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AMERICA'S PLACE IN MYTHOLOGY

*Disclosing the Nature of Hindoo
and Buddhist Beliefs*

By
ALEXANDER McALLAN
II

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PREFACE

THE present treatise endeavors to plainly show (with perhaps too much iteration or reiteration) that ancient accounts of America are most certainly to be found in Asiatic books.

No attempt is made to account for the fact that such information exists within the covers of Chinese, Hindoo, and other volumes. Enough to show that complete accounts of our continent are actually to be met with in Asiatic literature.

The present writer may, however, remark that, rightly or wrongly, he does not for a moment imagine that Asiatic priests visited America and then returned to China or India—with descriptions of our continent. On the contrary he holds that a superior, intelligent tribe (about 20,000 in all, men, women, and children) of mound-builders succeeded in escaping from the Valleys of the Ohio and the Mississippi, and even from America itself, across into Asia—where an extraordinary destiny awaited them. The fugitive host was led by a princess, born in Mexico, and also by her son, born in Arizona. Learned men well versed in the lore of Mitla, Palenque, and the Vale of Mexico, accompanied the wandering outcast nation, and it is to them that we are indebted for primary accounts of our continent. No Chinese priest discovered America centuries ahead of Columbus, and the glory of the Italian navigator remains, so far, unshadowed. But, let us turn from theories and consider actual archæological facts.

THE AUTHOR.

AMERICA'S PLACE IN MYTHOLOGY

CHAPTER ONE

ANCIENT KNOWLEDGE OF OUR ROCKY MOUNTAINS

DR. WARREN, in his learned work entitled "Paradise Found," refers (p. 147) to a statement in the "Chinese Recorder" (vol. iv., p. 94) worded thus: "Kwenlun is the name of a mountain; it is situated at the northwest, 50,000 le from the Sung-Kaou mountain." We are next informed that this statement has been copied by the "Recorder" from the Imperial Chinese dictionary.

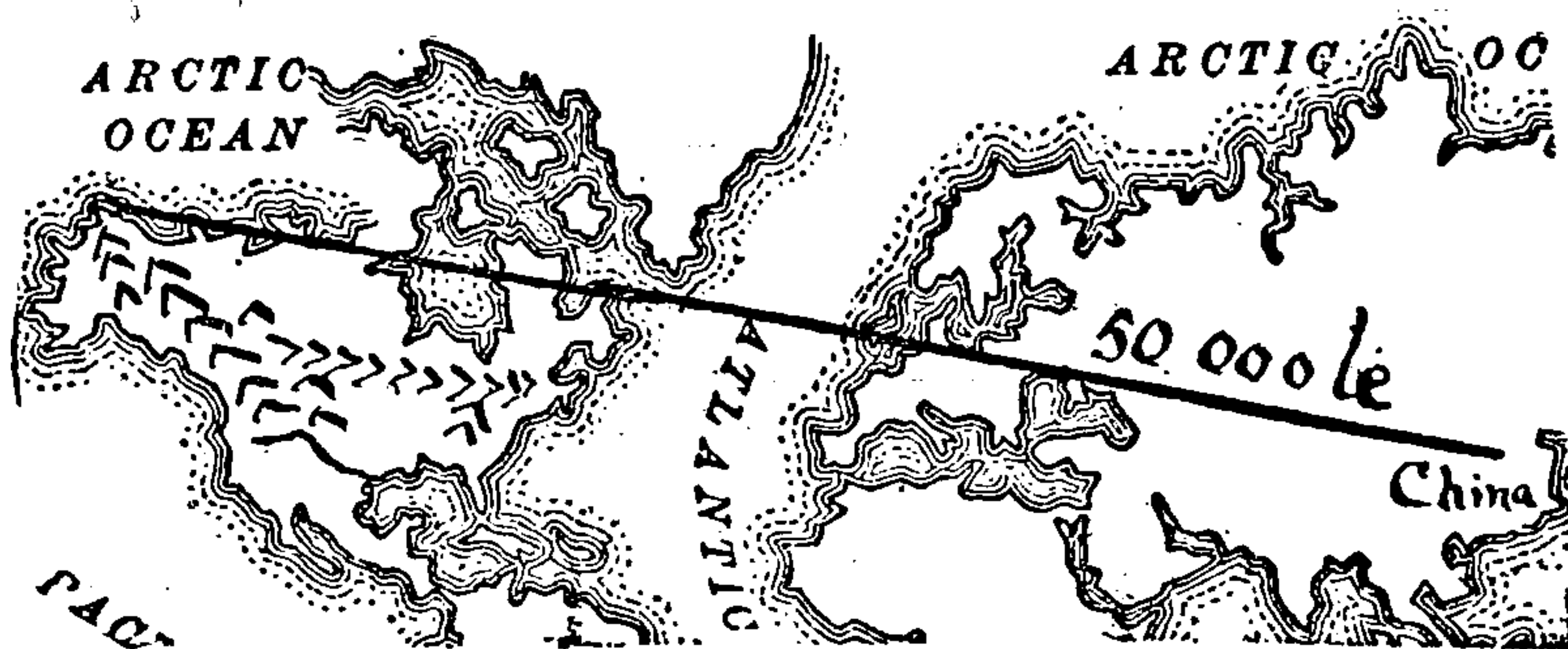
Where is the Sung-Kaou mountain? Williams, in his Chinese and English dictionary (p. 831), says that the eminence is situated in Honan, a province of China.

What is the length of a Chinese *le* or *li* (for it is spelled both ways by western scholars)? Williams (p. 518) says it has varied in different epochs from 1,158 to 1,894 feet, and at present 250 li make a degree.

