is destroyed.[[115]](#cite_note-115)

## Artistic representations[[edit](/index.php?title=(none)&action=edit&section=25)]

### Music[[edit](/index.php?title=(none)&action=edit&section=26)]

The Spanish composer [Manuel de Falla](/wiki/Manuel_de_Falla) worked on a dramatic cantata based on Verdaguer’s *L’Atlántida*, during the last 20 years of his life.[[116]](#cite_note-116) The name has been affixed to symphonies by [Janis Ivanovs](/wiki/Janis_Ivanovs) (1941),[[117]](#cite_note-117) Richard Nanes,[[118]](#cite_note-118) and Vaclav Buzek (2009).[[119]](#cite_note-119) There was also the symphonic celebration of [Alan Hovhaness](/wiki/Alan_Hovhaness): "Fanfare for the New Atlantis" (Op. 281, 1975).[[120]](#cite_note-120)

### Painting and sculpture[[edit](/index.php?title=(none)&action=edit&section=27)]

[thumb|left|upright=1|Leon Bakst’s vision of cosmic catastrophe](/wiki/File:Terror_Antiquus_by_L.Bakst_(1908).jpg) Paintings of the submersion of Atlantis are comparatively rare. In the 17th century there was [François de Nomé](/wiki/François_de_Nomé)’s “The Fall of Atlantis”, which shows a tidal wave surging towards a Baroque city frontage.[[121]](#cite_note-121) The style of architecture apart, it is not very different from [Nicholas Roerich](/wiki/Nicholas_Roerich)’s “The Last of Atlantis” of 1928.[[122]](#cite_note-122) The most dramatic depiction of the catastrophe was [Leon Bakst](/wiki/Leon_Bakst)’s “Ancient Terror” (*Terror Antiquus*, 1908), although it does not name Atlantis directly. It is a mountain-top view of a rocky bay breached by the sea, which is washing inland about the tall structures of an ancient city. A streak of lightning crosses the upper half of the picture, while below it rises the impassive figure of an enigmatic goddess who holds a blue dove between her breasts. [Vyacheslav Ivanov](/wiki/Vyacheslav_Ivanov_(poet)) identified the subject as Atlantis in a public lecture on the painting given in 1909, the year it was first exhibited, and he has been followed by other commentators in the years since.[[123]](#cite_note-123) Sculptures referencing Atlantis have often been stylized single figures. One of the earliest was [Einar Jónsson](/wiki/Einar_Jónsson)’s *The King of Atlantis* (1919–1922), now in the garden of his museum in [Reykjavik](/wiki/Reykjavik). It represents a single figure, clad in a belted skirt and wearing a large triangular helmet, who sits on an ornate throne supported between two young bulls.[[124]](#cite_note-124) The walking female titled *Atlantis* (1946) by [Ivan Meštrović](/wiki/Ivan_Meštrović)[[125]](#cite_note-125) was from a series inspired by ancient Greek figures [[126]](#cite_note-126) with the symbolical meaning of unjustified suffering.[[127]](#cite_note-127) In the case of the [Brussels](/wiki/Brussels) fountain feature known as *The Man of Atlantis* (2003) by the Belgian sculptor [Luk van Soom](/wiki/Nl:Luk_van_Soom), the 4-metre tall figure wearing a diving suit steps from a plinth into the spray.[[128]](#cite_note-128) It looks light-hearted but the artist’s comment on it makes a serious point: "Because habitable land will be scarce, it is no longer improbable that we will return to the water in the long term. As a result, a portion of the population will mutate into fish-like creatures. Global warming and rising water levels are practical problems for the world in general and here in the Netherlands in particular".[[129]](#cite_note-129) [Robert Smithson](/wiki/Robert_Smithson)’s *Hypothetical Continent (Map of broken clear glass, Atlantis)* was first created as a photo project on [Loveladies Island NJ](/wiki/Loveladies,_New_Jersey) in 1969[[130]](#cite_note-130) and then recreated as a gallery installation of broken glass.[[131]](#cite_note-131) On this he commented that he liked “landscapes that suggest prehistory”, and this is borne out by the original conceptual drawing of the work that includes an inset map of the continent sited off the coast of Africa and at the straits into the Mediterranean.[[132]](#cite_note-132)

## See also[[edit](/index.php?title=(none)&action=edit&section=28)]

[Template:Colbegin](/wiki/Template:Colbegin)

* [Atlantis in popular culture](/wiki/Atlantis_in_popular_culture)
* [Antillia](/wiki/Antillia)
* [Avalon](/wiki/Avalon)
* [Brasil (mythical island)](/wiki/Brasil_(mythical_island))
* [Brittia](/wiki/Brittia)
* [Iram of the Pillars](/wiki/Iram_of_the_Pillars)
* [Lemuria (continent)](/wiki/Lemuria_(continent))
* [Mayda](/wiki/Mayda)
* [Mu (lost continent)](/wiki/Mu_(lost_continent))
* [Mythical place](/wiki/Mythical_place)
* [Saint Brendan's Island](/wiki/Saint_Brendan's_Island)
* [Sandy Island, New Caledonia](/wiki/Sandy_Island,_New_Caledonia)
* [Thule](/wiki/Thule)
* [Ys](/wiki/Ys)

[Template:Colend](/wiki/Template:Colend)

**Underwater geography:**

* [Yonaguni Monument](/wiki/Yonaguni_Monument)
* [Bimini Road](/wiki/Bimini_Road)

**General:**

* [Doggerland](/wiki/Doggerland)
* [Lost lands](/wiki/Lost_lands)
* [Kumari Kandam](/wiki/Kumari_Kandam)
* [Minoan eruption](/wiki/Minoan_eruption)

## Notes[[edit](/index.php?title=(none)&action=edit&section=29)]

[Template:Reflist](/wiki/Template:Reflist)

## Further reading[[edit](/index.php?title=(none)&action=edit&section=30)]

[Template:Commons category](/wiki/Template:Commons_category) [Template:Wiktionary](/wiki/Template:Wiktionary) [Template:Refbegin](/wiki/Template:Refbegin)

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* [Plato](/wiki/Plato), [*Timaeus*](/wiki/Timaeus_(dialogue)), translated by [Benjamin Jowett](/wiki/Benjamin_Jowett) at [Project Gutenberg](http://www.gutenberg.org/etext/1572); [alternative version](http://www.perseus.tufts.edu/cgi-bin/ptext?doc=Perseus%3Atext%3A1999.01.0180&layout=&loc=Tim.+1a) with commentary.
* Plato, [*Critias*](/wiki/Critias_(dialogue)), translated by Benjamin Jowett at [Project Gutenberg](http://www.gutenberg.org/etext/1571); [alternative version](http://www.perseus.tufts.edu/cgi-bin/ptext?doc=Perseus%3Atext%3A1999.01.0180&layout=&loc=Criti.+106a) with commentary.

Modern sources

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[Template:Authority control](/wiki/Template:Authority_control)

[Category:Atlantis](/wiki/Category:Atlantis) [Category:Esoteric anthropogenesis](/wiki/Category:Esoteric_anthropogenesis) [Category:Fictional continents](/wiki/Category:Fictional_continents) [Category:Fictional sunken cities](/wiki/Category:Fictional_sunken_cities) [Category:Mythical lost cities and towns](/wiki/Category:Mythical_lost_cities_and_towns) [Category:Phantom islands](/wiki/Category:Phantom_islands) [Category:Plato](/wiki/Category:Plato) [Category:Fictional islands](/wiki/Category:Fictional_islands)