

# Atlantis the lost wonder

The full book Critias is at the end of this document

I would advise reading that first, then reading my document

Every thing in this paper is based on facts that I have found from Plato's books **TIMAEUS and CRITIAS**. First of all I understand that claiming to have found the lost city of Atlantis is like the boy who called wolf, but the fact is I don't **think** I found Atlantis, I **know** for a fact **300%**, I have found the real city and continent of Atlantis.

I based the facts from Plato's writing about Atlantis. All the facts can not be proven because of time and or destruction, so what I have done is read and reread the two books Plato wrote about Atlantis (Critics and Timaeus).

I took notes of all the facts, 34 facts from the books I am using. I have included the book at the end of this file. If you take the time to read plato's book Critias, (it is a short book) you will begin to understand why I think so many of the people who think they found Atlantis are really just basing their claim on none of the facts Plato says. So you may see for yourself as I do that they are all fake claims.

As many of you know English and words are not my strongest abilities, due to the fact that I am dyslexic. That is the reason I would like to give every one a chance to debate with me and ask questions. I did not start my search looking for Atlantis, I was researching our beginnings of life, when I came across Plato's books after reading the book Timaeus. I had an uncontrollable feeling to look for Atlantis, it felt like I was guided to Atlantis. So please read this carefully to try and understand how and why I know for a fact that.... **I Victor Staner, have found the real city of Atlantis.** (captainvic49@yahoo.com) phone 518-207-8788

A website I made on wix.com.

<https://captainvic49.wixsite.com/captainvic/atlantis>

OK first why do I believe Plato as a fact, Plato was from Athens, it is said that Atlantis was at war with Greece, that is why I believe him, it was part of his history.

Plato says Atlantis was a large island past the pillars of Hercules. That will put you in the Atlantic ocean, I would like you to remember the size of the island Plato talks about is huge, (227 miles by 340 miles) this is where I started my search. I would add that many people use Plato as a main reference guide about finding Atlantis, because his books Timaeus and Critas are the only known writing about Atlantis. There are so many people claiming to have found Atlantis, because

they have found a city controlled by Atlantis people. but they omit many facts of Plato's words and twist the rest. Because it does not fit their findings they manipulate Plato's story. I have not done this, I took the main facts that I know would be able to still be found. Plato gives the size of the land (227 miles by 340 miles) and a good description of Atlantis, mountain range to the north running east to west, and the city of Atlantis, then the plains to the south. So given these facts, it makes sense to me to look for the parts that fit the description Plato gives. Yes most of the land of Atlantis is about 95 % under water, but given the fact that in Yellow Stone park has hot and cold water like Plato's Atlantis, and it is said to be a super volcano, and if and when it explodes. It can take out about 1/3 of the USA, yes 1/3 of the USA. One article I read says parts of the land in Yellow Stone has dropped 1000 ft with the last eruption. Plato says that the mud was so bad that ships could not transgress the region any more after it sank, could this be cause of a super volcano going off under water creating a large sink hole and the mud and rock blocks the ships from passing. I think it could be possible.

So why is it sooooo hard to believe Atlantis is under water, it seem to me with Atlantis have been on a small mountain, the fact it has been dug out with rings all around it. Then many generations to come mined the mountain and improved on the city, port docks carved into the mountain, tunnels for minerals to use in the temple of Posiden. All taken out of a small mountain. Can it be a super volcano right on the biggest fault line ever, that caused a large land mass to vanish under the water, with earth quakes and a massive rain flow flooding all the top soil causing mud slides, the volcanos to erupt, and all the digging caused a land slide of the city of Atlantis to slide 2000 feet down a small mountain. **Again i think so.**

Plato says that it was 12,000 years ago this happened, if so then the amount of sediment covering the city could be enormous.

(Sediment can accumulate as slowly as 0.1 millimeter (0.04 inch) per 1,000 years (in the middle of the ocean where only wind-blown material is deposited) to as fast as 1 meter (3.25 feet) per year along continental margins . More typical deep-sea rates are on the order of several centimeters per 1,000 years.)

Read more: <http://www.waterencyclopedia.com/Oc-Po/Ocean-Floor-Sediments.html#ixzz6H0unoDe8>

The fact that I have found the temple of Posiden, that is amazing. After all that mess to still be found at all, is sooooo amazing. I believe it is due to ground penetrating radar in the satellites.

I looked at it as a true story, and base my findings on many hours of searching Google earth. Google earth has much more detail then any other maps I have tried, and I have tried many.

Plato says Atlantis land mass was about 340 miles east to west by, 227 miles north to south with

a mountain range to the north, running east and west, and a plains area to the south.

After finding 3 possible locations, I soon realized the odds of me finding the city of Atlantis at all. This was like looking for a needle in the hay stack as they say. It felt like my hand was being guided, is the only explanation that comes to mind. So I made a large grid pattern and looked square to square, soon I found a mountain range running east to west, it is the Azores islands are the top of the mountain Plato talks about.

Soon I found the plains to the south, and yes you can imagine how excited I was at this point. It took some time for me to realize what Plato said about the city of Atlantis. He states the city was 50 stadia (5.7 miles) from the plains, so this narrowed my search area down a lot the one man that was sooooo close to finding Atlantis (Christian O'Brien) had missed this fact that (Atlantis was 50 stadia from the plains), he put Atlantis to the south, too far in the plains area, he was only about 31 miles off from the biggest find ever.

So I looked and looked and looked and became very discouraged until one day two facts hit me. One I made a map in my mind and decided to put it on paper, and comparing it to Google earth, I soon realized one fact I missed. Wow the city of Atlantis was sooooo small (about 5 miles wide) compared to the size of the ocean, it was like looking not for that needle in the hay stack, but more like looking for a grain of sand in the hay stack. So I went back to my grid pattern, only this time much smaller squares. And I knew about the region it would be found. South of the mountains, and north of the plains, because of Plato's description of the city being on a small mountain, 50 stadia (5.7 miles) from the plains. After many hours and weeks and years of coming up with nothing. The second fact I have noticed, was in Google earth there are lines of clarity, this took me quite a long time to notice, but I looked in the grid pattern again but just looking at these lines, then one day it hit me, like a ton of bricks **BAM**, there it was the lost city ATLANTIS was right in front of my eyes. You can imagine how excited I was, telling every one what I have done. After all I was the first person to see this city in about 12,000 yrs.

I started telling my friends and family, and one thing to this day that still puzzles me, is how cold of a reception I have received, and how much no one knows about Atlantis. Me being the person I am, not much schooling and barely making it through high school, you can imagine how hard it is to get anyone to listen to me. after all the story of Atlantis is like the boy who cried wolf. Sooooo many people have claimed to find it but with out any facts, this makes me sooooo mad, and so many of the storys have no bases for what they claim to be Atlantis. And very little of the facts that Plato states, or they twist his words. This is why I have added Platos book critias with my file, because I know I have found Atlantis and I want you to know it also!!!

**These are the books I recived all my information about Atlantis from!**

**TIMAEUS**

by Plato

360 BC

translated by Benjamin Jowett

New York, C. Scribner's Sons, [1871]

### **CRITIAS**

by Plato

360 BC

translated by Benjamin Jowett

New York, C. Scribner's Sons, [1871]

#### **The love story**

(**CRITIAS** by Plato)

"Poseidon, receiving for his lot the island of Atlantis, begat children

by a mortal woman, and settled them in a part of the island, In this mountain there dwelt one of the earth born primeval men of that country, whose name was Evenor, and he had a wife named Leucippe, and they had an only daughter who was called Cleito.

The maiden had already reached womanhood, when her father and mother died; Poseidon fell in love with her"

(Vic)

**First of all I must say, I will have 2 pictures, the first picture is a untouched picture, the second I have put lines and marks on to help you see what I see**

**pictures from Google earth**

**Atlantis must be in the Atlantic ocean, because he states that it was outside the pillars of Heracles, and says the ocean was sailable at the time of Atlantis, so this is where I started my search. By making a large grid pattern on the Atlantic ocean. At first I found 3 possible locations for Atlantis until the pieces of puzzle started fitting together.**

(**CRITIAS** by Plato)

" Let me begin by observing first of all, that nine thousand was the sum of years which had

elapsed since the war which was said to have taken place between those who dwelt outside the Pillars of Heracles and all who dwelt within them;"

(Vic)

Plato had an interest in this story because of the war involving his ancestors and the people from Atlantis. As for me I believe the time frame given is true (about 12,000 years ago), but this fact would be very hard to prove. with out finding the golden tablets they made.

I believe they had stops along the way to help them on their journey inside the Pillars of Heracles, this is why there is so much confusion on the real location of Atlantis. One of these places is called Gades at southern Spain near the Pillars of Heracles.

In this picture I have circled the proximate size of Atlantis and possible out post along the way.

I think this is why this story was so important to Plato because of the direct connection with the war between those who dwelt within the Pillars of Heracles.