Mr. Vining, in his comprehensive work entitled "An Inglorious Columbus," very properly devotes a lengthy chapter to the subject of the Chinese li, and says that "if it be estimated at one-third of an English mile the result will be very close to the truth" (p. 331).

Morrison considers the *le* to be equal to one-fourth of an English mile.

It is evident that 50,000 *le* should at least be equal to 12,000 miles, and that this tremendous measurement



carries us beyond India, beyond Tibet, beyond Asia, beyond Europe, beyond the Atlantic, even to the extremity of the Rocky Mountains in North America.

UPWARD EXTENT OF OUR ROCKIES KNOWN

Our immense range is found at the thirty-second degree of latitude. Here the southern end is bounded by the Rio Grande and the vast eminence goes “up” to the Arctic Ocean, a distance of about 11,000 Chinese li.

In the Imperial Chinese dictionary the upward stretch of the Kwenlun mountain (or *shan*) is said to be 11,000 li. In connection with this dimension the term *kao*, which may signify either “high” or “to advance,” is used. Spence Hardy, in his “Manual of Buddhism,” p. 15, says that “the most northern parts of the earth are always regarded by the natives of India as the highest. This was also the opinion of the Hebrews and of the *ancients generally*. Hence the expression to go down, or descend, is frequently used of going to the south.”

Certainly our Rocky Mountain range goes “up”
from the Rio Grande, a distance of about 11,000 li.

WIDTH OF OUR MOUNTAIN SYSTEM KNOWN

The “Chinese Recorder” neglects to inform its readers that the Imperial Chinese dictionary allows a width of 10,000 li to the Kwenlun *shan* (see columns 12 and 13 in the native dictionary).

The ancient estimate is found to be correct. A branch of the Rockies extends eastward through Minnesota and is called the “Height of Land.” This ridge has two great slopes. “One inclines to the north, and sends its waters into the Arctic Ocean; the other to the south, draining the Valley of the Mississippi. From Minnesota the ‘Height of Land’ may be traced northward of the Great Lakes toward the Atlantic. The highest point is reached in Minnesota, where the source of the Mississippi is 1,600 feet above sea-level” (Maury’s “Manual of Geog.,” p. 20).

Our mountain system is of vast breadth. We find that the Rocky Mountain range throws a branch eastward, which passes to the north of the Mississippi River, causing some streams to flow south and others north. It is the descent from this height which produces the fall at Niagara and gives rise to the rapids of the St. Lawrence. The Appalachian system is thus connected with the Rockies. We therefore see how the Kwenlun range attains a width of ten thousand li, or three thousand miles. It breaks out eastward in the shape of the Adirondacks, and in the form of the Palisades looks upon the city of New York.

North America is certainly 10,000 li in width. Moreover, Su Ki-yu, the Chinese Governor of Fuhkien, in his “Geography of the World,” published in 1848, ex-

pressly says with regard to the United States, that this country is "10,000 li wide" (see the "Chinese Repository," vol. xx., p. 187).

If our land, according to the Chinese themselves, is 10,000 li in breadth, and if the Kwenlun shan is 10,000 li in breadth, it follows that the latter should stretch from ocean to ocean. Now we actually find that a continuous mountain system extends from the Pacific to the shore of the Atlantic. The vast, spreading mountainous mass (or *shan*) is truly 10,000 li in width.

CHARACTER OF OUR ROCKIES KNOWN

The western portion of the Kwenlun shan is referred to as the *Tsung Ling* (the latter term—Ling—standing for "range" or "sierra"). Dr. Doolittle, in his Chinese-English dictionary, says that the Tsung Ling mountains constitute "the western portion of the Great Kwenlun range." The Doctor adds that, in a Chinese work, the "reason assigned for the name is that the mountains are covered with rocky *boulders* of a *rounded* shape." But how does such a statement apply to our Rocky Mountains?

In one locality, says a modern traveller, boulders "cover a space a mile in length and one-fourth of a mile in width, as thick as they can lie on the ground. . . . The size, abundance and position of these *rounded* granite *boulders* are such that no power now in operation in this region could have moved them high up on the sides of the valley." Again, at a place called Emigrant Gulch, immense numbers of boulders or stones, "varying in size from a small pebble to several feet in diameter," are to be seen. Rounded rocky boulders lie scattered over the mountains at a multitude of points and form a *remarkable feature* of the

range and of the elevated plains or slopes near by. "Basaltic boulders, of immense size, are scattered all over the plain. . . . Some of these boulders stand out in the plain far from any water at the present time, and are six to ten feet in diameter" (Hayden's "Survey"—1871).

No wonder that the Indians applied the title of "Stony Mountains" (see Bancroft's "Native Races") to the range which we have agreed to call "Rocky" on account of its rocks or stones.

Maguire, in his "Resources of Montana," p. 15, says that Jefferson hoped some traveller would explore the Northwest "by ascending the Missouri, crossing the *Stony* Mountains, and descending the nearest river to the Pacific."

The Stony or Rocky Mountains are here.

Parker, in his "Journey," p. 19, says: "The mountains are indeed *rocky* mountains. They are rocks heaped upon rocks."

A LAKE IN THE MIDST OF THE TSUNG LING OR ROCKIES

In the second volume of the "Si-yu-ki" we are informed (p. 297) that a certain lake "is situated in the midst of the great Tsung Ling mountains, and is the central point of Jambudvipa."

It appears, then, that the Tsung, or Rocky Mountain range, is within some part of the world called "Jambu."

