The remote city of Atlantis

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INTRODUCTION

The purpose of this article is to analyze the material referring to the historic city of Atlântida, mentioned in several works, like Timeu e Critias or The Atlantis, by Plato and guide a possible location of the city's wreckage, based on this analyze. The first mention of the historic city of Atlantis, inexorably, is given by through Plato's work, which elucidates from philosophical themes, such as the plane of ideas, the ideal of society envisaged by the thinkers of the time and also deals with the city Atlantis, pointing out its dimension, history and location, serving as main source of knowledge for historians and researchers on the subject. The work works its themes through the dialogue of the characters Sócrates, Timeus, Critias and Hemocrates.

DATA ANALYSIS

Plato's work runs through the dialogue between Socrates, Timaeus, Critics and Hermocrates, being divided into two passages, one referring to Timaeus and the other to Critics. In Timaeus, there is a more introductory passage, as well as elucidation philosophical about man, while in Critics a detail about Atlantis. The analysis will be divided into two parts: Timaeus and Critias.

TIMAEUS

In his dialogue, Crítias claims to bring Socrates a true account, passed on to by his grandfather of the same name, who received Solon's account:

“Critias: Listen, then, to Socrates, a very unique and yet absolutely true story, as Solon once told it, the most sage among the Seven Wise Men, who was familiar and very close to my great-grandfather Dropidas, just as he frequently affirms in his poetic work. He told it to Crítias, our grandfather, who, as an old man, recounted from memory that great and admirable deeds of the ancient times of this city, which had been forgotten thanks to time and the destruction of humanity, and the grandest of all, would be convenient to let you know now to offer thanks and at the same time, as a hymn, to praise the goddess in this praise in a fair and authentic way on the day of her feast. ” (Plato, p. 79)

According to the work, the Greek-Egyptian proximity is evident, as well as the

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cultural proximity. The divine beings, gods, today worked as myths, were of common knowledge for different societies, such as Athena, also referred to by Egyptian people, revered as Neith.

“There are in Egypt - Critias began -, in lower end of the Delta, around the area where the Nile current divides, a region called Saiticos; and the largest city in that region, Sais - precisely where the king was born Amásís - was founded a goddess whose name in Egyptian is Neith, and in Greek, as they say those who live there, Athena. They have deep sympathy for the Athenians and say that, in a way, with these have affinities.” (Plato, p. 81)

In this place, it is stated that Solon obtained knowledge about Atlantis by a high priest, who calls the Athenians infants, for having lost their long-standing historical records, following cataclysmic events that plagued the humanity.

“O Solon, Solon, you Greeks, you are all children; there is no Greek who is old ". Hearing these words, Solon asked: “The what do you mean by that?” “As for the soul, you are all new,” he said. It’s because you don’t have it no ancient beliefs passed on by tradition or any knowledge that has been grayed out by time. The cause The exact statement is as follows: many were the destructions that humanity suffered and many more will be; at bigger by fire and water, but also smaller by other countless causes. (Plato, p.83)

The Egyptian priest emphasizes that one of the most incredible achievements of the people of Solon, in the past, it was facing Atlantis at a time when hybris dominated the these people, who began to weave military expeditions and exploitation of other peoples.

“Many and great were the achievements of your city that are a cause of admiration in the records that have remained here. But, among all them, one stands out in grandeur and beauty; our writings refer to your city one day extinguished a power that marched insolently across Europe and Asia, after departing the Atlantic Ocean. In times, this sea could be crossed, because there was an island next to the strait to which you call Heracles Columns - as you say; island that was bigger than Libya and Asia together, from which there was an access for the men of that time to go to the other islands, and from these islands went directly to the entire continental territory that was in front of them and surrounded the true ocean. In fact, what is below the strait we are talking about looks like a port with a tight entrance. On the side there is the real sea and the land that surrounds it completely that should be called with absolute accuracy “continent”. (Plato, p. 87)
In this passage, it is evident the priest's note regarding the location de Atlântida: a city that crosses the Columns of Heracles, a large continent island, with smaller ones around, which allowed a direct crossing to the opposite continent, the great continent. Then, he elucidates the power of Atlantis and its ruin, in fierce battle with the ancestral people of Athens, facing a great cataclysm:

“On this island, Atlantis, there was a huge confederation of kings with admirable authority that dominated the entire island, as well as several other islands and parts of the continent; beyond of these, still dominated some places below the mouth: from Libya to Egypt and, in the Europe, to Tirrenia. This power tried, all united, to enslave with one offensive all the your region, ours and also all places below the strait. It was at that time, O Solon, that, for the courage and strength, the power of your city was revealed to all men, in courage and in the arts of war, when she led the Greek army and then when she was left to her mercy, due to the abandonment of other peoples and took extreme risks. But it came to erect the victory monument by dominating who attacked us; prevented them from enslaving, among others, had never been enslaved, as well as everyone who lived below the Pillars of Heracles, and he released them all without any reservation. Subsequently, because of an immeasurable earthquake and a flood that came in one terrible day and one night, your entire warrior class was one once swallowed by the land, and the island of Atlantis disappeared in the same way, sunk in the sea. IS that is why in this place the ocean is impassable and inscrutable, due to the mud that exists there in large quantities and the shallow depth caused by the island that submerged.”(Plato, p.88)

Forward, it appears, through the character Critias, still in the subtitle Timaeus, confirmation of the veracity of the facts appears, as well as it is worth mentioning that he affirms, by softening the language before the speech of the characters, that the city is in fact real, transferring the myth to reality:
“Therefore, I readily agreed with your determinations yesterday, believing that, in all cases like this, the most important task is to propose a speech that is appropriate to the objectives and can be sufficiently advantageous for us. So, as Hermocrates said, barely yesterday I left here, repeated what I remembered; and, after I left, I reflected during the night and I recovered almost everything. In truth, what is learned in childhood is said to be admirably retained in memory. In fact, what I heard yesterday, I don't know if I will be able to bring it back to memory completely, but in relation to what I learned a long time ago, I would be absolutely amazed if I something missed. In fact, it was with such childish pleasure and enthusiasm that I listened to them, elder but gladly tell (while asking him questions repeatedly) that, like that guy of writing in an enclose painting that remains, have become indelible to me. So, right after dawn, I told them this, so that they would accompany me in the story. And now, because it was because of what I have referred to all this, I am prepared, O Socrates, to report it not only with regard to your main aspects, but also in detail, as I heard it. As for the citizens and the city you yesterday you described us as a myth, we put them here, transporting them to reality, as if that city was this one, and suppose that those citizens that you had in mind are the our ancestors - the real ones; those of whom the priest spoke. They will be in absolute harmony and we will not be out of tune if we say that they are the ones that existed at that time. Like this, as far as possible, we will all try together to take care of the task you have given us. Therefore, O Socrates, it is necessary to pay attention to whether this speech is in accordance with our purpose, or whether we should look for another one instead.” (Plato, p. 90)

The allusion to transportation to reality also refers to the village to which Socrates elucidated, considering him as the ancestor of Athens for that battle in which this village would face Atlantis, as explained in the quote on page 88.
CRITIAS

It continues reporting the dimensions of the island of Atlantis and situating it in time, for through dialogue with the other characters:

"First of all, let's remember the main thing:
nine thousand years have passed since that war between
those who lived beyond the Pillars of Heracles and
all those who were falling short; now suits
that we discuss about it in detail. On the one hand,
it is said, it was our city that commanded
and fought the war to the end, while on the other
were the kings of the Island of Atlantis, an island that,
as we said earlier, it was bigger than Libya and
Asia together. But today, because it is submerged
thanks to earthquakes, it constitutes an obstacle to
impassable mud for those who want to sail from there
to the high seas, in such a way that it can never be outdated. "(Plato, p. 220)

Still in the context of time, it states that, during the height of the city of Atlantis,
the other peoples were hovering at the dawn of civilization, attributing to them the adjective "barbarian":

"As for the various barbarian peoples, and also
all that among the Greeks existed at that time "(Plato, p. 220)

Critias describes the creation of humanity as being the work of human beings
which found a place of interest on Earth with a good allocation of resources,
creating homo sapiens and guiding them:

"At one point, the gods divided all the
land in regions - without dispute; nor would it be correct
say that the gods ignored what was appropriate to
each of them, nor that despite knowing the
that was more suitable for others, tried, among themselves,
appropriate this to themselves through disputes -
and, having obtained the region they liked, according to
with the luck of Justice, they populated these places. After
having populated them, created them as if they were goods
or animals, like shepherds with cattle, but
they did not subdue bodies with bodies, like the shepherds
that guide herds to the blow, but in the best way
way to deal with a creature that is to guide it through
bow: taking, according to its own design, the
soul as a rudder, through persuasion, led
and thus governed all mortal beings. "(Plato, p. 221)

Plato (p. 234) claims that the Atlanteans built a canal with three plethora (88.8 meters) high, one hundred feet (29.6 meters) deep and fifty long stadiums (8880 meters), located at sea and extending to the outer ring.