(CRITIAS by Plato)

"My great-grandfather, Dropides, had the original writing, which is still in my possession, and was carefully studied by me when I was a child. "

(Vic)

The yellow line shows a posible path from Athens to Atlantis past the pillars of Heracles.

see photos 2 and 2-a

2



5



(CRITIAS by Plato)

"For when there were any survivors, as I have already said, they were men who dwelt in the mountains; and they were ignorant of the art of writing, and had heard only the names of the chiefs of the land, but very little about their actions. "

(Vic)

**The Azores islands are the top of the mountain range of Atlantis, the mountains was to the north of the city, this gave me my next clue on where and what to look for, the great plains.**

(CRITIAS by Plato)

" In this mountain there dwelt one of the earth born primeval men of that country, whose name was Evenor, and he had a wife named Leucippe, and they had an only daughter who was called Cleito. The maiden had already reached womanhood, when her father and mother died; Poseidon fell in love with her"

(Vic)

**This is the mountain that the city of Atlantis was built on(the black ring). And you can see the size of Atlantis(the small yellow circle) in this picture, the small mountain is marked with a black circle.**

(CRITIAS by Plato)

"And beginning from the sea they bored a canal of three hundred feet in width and one hundred feet in depth and fifty stadia in length, which they carried through to the outermost zone, making a passage from the sea up to this, which became a harbour, and leaving an opening



sufficient to enable the largest vessels to find ingress"

(Vic)

The black circle is the small mountain Plato was talking about, the small yellow circle is the location of Atlantis now, which was at the top of the small mountain. The purple lines, and the Azores islands are the tops of the mountain that Plato was talking about. The yellow half moon to the left of the mountain is a large wall that went all around the city of Atlantis.

see photos 4 and 4-a

4



4-a

7



(CRITIAS by Plato)

"There has never been any considerable accumulation of the soil coming down from the mountains, as in other places, but the earth has fallen away all round and sunk out of sight."

(CRITIAS by Plato)

"For the fact is that a single night of excessive rain washed away the earth and laid bare the rock; at the same time there were earthquakes, "

(Vic)

**This is why I think this might have been a super volcano.**

**It has hot and cold water like Wyoming, another super volcano.**



**It is near one of the largest fault lines on earth.**

(CRITIAS by Plato)

"Looking towards the sea, but in the centre of the whole island, there was a plain which is said to have been the fairest of all plains and very fertile"

(Vic)

**And if it exploded under water the land, I could imagine it sinking out of site, leaving no trace behind after the smoke clears, as they say. The light house is about where the mouse pointer is, and the large yellow circle is the plains you see, is where most homes was built.**

(CRITIAS by Plato)

"orichalcum, was dug out of the earth in many parts of the island, being more precious in those days than anything except gold. "

(Vic)

**I think it would be easy for me to point out some of this orichalcum, a lot was used in the temple of Posiden. (it will be located where the small yellow x is)**

(CRITIAS by Plato)

Here you will see the descending part of the content toward the sea, and the great plain to the south, with the mountains to the north.

(Vic)

**The yellow x marks where Atlantis was, the black line shows the distance of 50 stada from the city to the plains, the purple lines are the sloping land Plato speaks of.**

(CRITIAS by Plato)

" but the country immediately about and surrounding the city was a level plain, itself surrounded by mountains which descended towards the sea; it was smooth and even, and of an oblong shape,

extending in one direction three thousand stadia, but across the  
centre inland it was two thousand stadia. This part of the island  
looked towards the south, and was sheltered from the north. The  
surrounding mountains were celebrated for their number and size and  
beauty,"

(Vic)

**The yellow line is the plains area, the yellow x is where this orichalcum will be found!**

**Here in purple you will see the descending part of the content toward the sea, and the great  
plain marked in yellow to the south, and the Azores island are the mountains to the north.**

see photos 3 and 3-a

3



3-a



"In the first place, they dug out of the earth whatever was to be found there, solid as well as fusile, "

(Vic)

**These double docks, I think was carved mostly out of the east side of the mountain and that is why the city fell to this side as the mountain shook and collapse this way eastward**

(CRITIAS by Plato)

"The stone which was used in

the work they quarried from underneath the centre island, and from underneath the zones, on the outer as well as the inner side. One kind was white, another black, and a third red, and as they quarried, they at the same time hollowed out double docks, having roofs formed out of the native rock. "

(Vic)

**The yellow x is the top of the mountain where the city was at the beginning. The larger black circle is the base of the mountain, and the yellow curved line to the left is a fence.**

(CRITIAS by Plato)

"Leaving the palace and passing out across the three you came to a wall which began at the sea and went all round: this was everywhere distant fifty stadia from the largest zone or harbour, and enclosed the whole, the ends meeting at the mouth of the channel which led to the sea."

(Vic)

**This wall is to the left of the city, I think it was acting as protection from travelers**

**The water is deeper on the east side of the mountain, the black line is the mountain base, the yellow curved line to the west is a large fence, the yellow x is where the city of Atlantis started**



from, and the small curved yellow lines around the yellow circle is the city of Atlantis

This wall that I found is about 50 stada from the top of the mountain, it is the yellow line to the left

see photos 7 and 7-a





(CRITIAS by Plato)

"and breaking the ground, enclosed the hill in which she dwelt all round, making alternate zones of sea and land larger and smaller, encircling one another; there were two of land and three of water, which he turned as with a lathe, each having its circumference equidistant every way from the centre,"

(Vic)

**The yellow circle is where she lived and the black x in the center is where her home was and is now Posidens temple. the purple is what is left of the circles around her home, after sliding 2,000 ft down, it is amazing it looks this good.**

(CRITIAS by Plato)

"Now the largest of the

zones into which a passage was cut from the sea was three stadia in

breadth, and the zone of land which came next of equal breadth; but

the next two zones, the one of water, the other of land, were two

stadia, and the one which surrounded the central island was a

stadium only in width. The island in which the palace was situated had

a diameter of five stadia. "

(Vic)

**In this picture the purple lines mark the rings around Atlantis. The yellow circle is the center island of Atlantis, and the black x marks the spot of the temple of Posiden**

(CRITIAS by Plato)

"The entire

circuit of the wall, which went round the outermost zone, they covered

with a coating of brass, "

(Vic)

**The purple are some locations that these wall will be found**

(CRITIAS by Plato)

"the circuit of the next wall they

coated with tin, "

(Vic)

**The purple are some locations that these wall should be found**

**(CRITIAS by Plato)**

"and the third, which encompassed the citadel, flashed  
with the red light of orichalcum."

(Vic)

**This is the wall I really want to go see.**

**The purple are some locations that these wall will be found**

**see photos 8 and 8-a**





(CRITIAS by Plato)

"First of all they bridged over the zones of sea which surrounded the ancient metropolis, making a road to and from the royal palace."

(Vic)

The light blue squares in the top left of the picture, are part of these bridges. the green is the royal palace.

The yellow is the outside of the center island that Plato says was a perfect circle, now the purple is water ways, that is damaged because of destruction, the black lines is the must find to proving this is Atlantis. For it is Posidens temple and the location of the pillar that has Posidens laws on it.

This statement by Plato, he is talking about the temple of Posiden in the center of the island.

(CRITIAS by Plato)

"the very beginning they built the palace in the habitation of the god and of their ancestors, which they continued to ornament in successive generations, "



(Vic)

**The black lines are the temple of Posiden, the left side is the original temple that was 600 ft by 300 ft**

(CRITIAS by Plato)

"The palaces in the interior of the citadel were constructed on this wise:-in the centre was a holy temple dedicated to Cleito and Poseidon, which remained inaccessible, and was surrounded by an enclosure of gold; "

(Vic)

**The black is the temple of Posiden, once again it will be easy to find once there.**

**Because of the way Atlantis sank so fast. To imagine to finding all of this just blows my mind, not for the gold, but just for the fact of finding it.**

(CRITIAS by Plato)

"Here was Poseidon's own temple which was a stadium in length, and half a stadium in width, and of a proportionate height, having a strange barbaric appearance. All the outside of the temple, with the exception of the pinnacles, they covered with silver, and the pinnacles with gold. In the interior of the temple the roof was of ivory, curiously wrought everywhere with gold and silver and orichalcum; and all the other parts, the walls and pillars and floor, they coated with orichalcum. In the temple they placed statues of gold: there was the god himself standing in a chariot-the charioteer of six winged horses-and of such a size that he touched the roof of the building with his head; around him there were a hundred Nereids riding on dolphins, for such was thought to

be the number of them by the men of those days. There were also in the interior of the temple other images which had been dedicated by private persons. And around the temple on the outside were placed statues of gold of all the descendants of the ten kings and of their wives, "

(Vic)

**The black is the temple, the left side is the oldest part that is 300 ft by 600 ft, the rest was added on to by other generations. I wish I could have seen this in all it's glory**

(CRITIAS by Plato)

"In the next place, they had fountains, one of cold and another of hot water, "

(Vic)

**Once again the black is Posidens temple, the purple lines is where the fountains might be.**

**Some of these guard houses can be seen near the green lines.**

(CRITIAS by Plato)

"Also there were guardhouses at intervals for the guards, the more trusted of whom were appointed to keep watch in the lesser zone, which was nearer the Acropolis while the most trusted of all had houses given them within the citadel, near the persons of the kings."