Where was Jambu? What was, or is, its size? Was it our American continent? What is said about the *dwipa* or land named "Jambu," in ancient Asiatic records? And what is said about the lake in the Rockies?

CHAPTER TWO

AMERICA KNOWN TO THE ANCIENTS AS AN ISLAND CONTINENT

UPHAM, in his work on "Buddhism," says: "There are 500 petty islands which are appropriated to the superior *island* Jambu Dwipa, round about Jambu Dwipa" (vol. iii., p. 77).

Jambu is evidently an immense island.

Missionary Ward, in his "View of the Hindoos," says, that according to the Siddhantu Shiromunee



(written by the Hindoo astronomer, Bhaskara), "the island of Jumboo occupies one entire hemisphere."

This statement applies very well indeed to the island continent known to us to-day as America.

Still quoting from the Hindoo book, Ward says: "Jumboo-dweepu, though occupying half the globe, is reckoned only the first island" (p. 454).

Ward further states that Bhaskara, the ancient philosopher, taught that our world is round and measures about 24,000 miles in circumference. Now, as Jambudwipa occupies but one hemisphere of this globe, it cannot possibly be more than 12,000 miles in length or breadth. And, for the reason that the continental island is surrounded by a sea—stocked with islands—there is no reason to believe that Jambu completely fills the hemisphere within which it is situated.

Hardy, in his "Manual of Buddhism," p. 4, states that Jambu is reported to be "three-sided or angular," a remark which applies very suitably indeed to America, North or South.

Manifestly, for the reason that Jambu is "three-sided or angular" it cannot, of course, completely fill the hemisphere within which it is located. The continental island must be decidedly less than 12,000 miles in either length or breadth.

The measurement of 50,000 li to the northwest from Honan, in China, should bring us to the Kwenlun Mountains; and on the western portion of this elevated mass should be found a lake which is situated at the heart of Jambu—which turns out to be an enormous island. Now, we have identified our Rockies as the western portion of the Kwenlun shan. Then, our Rockies should be within the shores of an island—the first of islands—which has a hemisphere reserved to itself. There is no need to add that this arrangement is actual geography. The Rocky Mountain range is in America, and America is an island.

THE TERM JAMBU SIGNIFIES "THREE-SIDED" OR
"TRIANGULAR"

Turnour, in his *Mahawanso*, p. 9, says that "Jambu dipo" is "one of the four quarters of the human world, being the terra cognita of the Buddhists. The name is derived from the Jambu-tree."

Jambu was a "quarter" known to the Buddhists.

Dr. Legge, in his notes on Fa-hian, says that "Jambu-dwipa" is "one of the four great continents," and is "so called because it resembles in shape the leaves of the Jambu tree."

Legge adds, that "Jambu-dwipa" is "often used as merely the Buddhistic name for India" (p. 34).

The Jambu tree flourishes in Hindostan. As its leaves are of a three-sided or triangular shape it may well be regarded as representing the form of the country which produces it. Certainly India is a Jambu land.

The name, however, was not restricted to India. As we have seen it was applied to a continent—an island continent.

The latter, as we have learned, is said to be "three-sided or angular"; and turning to the American continent, we find that its form is indeed triangular. Our geographers frequently refer to this fact. In Monteieth's "Comprehensive Geography" we find the statement with regard to North America, that its "shape is that of a triangle, and its three sides are bounded by three oceans—the Arctic, Atlantic, and Pacific."

And South America is also of a three-sided form. We read that "its shape is triangular; its widest part being from Cape St. Roque to the northwestern part of Peru."

Turning to Potter's "Advanced Geography," we find

the statement, that South America's "form, like that of North America, is triangular."

There actually is an "island-continent" on the face of our globe.

And only *one*.

And it is certainly "three-sided or angular," in agreement, so far, with ancient accounts.

A triangular island-continent, say the Ancients.

A triangular island-continent, say the Moderns.

ANCIENT REFERENCE TO LAKE YELLOWSTONE -

Turning to the book called the "Si-yu-ki" (or "Record of the Western World") emanating from Chinese-Buddhistic sources, and translated into French by Monsieur Julien, of the University of Paris, and into English by Dr. Beal, there are, as we have already in part seen, references to Jambu.

A certain lake "is situated in the midst of the great Tsung Ling mountains, and is the central point of Jambu-dvipa" (see Beal's translation, vol. ii., p. 297).

We also read, that "in the middle of Jambu dvipa there is a lake called Anavatapta," which "is 800 li and more in circuit" (vol. i., p. 11).

Lake Anavatapta, situated among the Tsung Ling or Rocky Mountains, is evidently about 300 English miles in circuit, a dimension which agrees, as we shall see, with the circuit of Lake Yellowstone.

THE LAKE NOT IN ASIA

Julien and Beal both argue that Anavatapta must be identical with the Sarikul sheet situated at or near to the source of the Oxus, in Central Asia (see Beal's work, p. 12, note 33).

Anavatapta, however, is said to be remarkable for the purity and clearness of its water; and Lieutenant Wood, who visited Sarikul, found the contents of the latter "slightly fetid." To identify this pestiferous sheet as Anavatapta is utterly nonsensical.

Beal says that "Wood found soundings at nine fathoms" in Lake Sarikul; but Wood is not properly quoted by Beal (p. 297). The Lieutenant found a depth of just nine *feet* of muddy and fetid water in Sarikul.