Plato (p. 235) defines the size of the largest ring in Atlantis, with what passes by the sea, as being of three stages (534 meters). The contiguous ring, which earth, had the same dimensions as its predecessor. Of the following, the water two stadiums wide (355.2 meters) and the ground that followed as well. The ring that the center of the island circulated had a stadium (177.6 meters). The island which was referring to real zone had 5 stadiums (888 meters) in diameter. There was, around her, from rings, from one side to the other of the bridge, a wide film (29.6 meters), walls and towers on both sides of the bridge.

Plato (p. 236) says that the inner part of the temple located in the royal zone, in the center, containing the statue of Poseidon had a stadium in length (177.6 meters) and three films (88.8 meters) wide.

Plato (p. 238) also reports the existence, on the great island, of a racecourse of a stadium (177.6 meters) wide, with a total length of the ring for horse competition.
Plato (p. 239) clarifies that the peripheries of the kings' residence were arranged so that, after crossing the 3 ports, coming from outside, there was a wall, so circular, extending from the sea, totaling fifty stadiums (8880 meters).

The periphery of the city was high, steep, but flat, surrounded by mountains in circle extending to the sea. The area was flat and oblong, with three thousand stadiums (532.8 kilometers) in one direction, with the central part of two thousand stadiums (355.2 kilometers), from the sea to the top. This region of the island was oriented to the south, sheltered in thenorth.
Plato (p.240) advises that the plain was preserved by kings, with its area forming a rectangular and oblong quadrilateral, with the rest in an excavated trench in a circle. The dimensions of this ditch, since they were made by human hands, are considered doubtful of their accuracy, and the story is worth telling as being of a (29.6 meters) deep, a stadium wide at all points (177.6 meters) meters. As it had been dug across the plain, the width was 10,000 stadiums (1776 kilometers). The city received water through the canals, which came from mountains. It reached the plain on all sides. For this reason, channels of 100 feet (29.6 meters) wide, 100 stadiums (17.76 kilometers) away from each other.

Plato (p.241) says that the population was divided into districts, whose regions corresponded to 10 stadiums (1776 meters) for 10 stadiums (1776 meters), with a total sixty thousand districts.

CONCLUSION

According to SUGUIO (1985), it is in fact that the level of the oceans was lower than current, so dirt paths could be formed more easily from fragments, whether compact or continental, that are currently submerged.

The dimensioning of the island mentioned on page 220 will be put into perspective for analysis, given the impossibility of accurately measuring, at the time, the added size of Asia minor and Libya to make an exact comparison with Atlantis, as well as the fact on page 87 highlight Atlantis as a continent composed of more than one island, therefore, a way of pointing out how big the land is, while that would make it possible to cross to another continent; however it is an orientation, not a exact dimensioning, different from the internal dimensioning of the city of Atlantis, which are pointed out exactly. Even some exact measurements, affirms Plato (p.240), must be relativized, since they were made by human hands.

The great continent, which is cited on page 220 as an ocean rod Atlantic is, in fact, America. It would be inconsistent, on the account of the Egyptian priest to Solon, highlight the fact that Atlantis is a bridge to the continent if it were the Eurasia, since the Egyptian context must be considered, given the original rapporteur of the history passed to Sólon, which was transmitted to the elder Critias and then of the present Critias to Socrates. The point of reference is, inexorably, the Egyptian. The Columns of Heracles serve as a reference point to point to the ocean.
Atlantic. Although the location of the columns is discussed, it is considered as the strait of Gibraltar.

Based on the evidenced data, the location of the island of Atlantis is towards the vicinity of present-day Greenland, being east-southeast of this territory, and may have a portion of its extension to the south. At this point, it is appropriate fit, in a lower ocean, a land extension large enough to enable the transit of people to the American continent, without prejudice to the dimensioning of the city or the direction guidance given by the priest of Neith to the Solon.

Therefore, based on the study, the evidence points to the constitution of the lost continent of Atlantis, as well as the location of the island that contains the main city, as located in the vicinity of Greenland.

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