(Vic)

**In this picture you can see some of the guard houses in green.**

(CRITIAS by Plato)

"Now the order of precedence among them and their mutual relations were

regulated by the commands of Poseidon which the law had handed down.

These were inscribed by the first kings on a pillar of orichalcum,  
which was situated in the middle of the island, at the temple of  
Poseidon, "

(CRITIAS by Plato)

"Now on the pillar, besides the laws, there was  
inscribed an oath invoking mighty curses on the disobedient. "

(CRITIAS by Plato)

"they wrote down their sentences on a golden tablet, and dedicated it  
together with their robes to be a memorial."

(CRITIAS by Plato)

"There were many special laws affecting the several kings inscribed  
about the temples, "

(Vic)

**The black shape in the center is posidens temple, the pillar it will be found on the right side of  
the temple, or possible the center, but the center is my first guess.**

**I really want to find this pillar, or the golden tablets.**

**see photos 9 and 9-a**





(CRITIAS by Plato)

"Moreover, they divided at the bridges the zones of land which parted the zones of sea, leaving room for a single trireme to pass out of one zone into another, and they covered over the channels so as to leave a way underneath for the ships; for the banks were raised considerably above the water. "

(Vic)

**Of course with all the destruction, this will be hard to prove.**

**The yellow lines are bridges, the 3 lines to the right the center line I would bet is the horse race track.**

**The black lines are some of these building. In this picture are some of these temples, there are more buildings that are not marked as well.**



(CRITIAS by Plato)

"while the remainder was

conveyed by aqueducts along the bridges to the outer circles; and

there were many temples built and dedicated to many gods; also gardens"

(Vic)

**The yellow are bridges and the black are some buildings.**

(CRITIAS by Plato)

"and places of exercise, some for men, and others for horses in both of

the two islands formed by the zones; and in the centre of the larger

of the two there was set apart a race-course of a stadium in width,

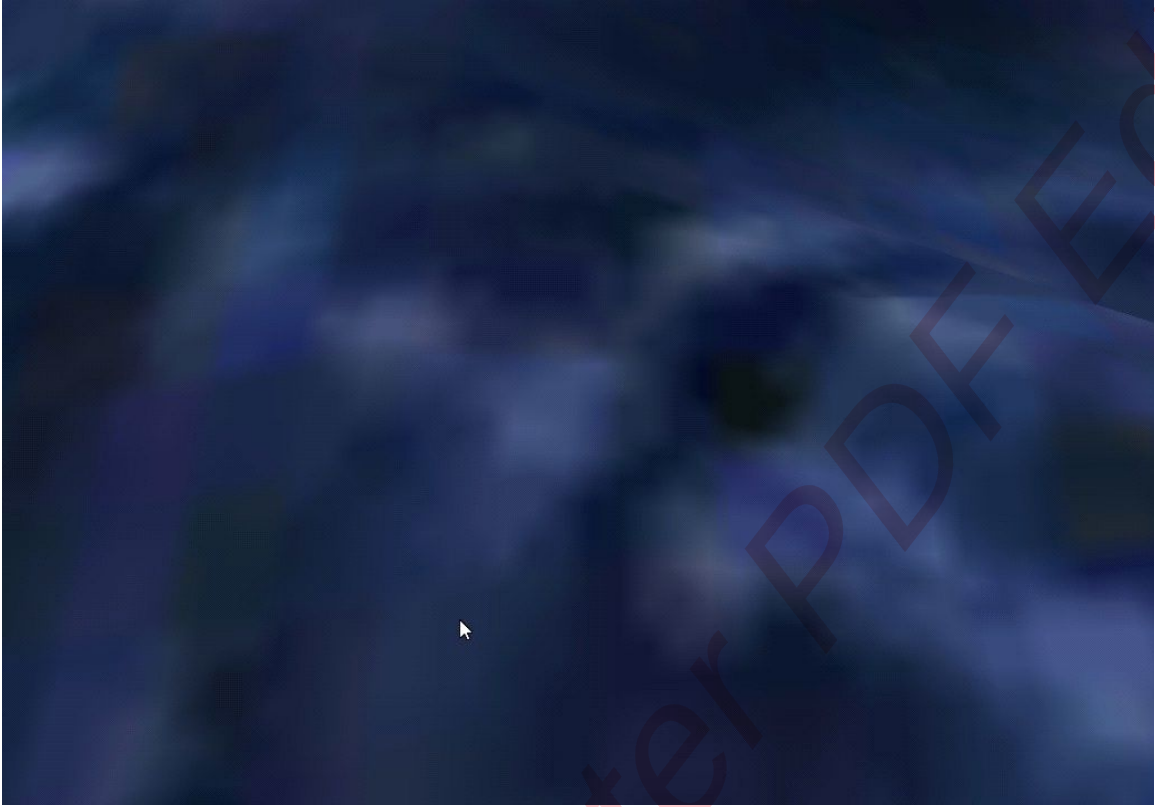
and in length allowed to extend all round the island, for horses to

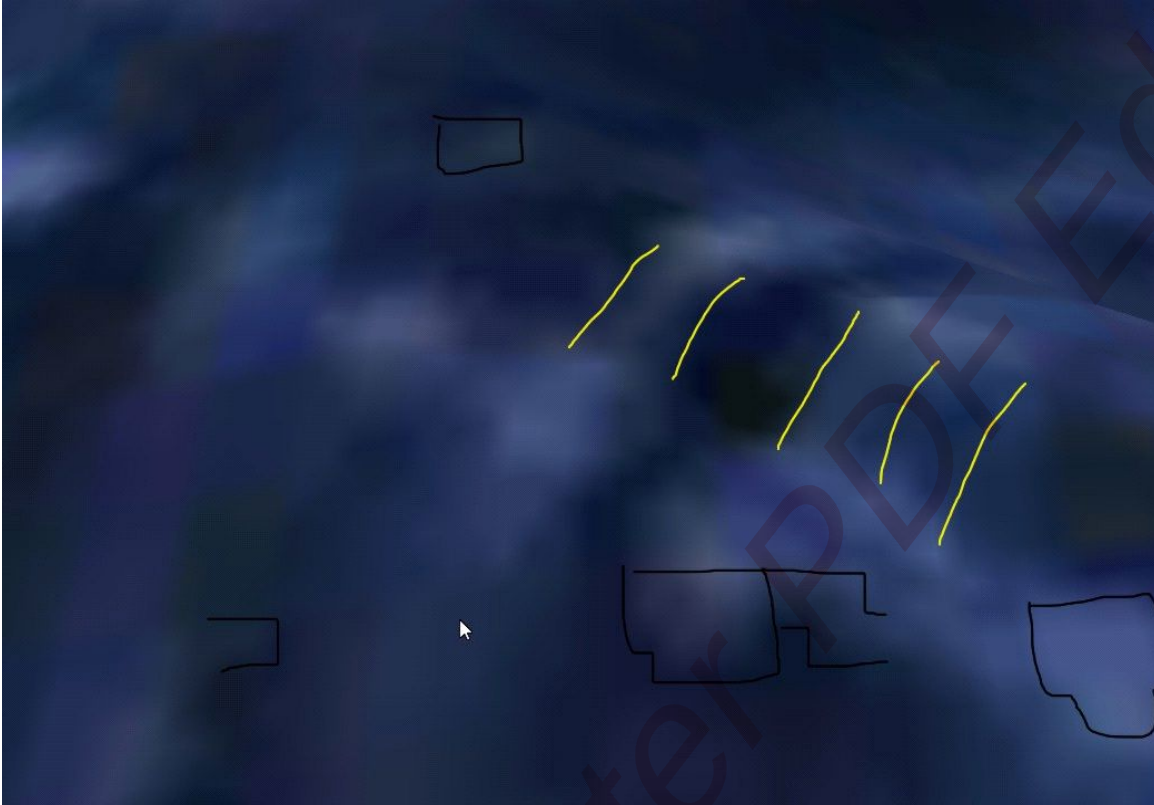
race in. "

(Vic)

**The yellow lines are the bridges, I hope to find a bath house or a stable.**

**see photos 10 and 10-a**





(CRITIAS by Plato)

"All this including the zones and the bridge, which was the sixth part of a stadium in width, they surrounded by a stone wall on every side, placing towers and gates on the bridges where the sea passed in. "

(Vic)

**This picture the yellow is showing some of the bridges and walls, and building in this location.**

**see photos 14 and 14-a**





(CRITIAS by Plato)

"I will now describe the plain, as it was fashioned by nature and by the labours of many generations of kings through long ages. It was for the most part rectangular and oblong, and where falling out of the straight line followed the circular ditch. The depth, and width, and length of this ditch were incredible, and gave the impression that a work of such extent, in addition to so many others, could never have been artificial. Nevertheless I must say what I was told. It was excavated to the depth of a hundred, feet, and its breadth was a stadium everywhere; it was carried round the whole of the plain, and was ten thousand stadia in length."