Beal refrains from quoting Wood's additional statement to the effect that Sarikul is merely twelve miles in length and has an "average breadth of one mile." To call this filthy ditch "Anavatapta" is preposterous. Such a delusion can only be maintained by suppressing, ignoring, or misrepresenting the facts actually collected concerning the sewer which doubtless occasionally spews over into the Oxus. Its shores rise at a sharp angle to heights varying from 500 feet to 1000, so it could never have been larger than it is at present. Let us not mistake an ill-smelling marsh for the pure and limpid Anavatapta.

ANAVATAPTA WITHIN AN ISLAND-CONTINENT

Beal, in footnote 30, p. 11, states that "in the Chinese, Jambu-dvipa is represented by three symbols, *Shen-pu-chau*," and the Doctor adds, that "the last symbol means an 'isle' or 'islet.'"

The Hindoos, as we have learned, apply the name "Jambudvipa" to the vast angular or three-sided island which the Chinese call "Shen-pu-chau" (or Shen-pu the Island).

Julien, in his translation of the "Record of the Western World" (see Introduction, p. lxxiv.), says that Jambu, which contains Anavatapta, is an "isle."



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have been informed that Lake Anavatapta is situated amidst the Rockies (or Tsung Ling peaks) which belong to the *western* division of the Kwenlun shan. As the latter is 10,000 li in width and stretches from the Atlantic to the Pacific, it is plain that Lake Anavatapta—being to the *west* on the Kwenlun shan—must be nearer to the Pacific than it is to the Atlantic.

The Earl of Dunraven, in his "Great Divide," says that the Yellowstone section is "the geographical *centre* of North America."

Undoubtedly Lake Yellowstone is at the *heart* of the American Island-continent.

We are aided in our search for Anavatapta by the intelligence that the lake is connected with an amazing number of hot springs. Beal's version, including parentheses, reads in part as follows: "The streams (from the lake) are five hundred in number (branches), and as they pass by the lesser underground fire-abodes (hells), the power of the flames ascending causes the water to be hot. At the mouths of the various hot springs—"

An extraordinary system of underground passages and hot springs is evidently connected with Anavatapta, and such we can readily find at Yellowstone, within our Island-continent.

Dr. Beal says: "At the mouths of the various hot springs there are placed carved stones, sometimes shaped like lions—"

It is easy to understand what is meant in view of the fact that numerous figures formed by deposits of mineral matter ejected from the springs while in a state of action, arise around the orifices and remind observers of beasts, birds, and other creatures.

Amongst the number may be seen a group of "lions"—a lion, a lioness, and two cubs (see Captain Chittenden's work on "Yellowstone," pp. 214, 232).

Mr. Francis Sessions, in his volume entitled "From the Yellowstone Park to Alaska," refers to the curious stone figures at the spring and says: "The Lion, the Lioness, and Two Cubs resemble the living things in appearance." Mr. Sessions also tells about "the continual growling they keep up" (p. 22).

Here are the Lions. Where the Lions should be the Lions are found—in agreement with the "Record of the Western World."

"At the mouths of the various hot springs there are placed carved stones, sometimes shaped like lions, and at other times as the heads of white elephants" (Beal's translation, vol. ii., p. 156).

It should be remarked that the Chinese nouns do not necessarily represent what we call the plural number. For instance, "siang" may stand either for one elephant or for a number. The Chinese have no such a form as "siangs." Similarly we have words such as "deer" or "salmon," which may stand either for one creature or for a number. We never say "deers" or "salmons" when referring to them.

The Chinese term for "head" is "sheu," which also signifies "foremost; the beginning, the origin" (see Williams' Chinese dictionary, p. 756). *Sheu* should never be rendered "heads" unless the context favors such a view.

The Chinese account evidently teaches that figures resembling the lion and the head (or beginning) of the white elephant are to be seen in connection with the hot springs of Anavatapta. Perhaps not more than one form suggestive of the head or beginning of a

white elephant may be visible; but one, at least, should be there. Can it be seen?

Captain Chittenden tells us about the "Lions" and adds that in addition the figure of an "Elephant"—in a recumbent position—is also there.

Evidently a standing quadruped, with its legs properly carved, is not referred to in the ancient record. We should look merely for a mass of matter which reminds an observer of the head or foremost part of an Elephant. Moreover, the figure should be of a *white* color. The form of the head of a White Elephant should be seen in connection with the hot springs of Anavatapta.

Now, Captain Chittenden finds there the recumbent form of what he calls a "White Elephant."

A White Elephant, say the Ancients.

A White Elephant, say the Moderns.

OUR ROCKY MOUNTAIN SYSTEM SUPPOSED TO BE IN ASIA!

Dr. Williams, in his dictionary, p. 494, says that the "Koulkan Mountains" lying "between the Desert of Gobi and Tibet" are referred to by the title "Kwenlun shan." The learned compiler further states that, the Kwenlun shan is "the fairy land of Chinese writers, one of whom says its peaks are so high that when sunlight is on one side moonlight is on the other."

The latter assertion is borrowed by Williams from the Kwenlun article which appears in the Imperial Chinese dictionary, and we have seen that this very Kwenlun article attributes a width of 10,000 li to the immense shan. It is easy to see that when the light of morning is gilding the eastern edge of the mountainous mass, the western portion—behind the lofty peaks of

the Rockies—may still be in darkness and indebted to the moon for light.

The Imperial Chinese dictionary places this wide-spreading eminence—the Sun and Moon Kwenlun shan at an immense distance, 50,000 li, to the northwest from Honan, in China, but Williams interferes and dumps the enormous mountainous mass into Tibet, and while doing this keeps perfectly silent concerning the immensity of the distance of the Kwenlun shan from Honan, as stated by the Chinese themselves.

It's at Tibet—within the Chinese empire—says Williams.

The native dictionary refrains from all mention of Tibet, and locates the Kwenlun shan at such an immense distance from Honan that it must be situated at the antipodes of the region into which Williams has been pleased to dump it.

ANCIENT REFERENCE TO THE MISSOURI-MISSISSIPPI

Williams declares that the Kwenlun shan is said to be illumined by the sun and moon, and is further “said to contain the sources of the Yellow River.”

The article in the Imperial Chinese dictionary (compiled of course by the Chinese themselves, without the “aid” of Occidentals) states that the “Ho” flows from the sun and moon Kwenlun shan. The word “Yellow” is not used in the account, nevertheless Dr. Williams assumes that the “Ho” must be the Yellow Ho of China.

The Kwenlun mountain “Ho” (or Main Stream) is said to flow *southeasterly*, whereas the course of the Yellow Ho of China is plainly *eastward*. It reaches the sea at a point due east of its source.

Williams conveniently neglects to tell his readers

that the Sun and Moon Kwenlun shan is placed 50,000 li, or, at least, 12,000 miles, to the northwest from Honan.

To find such a shan on the border of China itself—at the sources of the Yellow River—is preposterous.

The measurement brings us to the continental Island of Jambu. The Kwenlun shan, with its western array of Rocky mountains and the steaming Anavatapta, is within the Jambu Island. Then the Kwenlun Ho must likewise be within the Jambu Island known to us to-day as America. And here we find the Ho—even a Yellow Ho—in the shape of the Missouri-Mississippi, which flows *southeasterly* to the Gulf of Mexico.

THE ROCKIES NOT AT THE NORTH POLE

As the Kwenlun mountainous mass is 10,000 li in width and runs “up,” or advances a distance of 11,000, its southern part may very well be in a warm zone. This view is sustained by Dr. Warren’s quotation from the “Chinese Repository,” vol. vii., p. 519—“One may there rest on flowery carpeted swards, listening to the melodious warblings of birds, or feasting upon the delicious fruits, at once fragrant and luscious, which hang from the branches of the luxuriant groves. Whatever there is beautiful in landscape or grand in nature may also be found there in the highest state of perfection” (Warren’s “Paradise Found at the North Pole,” p. 144).

It is evident that although some terminal or remarkable or initial point of the Kwenlun shan is located 12,000 miles to the northwest of Honan and must necessarily be situated in the Arctic zone, the shan should stretch southerly, or downward, through a climate favorable to the production of “delicious

fruits" and "luxuriant groves." Now, we actually find this to be the case.

Dr. Warren is free from Williams' geographical delusion that the Kwenlun shan is in Tibet, but he falls into just as great an error when he sets the immense eminence, with its width of 10,000 li, at the Pole. No room can be found there for such a widespreading mountainous mass. No land whatever is there. Nor is the Kwenlun shan said to be at the Pole. If it were, then it should be to the north, rather than to the northwest, of Honan.

All honor to Dr. Warren for setting us the example of breaking away from the erroneous notion that the Kwenlun shan is situated within the bounds of Asia!

It is impossible to measure a distance of more than 6,000 miles or so in a direction *north* from Honan.

If a traveller were to journey north from Honan and proceed 50,000 li (or 12,000 miles) with his back to the Chinese province, he'd reach America.

Dr. Warren should be guided by the directions furnished in the Chinese works. Acting in accordance with the ancient instructions he can find the Kwenlun shan directly under and around his own feet.

THE KWENLUN GEM-TREES

If we look for the Lake and Hot Springs on the Kwenlun shan, which is located at an immense distance from China, no disappointment awaits us. In that direction we find all that we set out to seek.

Mr. Vining, in his voluminous work entitled "An Inglorious Columbus," declares that in Asia the name "Kwenlun" "appears to be unknown locally," although it is printed prominently in all maps of Central Asia drawn by Europeans recently (see p. 253).

Vining says the Chinese believe that "in the Kwen-lun Mountains there is a tree of stone, called Ki-kan, 'the agate gem,' " etc.

Our author rejects the notion that there are trees in existence which produce gems. He says that here is a "myth."

This, of course, is no explanation of the Chinese statement. If we connect the great range with North America, where is the investigator to look for the marvellous trees? If the Kwenlun range consists in part of our Rocky Mountains, where are the stone trees which produce agate and gems? This question has never been answered, and it is a sample of many which might be asked. Here we have one of the statements which disgrace—

But stop! Lieutenant Whipple (see Pacific Railroad Report, vol. iii., p. 74) came across petrified trees—trees of stone. "One trunk was measured ten feet in diameter and more than one hundred feet in length."

At Yellowstone Mr. Stanley beheld "quantities of silicified, petrified, and agatized wood, some of which is very fine and quite wonderful" ("Rambles in Wonderland," p. 67).

Notice that the petrified wood is in some cases agatized.

"There are some instances of perfectly formed standing trees of pure petrification" (*Ib.*).

At "Specimen Mountain" are trunks and limbs "the outside of which is almost pure agate."

Surely the agate and stone trees are here.

But where are the "gems"? Why is the tree of stone called a gem tree?

At Specimen Mountain are trunks and limbs, "the outside of which is almost pure agate, interspersed with well-defined marks like the rings of growth in a



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strangely carved statues that have given it the name of the Goblin City." And Labyrinth Cañon is "in the land of Aladdin."

Mr. Vining says: "The Chinese believe that in 'Fairylan,' or in the Kwenlun Mountains, there is a tree of stone, called Ki-kan, 'the agate gem,' " etc.

A fairylan should be on the Kwun-lun shan, and we have just been informed that a "Goblin City" and "the land of Aladdin" are there.