(Vic)

**The yellow lines are water ways as described above, and the black circles are points of interest, and right near the center the yellow circle marks the light house, which is said to be as a second sun.**

**These canals was the first thing I saw, and throw me off track from finding the city of Atlantis, because I did not follow Plato's description to well at first due to excitement.**

**(CRITIAS by Plato)**

" It received the streams which

came down from the mountains, and winding round the plain and

meeting at the city, was there let off into the sea. Further inland,

likewise, straight canals of a hundred feet in width were cut from

it through the plain, and again let off into the ditch leading to

the sea: these canals were at intervals of a hundred stadia, and by

them they brought down the wood from the mountains to the city, and

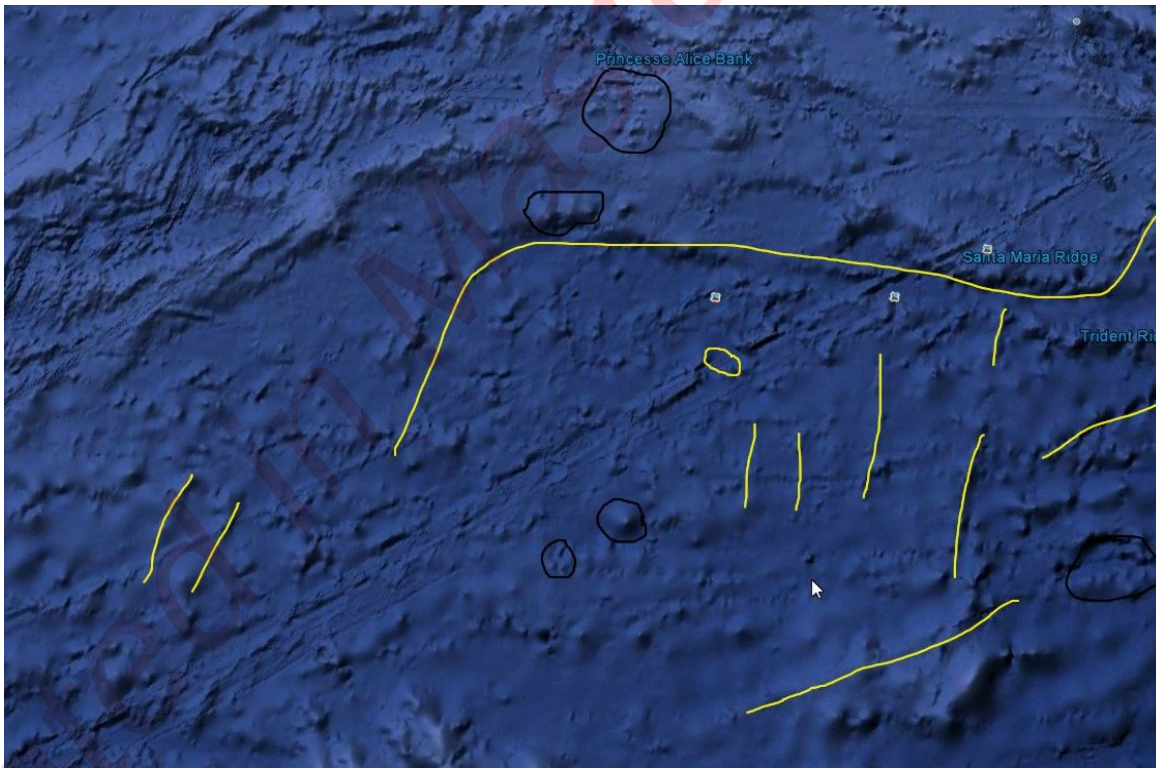
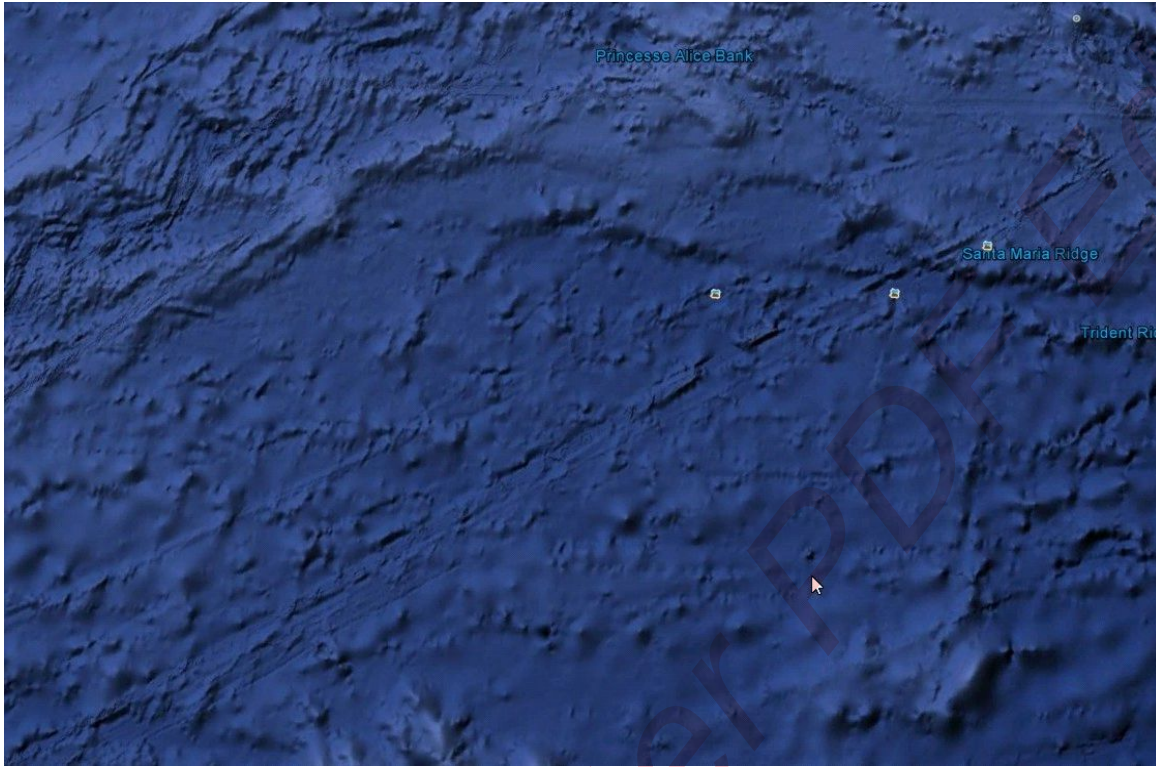
conveyed the fruits of the earth in ships, cutting transverse passages

from one canal into another, and to the city. "

(Vic)

**In this picture you can see the water canals are the yellow lines, the yellow circle is where the light house is located, the black circles are other points of interest and I hope some pyramids.**

**see photos 5 and 5-a**



## **TIMAEUS**

by Plato

360 BC

translated by Benjamin Jowett

New York, C. Scribner's Sons, [1871]

### **history of the tale**

(TIMAEUS by Plato)

"Crit. Then listen, Socrates, to a tale which, though strange, is certainly true, having been attested by Solon, who was the wisest of the seven sages. He was a relative and a dear friend of my great-grandfather, Dropides, as he himself says in many passages of his poems; and he told the story to Critias, my grandfather, who remembered and repeated it to us. There were of old, he said, great and marvellous actions of the Athenian city, which have passed into oblivion through lapse of time and the destruction of mankind, and one in particular, greater than all the rest. This we will now rehearse. It will be a fitting monument of our gratitude to you, and a hymn of praise true and worthy of the goddess, on this her day of festival.

Soc. Very good. And what is this ancient famous action of the Athenians, which Critias declared, on the authority of Solon, to be not a mere legend, but an actual fact?

Crit. I will tell an old-world story which I heard from an aged man; for Critias, at the time of telling it, was as he said, nearly ninety years of age, and I was about ten. Now the day was that day of the Apaturia which is called the Registration of Youth, at which, according to custom, our parents gave prizes for recitations, and the poems of several poets were recited by us boys, and many of us sang the poems of Solon, which at that time had not gone out of fashion. One of our tribe, either because he thought so or to please Critias, said that in his judgment Solon was not only the wisest of men, but also the noblest of poets. The old man, as I very well remember, brightened up at hearing this and said, smiling: Yes, Amynander, if Solon had only, like other poets, made poetry the business of his life, and had completed the tale which he brought with him from Egypt, and had not been compelled, by reason of the factions and troubles which he found stirring in his own country when he came home, to attend to other matters, in my opinion he would have been as famous as Homer or Hesiod, or any poet. "

(Vic)

**I could not find a city called Sais near the Nile river but I'm assuming the names had changed**



**over the yrs, I did find a city called Saai in this location.**

**(TIMAEUS by Plato)**

"He replied:-In the Egyptian Delta, at the head of which the river Nile divides, there is a certain district which is called the district of Sais, and the great city of the district is also called Sais, and is the city from which King Amasis came. The citizens have a deity for their foundress; she is called in the Egyptian tongue Neith and is asserted by them to be the same whom the Hellenes call Athene; they are great lovers of the Athenians, and say that they are in some way related to them."