Standing upon the Rocky Mountain range, Mr. Thayer (p. 60) calls the Yellowstone region a "Fairylan."

"A fairylan is there!" says Vining.

"A fairylan!" says Thayer.

ANCIENT NOTICE OF OUR "GARDEN OF THE GODS"

Dr. Warren refers to the belief of a Chinese sect known as the Tauists, and says: "The Tauists are by no means behind in referring to an abode of lasting bliss, which, however, still exists on earth. It is called Kwenlun" (p. 143).

The Kwenlun eminence is no frozen, sterile peak at the Pole. It is "still" an "abode of lasting bliss." "One may there rest on flowery carpeted swards," etc.

"Like the Gan-Eden of Genesis, it is described as a garden with a marvellous tree in the midst" (p. 144).

The tree which produces gems is indeed marvellous, but we need not confound it with the tree whose fruit is said to have been plucked by Adam and Eve. Sorry it wasn't so!

Dr. Warren informs us (p. 274) that there is reported to be an "enchanted Garden of the Gods" on the summit of the Kwenlun shan, and that there, too, is "the closed Gate of Heaven."

If we measure the stated distance—50,000 li—from

Honan we come to our Rocky Mountain system, which "goes up" 11,000 li from south to north and displays a breadth of 10,000. Here is the Kwenlun shan.

But where is the "Garden of the Gods" and the "Gateway"?

Why, the "Garden of the Gods" is one of the crowning attractions of our Rocky Mountains. All guide books to the west notice the famous enclosure and also the "Gateway."

"This greensward girt with tongues of flame,
With spectral pillars strewn,
Not strangely did the savage name
A haunt of gods unknown.

* * * * *

"But not the Orient's drowsy gaze,
Young Empire's opening lids
Greet these strange shapes of earlier days
Than Sphinx or Pyramids.

"Here the New West its wealth unlocks,
And tears the veil aside,
Which hides the mystic glades and rocks
The Red Man deified."

According to the Chinese statements brought to light by Dr. Warren, we should find a "Garden of the Gods" on our Kwenlun shan; and there in truth it is seen.

A Garden of the Gods, say the Ancients.

A Garden of the Gods, say the Moderns.

CHAPTER THREE

ANCIENT KNOWLEDGE OF LAKE YELLOW- STONE

LAKE ANAVATAPTA NOT IN ASIA

LAKE ANAVATAPTA, as we have learned, is located amid the peaks of the western, or Rocky Boulder covered section, of the Kwenlun shan.

The lake and its connected mountains, of course, are said to be within Jambu the Island—which is in a hemisphere by itself.

The Kwenlun shan should “run up,” or “advance,” a distance of 11,000 li and be 10,000 in width.

Of course the “upward” dimension cannot be applied vertically. Eastern Asiatics in ancient times were acquainted with the shape and size of our world. The Hindoo astronomer, Bhaskara, allowed our planet a circumference of but 4,967 yojanas (see Ward’s “View of the Hindoos,” p. 459); and the *Ca’lica Purana* says with regard to the mountains of our globe, that “the highest is not above one yojana or five miles high” (see “Asiatic Researches,” vol. v., p. 241).

Jambu, according to the “Si-yu-ki” (“Record of the Western World”), is divided into about 138 lands or countries, such as Fei-han, Sa-mo-kien, Che-shi, etc.

Now, the commentators have determined that Jambu, even Jambu the *Chau* or Island, is India—with Central Asia added on! Then, attempts are made to identify the lands of Jambu the *Island* within the bounds of Asia.

Accordingly, Fei-han, for instance, is supposed to be Ferghanah; Sa-mo-kien is set down as Samarkand; Che-shi is declared to be Tashkand; and Sang-kia-lo is identified as Ceylon!

Sang-kia-lo, although reachable by water from a port to its northwest, is *not* said to be an island (see Beal's version, ii., pp. 234-5).

Again, Beal admits that the circuit of Ceylon "is really under 700 miles." Now, Sang-kia-lo "is about 7000 li in circuit," or over 2,000 miles.

Sang-kia-lo is put in the selfsame continental island of Jambu which contains Lake Anavatapta (or Yellowstone), and can by no possibility be Ceylon.

We are informed that a spiritual being called Shih-kia-pu-sa (see pp. 248, 356) formerly "took an apparitional body" and visited Sang-kia-lo. Then, "in order to disseminate the true doctrine, he left a tooth to be kept in this land, firm as a diamond, indestructible through ages. It ever scatters its light like the stars or the moon in the sky, or, as brilliant as the sun, it lights up the night. All those who fast and pray in its presence obtain answers, like the echo (answers the voice). If the country is visited by calamity, or famine, or other plague, by use of earnest religious prayer, some spiritual manifestation ever removes the evil. It is now called Si-lan-mountain."

Of course it is a burning crater or "mount" which scatters light, is firm as a diamond, indestructible through ages, and at times lights up the night.

Such a burning "mount" is not to be seen in Si-lan (or Ceylon). Nor are we to look for the live crater within the bounds of Si-lan (or Ceylon). The black

commentator admits that although the volcano is "now" called a mount of Si-lan, it was "formerly" said to belong to Sang-kia-lo.

A volcanic mount in Jambu, the Island-continent, is referred to in the ancient "Record of the Western World." An American crater is indicated.

Mountains are sometimes likened to teeth. The word "sierra" compares a range of hills to the teeth of a saw.

In this sense we can readily understand why the flaming mount of Sang-kia-lo, which could light up the night, should be called a "tooth."

We ourselves have named a frightful crater in honor of St. Elias, and a crag in honor of St. Anthony's nose. Then why might not the ancients have applied the name of some sweet-tempered sage (or pu-sa) to an American volcano?

But, the darkies of Ceylon, from whom some common sense might naturally be expected, say that they have in their island a tooth of Buddha, and that this is the tooth of Shi-kia-pu-sa (mentioned in connection with the land of Sang-kia-lo). The conclusion is then reached that Sang-kia-lo (2,000 miles in circuit) is identical with Si-lan (or Ceylon)!

In Ceylon the tooth of Buddha is preserved in a vihara "several hundred feet high, brilliant with jewels and ornamented with rare gems" (p. 248).

The tooth is evidently in a shrine at a height, and the "vihara of Buddha's tooth" is "decorated with every kind of gem, the splendor of which dazzles the sight like that of the sun" (p. 249).

In Sang-kia-lo it is the tooth itself—with probably an aching cavern within, like the sort we deposit in the

shrine of the dentist—it is the tooth itself which lights up the night. But in Ceylon it is the gems on the sacred and elevated edifice containing the tooth, which dispel darkness and dazzle beholders! (Such is the Chinese report concerning it.)

“All who fast and pray in its presence obtain answers, like the echo. . . . For successive generations worship has been respectfully offered to this relic, but the present king of the country, called A-li-fun-nai-rh, a man of So-li, is strongly attached to the religion of the heretics and does not honor the law of Buddha; he is cruel and tyrannical, and opposed to all that is good. The people of the country, however, still cherish the tooth of Buddha” (p. 249).

King A-li-fun-nai-rh seems to have had a good share of common sense. When did he live?

An army was sent against him by the Buddhist Emperor of China, called Chheng Tsu, and 3,000 Chinese soldiers managed to enter the capital city of Ceylon. The king, however, compelled the Buddhist invaders to retreat. The latter “opened the gates in the morning and fought their way for twenty li; when the daylight began to fail, they offered up prayers to the sacred tooth, and suddenly an unusual light shone before them and lighted them on their way. Having reached their ships, they rested in peace, and arrived at the capital in the ninth year of Yung-loh, A. D. 1412, the seventh month and ninth day” (p. 282).

It will surprise the reader to learn that the foregoing statement—dealing with an occurrence in 1412—is coolly worked into the *text* of a volume written (see the title-page) in A. D. 629!

Dr. Beal admits that the references to Ceylon and its tooth “are interpolated in the text; they belong to the time of the Ming dynasty” (p. 248; note 25).

In this particular instance the interpolations are readily detected on account of the names of persons referred to.

If the Record stated that "Ceylon" (or "Si-lan") was visited by ancient travellers, we might be compelled to accept the declaration. But no such country is named. Instead, the old account mentions "Sang-kia-lo." Then, astounding and ingenious attempts are made to prove that "Sang-kia-lo" was really Ceylon. The "Record of the Western World," as it has come to us from commentators of the fifteenth century, is an interpolated, adulterated work—containing descriptions of Asiatic regions which could by no possibility have belonged to the original American Record. The work as it stands is a mixture of mud and gems.

With what division, or divisions, of Jambu, the Island continent, is Lake Anavatapta said to be connected?

Its hot springs are noticed in an account of an extensive section or province called Mo-kie-to.

All the commentators—white and dark—assume that Lake Anavatapta must be somewhere in either Hindostan or Central Asia.

As for *Mo-kie-to*, it is identified as *Magadha*, in India! Here, says a Buddhist annotator, are to be seen some springs—"only some ten or so," and "some of these are warm and others cold, but none of them hot" (Beal's version, ii., p. 155).

Some ancient traveller visited Anavatapta and told about the furious streams of hot water flowing underground from the lake and bursting to the surface as hot springs—ornamented with curious stone figures such as those of the Lion and White Elephant.

That ancient traveller, whoever he was, did *not*



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bers of Buddhas have visited the springs of Magadha.

Then, if Mo-kie is Magadha, it follows that the Buddhas have washed or bathed in the hot springs of Anavatapta which are ornamented with the stone figures of animals. This conclusion follows as a matter of course.

The failure to properly locate Lake Anavatapta (Yellowstone Lake) gives rise to no end of absurdities or misconceptions. Beal and Julien aver that the sought-for sheet is Sarikul and that its water runs underground (some 1,200 miles) to Magadha, in Hindostan, where it has delighted the eyes, if not perhaps the nostrils, of many a splashing Buddha!

According to the "Si-yu-ki" (or "Record of the Western World"), the water of Lake Anavatapta—within the Jambu Island-continent—is remarkably pure or clear, and the derived springs of similar quality. Evidently such a lake is not to be seen at Sarikul, in Asia. Nor are we to look for it there.

A FLATHEAD NATION NEAR ANAVATAPTA

According to Beal's translation (vol. i., p. 12), a river called the Sita is said to flow from the northern part of Anavatapta and run in a northeasterly direction.