**(Vic)**

**(this city is near the city of Cairo), I am still studying these facts.**

**I think that the great pyramid and the spinks might have been made by the survivors of Atlantis.**

**see photos 16**



**(TIMAEUS by Plato)**

"Many great and wonderful deeds are recorded of your state in our histories. But one of them exceeds all the rest in greatness and valour. For these histories tell of a mighty power which unprovoked made an expedition against the whole of Europe and Asia, and to which your city put an end. This power came forth out of the Atlantic Ocean, for in those days the Atlantic was navigable; and there was an island situated in front of the straits which are by you called the Pillars of Heracles; the island was larger than Libya and Asia put together, and was the way to other islands, and from these you might pass to the whole of the opposite continent which surrounded the true ocean; for this sea which is within the Straits of Heracles is only a harbour, having a narrow entrance, but that other is a real sea, and the surrounding land may be most

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

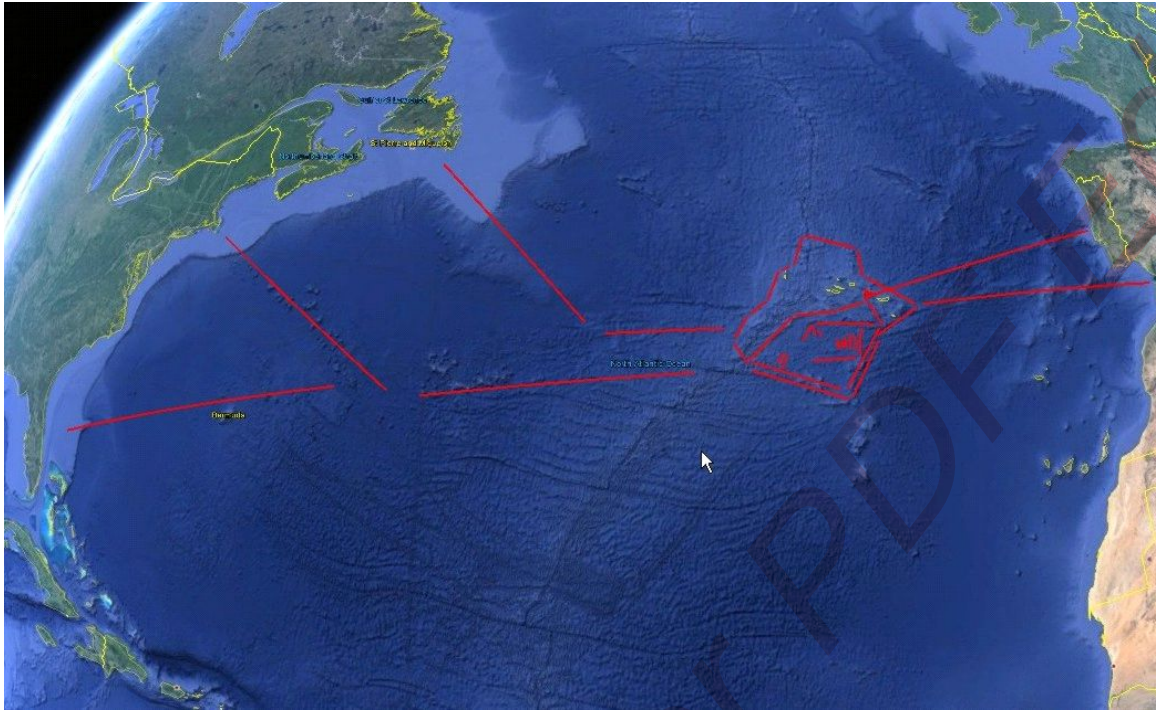
(Vic)

**This is some of the possible routes they might have taken to the USA, and other places.**

**see photos 1-a and 1-b**







(Vic)

**Extra points of interest.**

**This is the light house we all have heard about in Atlantis.**

**The yellow outlines the light house,**

**(CRITIAS by Plato)**

it was said to be as a second sun

(Vic)

**A close up of the light house.**

**Parts of the light house as I see them are out lined in yellow.**

**see photos 11, 11-a and 12, 12-a**







(Vic)

The yellow markings are other points of interest.

see photos 13 and 13-a









(Vic)

I have no clue what this is, but some thing tells me it is important.

A possible dam I'm not sure, but I believe it to be man made you can see by the yellow lines

see photos 15 and 15-a

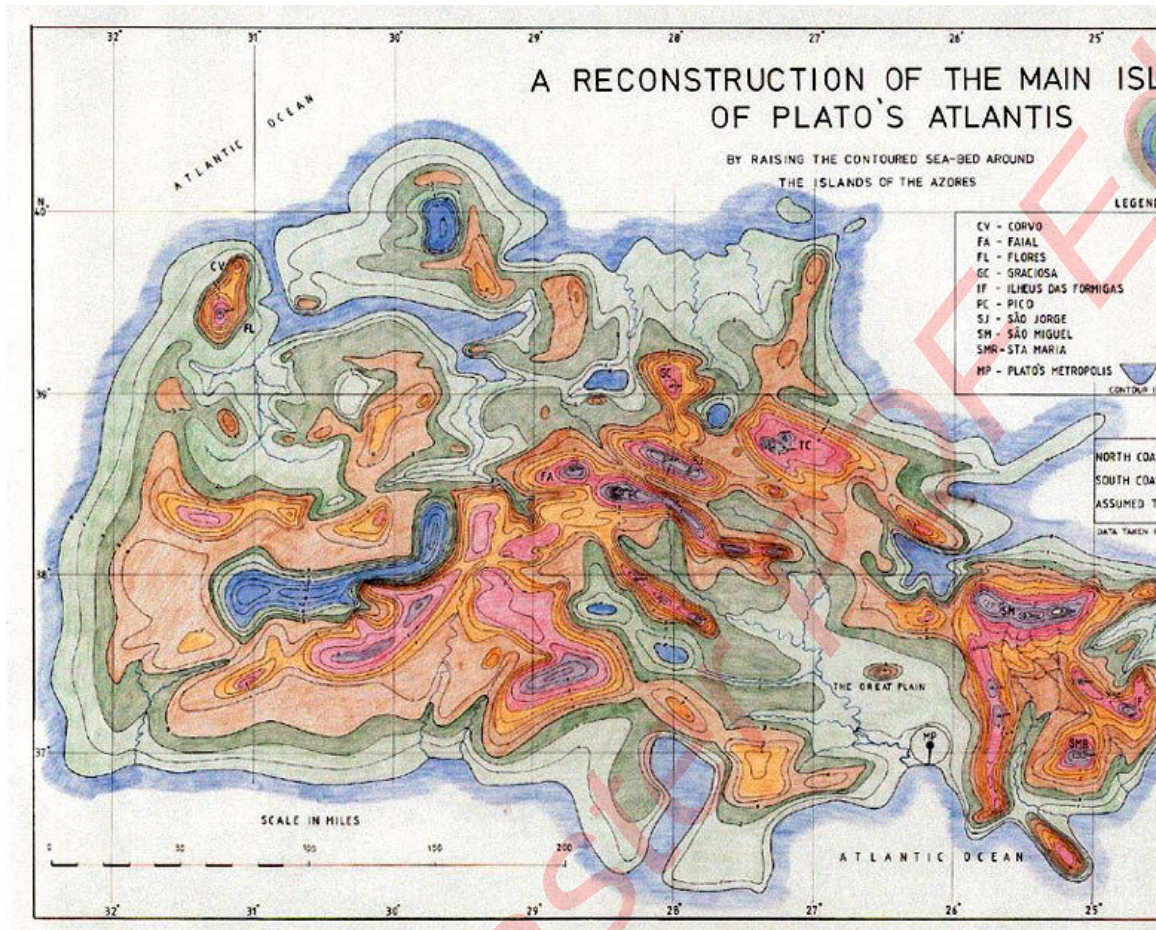




(Vic)

**This I found on the internet, after I found Atlantis from the help of a friend, Cristian O'Brien was so close to pin pointing the city he was only 31 miles too far south, and the island was bigger extending south much further, he only found the mountain area and not the great plains**

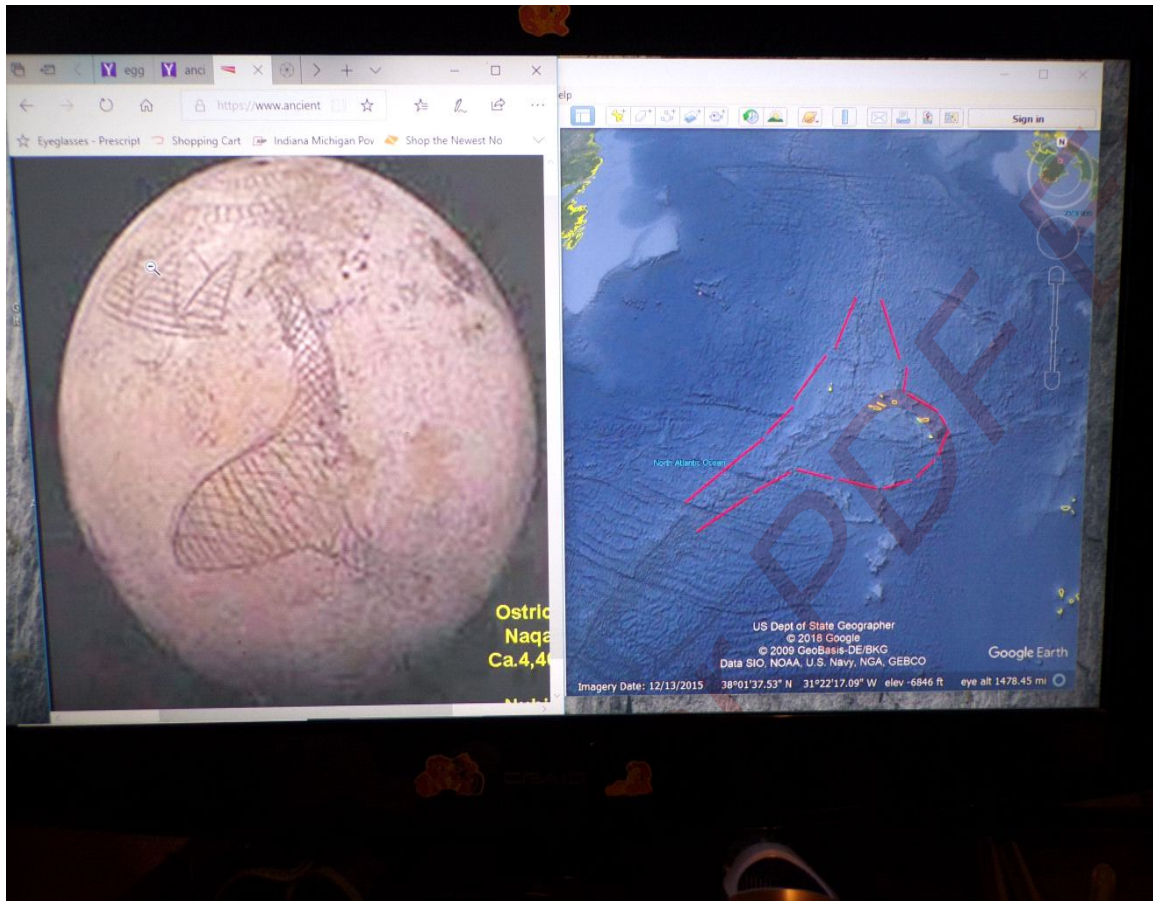
**see photos 17**



(Vic)

In this is a picture is what is called Egg island (on the left), it is said to be where life began, and as you can see, is the lost continent of Atlantis!

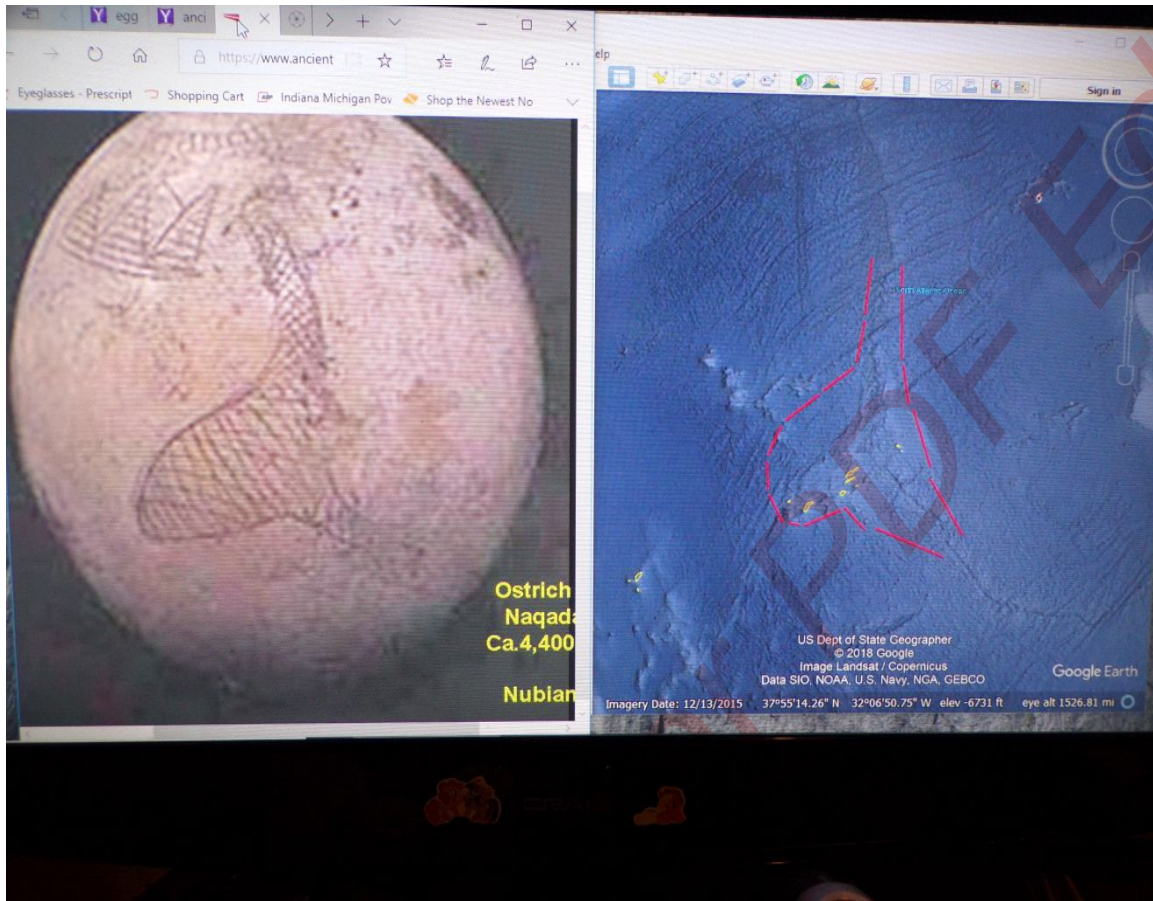




(Vic)

The picture of Atlantis on the right is reversed





(Vic)

**In closing, I felt that this was a gift to me, and I know for 100% certain that .... I Victor Staner have found the real city of Atlantis.**

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face book page

<https://www.facebook.com/Atlantis-188250104683551/?ref=bookmarks>

thank you for your time!

Victor Staner

This is the book Critias that I got all my information from, in its entirety.

**Critias**

**By Plato**

**Written 360 B.C.E**

**Translated by Benjamin Jowett**

**Persons of the Dialogue**

**CRITIAS**

**HERMOCRATES**

**TIMAEUS**

**SOCRATES**

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

Critias. And I, Timaeus, accept the trust, and as you at first said that you were going to speak of high matters, and begged that some forbearance might be shown to you, I too ask the same or greater forbearance for what I am about to say. And although I very well know that my request may appear to be somewhat and discourteous, I must make it nevertheless. For will any man of sense deny that you have spoken well? I can only attempt to show that I ought to have more indulgence than you, because my theme is more difficult; and I shall argue that to seem to speak well of the gods to men is far easier than to speak well of men to men: for the inexperience and utter ignorance of his hearers about any subject is a great assistance to him who has to speak of it, and we know how ignorant we are concerning the gods. But I should like to make my meaning clearer, if Timaeus, you will follow me. All that is said by any of us

can only be imitation and representation. For if we consider the likenesses which painters make of bodies divine and heavenly, and the different degrees of gratification with which the eye of the spectator receives them, we shall see that we are satisfied with the artist who is able in any degree to imitate the earth and its mountains, and the rivers, and the woods, and the universe, and the things that are and move therein, and further, that knowing nothing precise about such matters, we do not examine or analyze the painting; all that is required is a sort of indistinct and deceptive mode of shadowing them forth. But when a person endeavours to paint the human form we are quick at finding out defects, and our familiar knowledge makes us severe judges of any one who does not render every point of similarity. And we may observe the same thing to happen in discourse; we are satisfied with a picture of divine and heavenly things which has very little likeness to them; but we are more precise in our criticism of mortal and human things. Wherefore if at the moment of speaking I cannot suitably express my meaning, you must excuse me, considering that to form approved likenesses of human things is the reverse of easy. This is what I want to suggest to you, and at the same time to beg, Socrates, that I may have not less, but more indulgence conceded to me in what I am about to say. Which favour, if I am right in asking, I hope that you will be ready to grant.

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

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

Crit. Friend Hermocrates, you, who are stationed last and have another in front of you, have not lost heart as yet; the gravity of the situation will soon be revealed to you; meanwhile I accept your exhortations and encouragements. But besides the gods and goddesses whom you have mentioned, I would specially invoke Mnemosyne; for all the important part of my discourse is dependent on her favour, and if I can recollect and recite enough of what was said by the priests and brought hither by Solon, I doubt not that I shall satisfy the requirements of this theatre. And now, making no more excuses, I will proceed.

Let me begin by observing first of all, that nine thousand was the sum of years which had

elapsed since the war which was said to have taken place between those who dwelt outside the Pillars of Heracles and all who dwelt within them; this war I am going to describe. Of the combatants on the one side, the city of Athens was reported to have been the leader and to have fought out the war; the combatants on the other side were commanded by the kings of Atlantis, which, as was saying, was an island greater in extent than Libya and Asia, and when afterwards sunk by an earthquake, became an impassable barrier of mud to voyagers sailing from hence to any part of the ocean. The progress of the history will unfold the various nations of barbarians and families of Hellenes which then existed, as they successively appear on the scene; but I must describe first of all Athenians of that day, and their enemies who fought with them, and then the respective powers and governments of the two kingdoms. Let us give the precedence to Athens.

In the days of old the gods had the whole earth distributed among them by allotment. There was no quarrelling; for you cannot rightly suppose that the gods did not know what was proper for each of them to have, or, knowing this, that they would seek to procure for themselves by contention that which more properly belonged to others. They all of them by just apportionment obtained what they wanted, and peopled their own districts; and when they had peopled them they tended us, their nurselings and possessions, as shepherds tend their flocks, excepting only that they did not use blows or bodily force, as shepherds do, but governed us like pilots from the stern of the vessel, which is an easy way of guiding animals, holding our souls by the rudder of persuasion according to their own pleasure;-thus did they guide all mortal creatures. Now different gods had their allotments in different places which they set in order. Hephaestus and Athene, who were brother and sister, and sprang from the same father, having a common nature, and being united also in the love of philosophy and art, both obtained as their common portion this land, which was naturally adapted for wisdom and virtue; and there they implanted brave children of the soil, and put into their minds the order of government; their names are preserved, but their actions have disappeared by reason of the destruction of those who received the tradition, and the lapse of ages. For when there were any survivors, as I have already said, they were men who dwelt in the mountains; and they were ignorant of the art of writing, and had heard only the names of the chiefs of the land, but very little about their actions. The names they were willing enough to give to their children; but the virtues and the laws of their predecessors, they knew only by obscure traditions; and as they themselves and their children lacked for many generations the necessities of life, they directed their attention to the supply of their wants, and of them they conversed, to the neglect of events that had happened in times long past; for mythology and the enquiry into antiquity are first introduced into cities when they begin to have leisure, and when they see that the necessities of life have already been provided, but not before. And this is reason why the names of the ancients have been preserved to us and not their actions. This I infer because Solon said that the priests in their narrative of that war mentioned most of the names which are recorded prior to the time of Theseus, such as Cecrops, and Erechtheus,

and Erichthonius, and Erysichthon, and the names of the women in like manner. Moreover, since military pursuits were then common to men and women, the men of those days in accordance with the custom of the time set up a figure and image of the goddess in full armour, to be a testimony that all animals which associate together, male as well as female, may, if they please, practise in common the virtue which belongs to them without distinction of sex.

Now the country was inhabited in those days by various classes of citizens;-there were artisans, and there were husbandmen, and there was also a warrior class originally set apart by divine men. The latter dwelt by themselves, and had all things suitable for nurture and education; neither had any of them anything of their own, but they regarded all that they had as common property; nor did they claim to receive of the other citizens anything more than their necessary food. And they practised all the pursuits which we yesterday described as those of our imaginary guardians. Concerning the country the Egyptian priests said what is not only probable but manifestly true, that the boundaries were in those days fixed by the Isthmus, and that in the direction of the continent they extended as far as the heights of Cithaeron and Parnes; the boundary line came down in the direction of the sea, having the district of Oropus on the right, and with the river Asopus as the limit on the left. The land was the best in the world, and was therefore able in those days to support a vast army, raised from the surrounding people. Even the remnant of Attica which now exists may compare with any region in the world for the variety and excellence of its fruits and the suitability of its pastures to every sort of animal, which proves what I am saying; but in those days the country was fair as now and yielded far more abundant produce. How shall I establish my words? and what part of it can be truly called a remnant of the land that then was? The whole country is only a long promontory extending far into the sea away from the rest of the continent, while the surrounding basin of the sea is everywhere deep in the neighbourhood of the shore. Many great deluges have taken place during the nine thousand years, for that is the number of years which have elapsed since the time of which I am speaking; and during all this time and through so many changes, there has never been any considerable accumulation of the soil coming down from the mountains, as in other places, but the earth has fallen away all round and sunk out of sight. The consequence is, that in comparison of what then was, there are remaining only the bones of the wasted body, as they may be called, as in the case of small islands, all the richer and softer parts of the soil having fallen away, and the mere skeleton of the land being left. But in the primitive state of the country, its mountains were high hills covered with soil, and the plains, as they are termed by us, of Phelleus were full of rich earth, and there was abundance of wood in the mountains. Of this last the traces still remain, for although some of the mountains now only afford sustenance to bees, not so very long ago there were still to be seen roofs of timber cut from trees growing there, which were of a size sufficient to cover the largest houses; and there were many other high trees, cultivated by man and bearing abundance of food for cattle. Moreover, the land reaped the benefit of the annual rainfall, not



as now losing the water which flows off the bare earth into the sea, but, having an abundant supply in all places, and receiving it into herself and treasuring it up in the close clay soil, it let off into the hollows the streams which it absorbed from the heights, providing everywhere abundant fountains and rivers, of which there may still be observed sacred memorials in places where fountains once existed; and this proves the truth of what I am saying.

Such was the natural state of the country, which was cultivated, as we may well believe, by true husbandmen, who made husbandry their business, and were lovers of honour, and of a noble nature, and had a soil the best in the world, and abundance of water, and in the heaven above an excellently tempered climate. Now the city in those days was arranged on this wise. In the first place the Acropolis was not as now. For the fact is that a single night of excessive rain washed away the earth and laid bare the rock; at the same time there were earthquakes, and then occurred the extraordinary inundation, which was the third before the great destruction of Deucalion. But in primitive times the hill of the Acropolis extended to the Eridanus and Ilissus, and included the Pnyx on one side, and the Lycabettus as a boundary on the opposite side to the Pnyx, and was all well covered with soil, and level at the top, except in one or two places. Outside the Acropolis and under the sides of the hill there dwelt artisans, and such of the husbandmen as were tilling the ground near; the warrior class dwelt by themselves around the temples of Athene and Hephaestus at the summit, which moreover they had enclosed with a single fence like the garden of a single house. On the north side they had dwellings in common and had erected halls for dining in winter, and had all the buildings which they needed for their common life, besides temples, but there was no adorning of them with gold and silver, for they made no use of these for any purpose; they took a middle course between meanness and ostentation, and built modest houses in which they and their children's children grew old, and they handed them down to others who were like themselves, always the same. But in summer-time they left their gardens and gymnasia and dining halls, and then the southern side of the hill was made use of by them for the same purpose. Where the Acropolis now is there was a fountain, which was choked by the earthquake, and has left only the few small streams which still exist in the vicinity, but in those days the fountain gave an abundant supply of water for all and of suitable temperature in summer and in winter. This is how they dwelt, being the guardians of their own citizens and the leaders of the Hellenes, who were their willing followers. And they took care to preserve the same number of men and women through all time, being so many as were required for warlike purposes, then as now—that is to say, about twenty thousand. Such were the ancient Athenians, and after this manner they righteously administered their own land and the rest of Hellas; they were renowned all over Europe and Asia for the beauty of their persons and for the many virtues of their souls, and of all men who lived in those days they were the most illustrious. And next, if I have not forgotten what I heard when I was a child, I will impart to you the character and origin of their adversaries. For friends should not keep their stories to themselves, but have them in



common.

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

I have before remarked in speaking of the allotments of the gods, that they distributed the whole earth into portions differing in extent, and made for themselves temples and instituted sacrifices. And Poseidon, receiving for his lot the island of Atlantis, begat children by a mortal woman, and settled them in a part of the island, which I will describe. Looking towards the sea, but in the centre of the whole island, there was a plain which is said to have been the fairest of all plains and very fertile. Near the plain again, and also in the centre of the island at a distance of about fifty stadia, there was a mountain not very high on any side.

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

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

Now Atlas had a numerous and honourable family, and they retained the kingdom, the eldest son handing it on to his eldest for many generations; and they had such an amount of wealth as was never before possessed by kings and potentates, and is not likely ever to be again, and they were furnished with everything which they needed, both in the city and country. For because of the greatness of their empire many things were brought to them from foreign countries, and the island itself provided most of what was required by them for the uses of life. In the first place, they dug out of the earth whatever was to be found there, solid as well as fusile, and that which is now only a name and was then something more than a name, orichalcum, was dug out of the earth in many parts of the island, being more precious in those days than anything except gold. There was an abundance of wood for carpenter's work, and sufficient maintenance for tame and wild animals. Moreover, there were a great number of elephants in the island; for as there was provision for all other sorts of animals, both for those which live in lakes and marshes and rivers, and also for those which live in mountains and on plains, so there was for the animal which is the largest and most voracious of all. Also whatever fragrant things there now are in the earth, whether roots, or herbage, or woods, or essences which distil from fruit and flower, grew and thrived in that land; also the fruit which admits of cultivation, both the dry sort, which is given us for nourishment and any other which we use for food-we call them all by the common name pulse, and the fruits having a hard rind, affording drinks and meats and ointments, and good store of chestnuts and the like, which furnish pleasure and amusement, and are fruits which spoil with keeping, and the pleasant kinds of dessert, with which we console ourselves after dinner, when we are tired of eating-all these that sacred island which then beheld the light of the sun, brought forth fair and wondrous and in infinite abundance. With such blessings the earth freely furnished them; meanwhile they went on constructing their temples and palaces and harbours and docks. And they arranged the whole country in the following manner:

First of all they bridged over the zones of sea which surrounded the ancient metropolis, making a road to and from the royal palace. And at the very beginning they built the palace in the habitation of the god and of their ancestors, which they continued to ornament in successive generations, every king surpassing the one who went before him to the utmost of his power, until they made the building a marvel to behold for size and for beauty. And

beginning from the sea they bored a canal of three hundred feet in width and one hundred feet in depth and fifty stadia in length, which they carried through to the outermost zone, making a passage from the sea up to this, which became a harbour, and leaving an opening sufficient to enable the largest vessels to find ingress. Moreover, they divided at the bridges the zones of land which parted the zones of sea, leaving room for a single trireme to pass out of one zone into another, and they covered over the channels so as to leave a way underneath for the ships; for the banks were raised considerably above the water. Now the largest of the zones into which a passage was cut from the sea was three stadia in breadth, and the zone of land which came next of equal breadth; but the next two zones, the one of water, the other of land, were two stadia, and the one which surrounded the central island was a stadium only in width. The island in which the palace was situated had a diameter of five stadia. All this including the zones and the bridge, which was the sixth part of a stadium in width, they surrounded by a stone wall on every side, placing towers and gates on the bridges where the sea passed in. The stone which was used in the work they quarried from underneath the centre island, and from underneath the zones, on the outer as well as the inner side. One kind was white, another black, and a third red, and as they quarried, they at the same time hollowed out double docks, having roofs formed out of the native rock. Some of their buildings were simple, but in others they put together different stones, varying the colour to please the eye, and to be a natural source of delight. The entire circuit of the wall, which went round the outermost zone, they covered with a coating of brass, and the circuit of the next wall they coated with tin, and the third, which encompassed the citadel, flashed with the red light of orichalcum.

The palaces in the interior of the citadel were constructed on this wise:-in the centre was a holy temple dedicated to Cleito and Poseidon, which remained inaccessible, and was surrounded by an enclosure of gold; this was the spot where the family of the ten princes first saw the light, and thither the people annually brought the fruits of the earth in their season from all the ten portions, to be an offering to each of the ten. Here was Poseidon's own temple which was a stadium in length, and half a stadium in width, and of a proportionate height, having a strange barbaric appearance. All the outside of the temple, with the exception of the pinnacles, they covered with silver, and the pinnacles with gold. In the interior of the temple the roof was of ivory, curiously wrought everywhere with gold and silver and orichalcum; and all the other parts, the walls and pillars and floor, they coated with orichalcum. In the temple they placed statues of gold: there was the god himself standing in a chariot-the charioteer of six winged horses-and of such a size that he touched the roof of the building with his head; around him there were a hundred Nereids riding on dolphins, for such was thought to be the number of them by the men of those days. There were also in the interior of the temple other images which had been dedicated by private persons. And around the temple on the outside were placed statues of gold of all the descendants of the ten kings and of their wives, and there were many other great offerings of kings and of private persons, coming both from the

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

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

Leaving the palace and passing out across the three you came to a wall which began at the sea and went all round: this was everywhere distant fifty stadia from the largest zone or harbour, and enclosed the whole, the ends meeting at the mouth of the channel which led to the sea. The entire area was densely crowded with habitations; and the canal and the largest of the harbours were full of vessels and merchants coming from all parts, who, from their numbers, kept up a multitudinous sound of human voices, and din and clatter of all sorts night and day.

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

much wood of various sorts, abundant for each and every kind of work.

I will now describe the plain, as it was fashioned by nature and by the labours of many generations of kings through long ages. It was for the most part rectangular and oblong, and where falling out of the straight line followed the circular ditch. The depth, and width, and length of this ditch were incredible, and gave the impression that a work of such extent, in addition to so many others, could never have been artificial. Nevertheless I must say what I was told. It was excavated to the depth of a hundred, feet, and its breadth was a stadium everywhere; it was carried round the whole of the plain, and was ten thousand stadia in length. It received the streams which came down from the mountains, and winding round the plain and meeting at the city, was there let off into the sea. Further inland, likewise, straight canals of a hundred feet in width were cut from it through the plain, and again let off into the ditch leading to the sea: these canals were at intervals of a hundred stadia, and by them they brought down the wood from the mountains to the city, and conveyed the fruits of the earth in ships, cutting transverse passages from one canal into another, and to the city. Twice in the year they gathered the fruits of the earth-in winter having the benefit of the rains of heaven, and in summer the water which the land supplied by introducing streams from the canals.

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

As to offices and honours, the following was the arrangement from the first. Each of the ten kings in his own division and in his own city had the absolute control of the citizens, and, in most cases, of the laws, punishing and slaying whomsoever he would. Now the order of precedence among them and their mutual relations were regulated by the commands of Poseidon which the law had handed down. These were inscribed by the first kings on a pillar of orichalcum, which was situated in the middle of the island, at the temple of Poseidon, whither the kings were gathered together every fifth and every sixth year alternately, thus giving equal honour to the odd and to the even number. And when they were gathered together they



consulted about their common interests, and enquired if any one had transgressed in anything and passed judgment and before they passed judgment they gave their pledges to one another on this wise:-There were bulls who had the range of the temple of Poseidon; and the ten kings, being left alone in the temple, after they had offered prayers to the god that they might capture the victim which was acceptable to him, hunted the bulls, without weapons but with staves and nooses; and the bull which they caught they led up to the pillar and cut its throat over the top of it so that the blood fell upon the sacred inscription. Now on the pillar, besides the laws, there was inscribed an oath invoking mighty curses on the disobedient. When therefore, after slaying the bull in the accustomed manner, they had burnt its limbs, they filled a bowl of wine and cast in a clot of blood for each of them; the rest of the victim they put in the fire, after having purified the column all round. Then they drew from the bowl in golden cups and pouring a libation on the fire, they swore that they would judge according to the laws on the pillar, and would punish him who in any point had already transgressed them, and that for the future they would not, if they could help, offend against the writing on the pillar, and would neither command others, nor obey any ruler who commanded them, to act otherwise than according to the laws of their father Poseidon. This was the prayer which each of them offered up for himself and for his descendants, at the same time drinking and dedicating the cup out of which he drank in the temple of the god; and after they had supped and satisfied their needs, when darkness came on, and the fire about the sacrifice was cool, all of them put on most beautiful azure robes, and, sitting on the ground, at night, over the embers of the sacrifices by which they had sworn, and extinguishing all the fire about the temple, they received and gave judgment, if any of them had an accusation to bring against any one; and when they given judgment, at daybreak they wrote down their sentences on a golden tablet, and dedicated it together with their robes to be a memorial.

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

Such was the vast power which the god settled in the lost island of Atlantis; and this he afterwards directed against our land for the following reasons, as tradition tells: For many generations, as long as the divine nature lasted in them, they were obedient to the laws, and well-affectioned towards the god, whose seed they were; for they possessed true and in every way great spirits, uniting gentleness with wisdom in the various chances of life, and in their intercourse with one another. They despised everything but virtue, caring little for their present state of life, and thinking lightly of the possession of gold and other property, which

seemed only a burden to them; neither were they intoxicated by luxury; nor did wealth deprive them of their self-control; but they were sober, and saw clearly that all these goods are increased by virtue and friendship with one another, whereas by too great regard and respect for them, they are lost and friendship with them. By such reflections and by the continuance in them of a divine nature, the qualities which we have described grew and increased among them; but when the divine portion began to fade away, and became diluted too often and too much with the mortal admixture, and the human nature got the upper hand, they then, being unable to bear their fortune, behaved unseemly, and to him who had an eye to see grew visibly debased, for they were losing the fairest of their precious gifts; but to those who had no eye to see the true happiness, they appeared glorious and blessed at the very time when they were full of avarice and unrighteous power. Zeus, the god of gods, who rules according to law, and is able to see into such things, perceiving that an honourable race was in a woeful plight, and wanting to inflict punishment on them, that they might be chastened and improve, collected all the gods into their most holy habitation, which, being placed in the centre of the world, beholds all created things. And when he had called them together, he spake as follows-\*

The rest of the Dialogue of Critias has been lost.

THE END