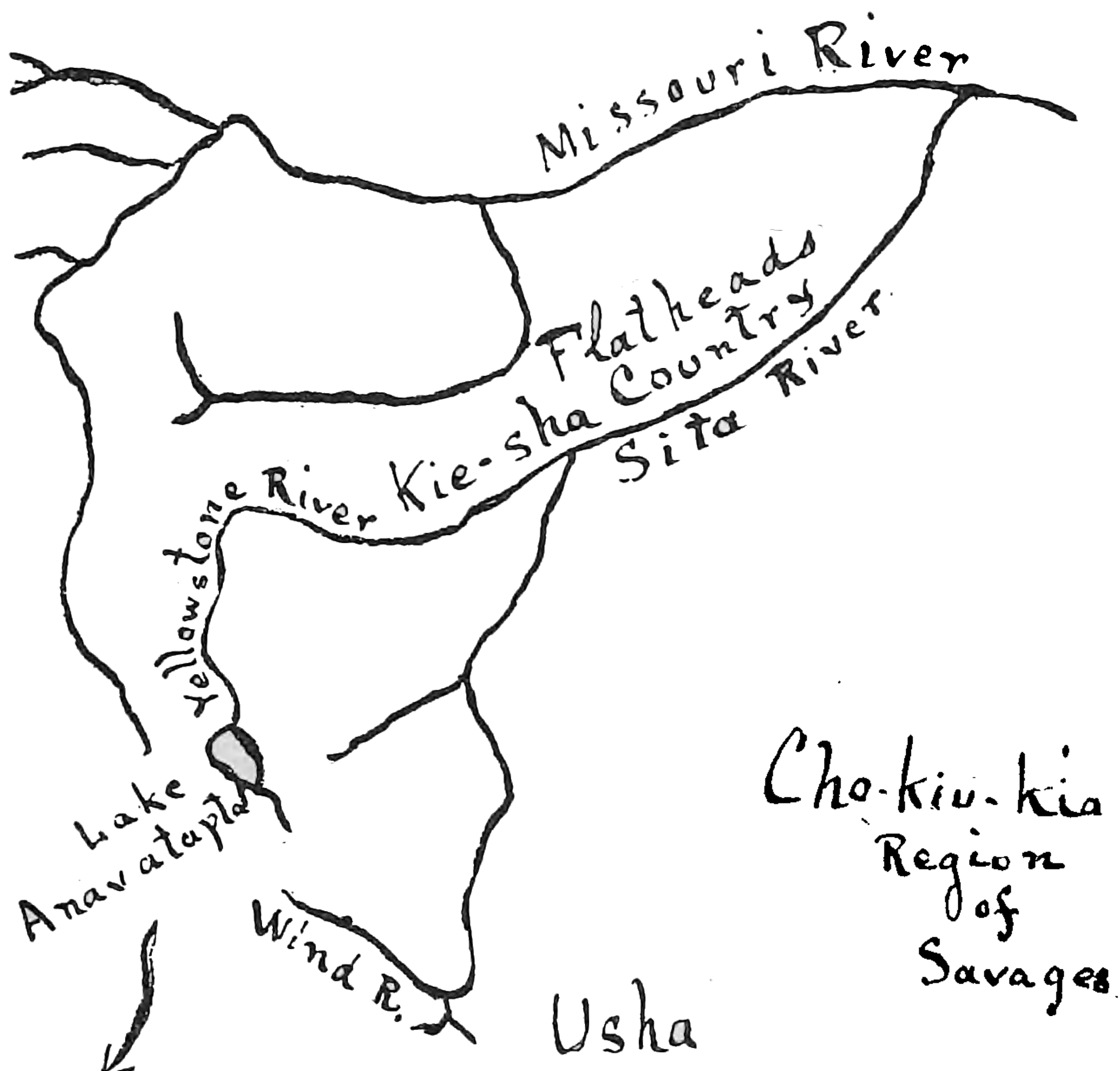
Farther on in this treatise we shall see that the Sita is our Yellowstone River, which joins the Missouri.

Turning to vol. ii. of Beal's version, p. 298, we find the Sita again referred to in the following passage copied (including parentheses) from the Doctor's translation:

"On the east of the lake is a great stream, which,

flowing northeast, reaches to the western frontiers of the country of Kie-sha (? Kashgar), and there joins the Si-to (Sita) river."

There is no difficulty in finding the "great stream"



SKETCH-MAP SHOWING THE "GREAT RIVER" EAST OF LAKE YELLOWSTONE

here referred to, but investigators will particularly notice the fact that the country of Kie-sha is in the vicinity of both Lake Anavatapta and the Sita River.

The geographical position of Kie-sha compels us to reject Beal's suggestion that Kie-sha (near the Yellowstone Lake and River) is Kashgar—a well-known land in Central Asia!

Kie-sha is said to be north of another section called Usha.

Consider the following statement: "Going north from this country (Usha) and traversing the Rocky Mountains and desert plains for 500 li or so, we come to the country of Kie-sha. Here the disposition of the men is fierce and impetuous, and they are mostly false and deceitful. They make light of decorum and politeness, and esteem learning but little. Their custom is when a child is born to compress his head with a board of wood. Their appearance is common and ignoble. They paint their bodies and around their eyelids."

Here is a very accurate description of North American savages in territories adjoining the Yellowstone section.

Knowing nothing, however, of the American continent, the Buddhist scribes of the fifteenth century, who have identified *one of the lands of Jambu as Ceylon*, are, in a measure, compelled to find Kie-sha within the bounds of Asia. Accordingly Kie-sha is assumed to be Kashgar! (see p. 306.)

BEAL AND JULIEN ACCEPT THIS PREPOSTEROUS OPINION

An account of the well-known Buddhistic land of "Kashgar" is openly pitchforked into the notice of "Kie-sha"! The following disjointed statement appears: "Their language and pronunciation are different from that of other countries. They have a sincere faith in the religion of Buddha, and give themselves earnestly to the practice of it. There are several hundreds of sangharamas, with some 10,000 followers; they study the Little Vehicle and belong to the Sarvastivada

school. Without understanding the principles, they recite many religious chants; therefore there are many who can say throughout the three Pitakas and the Vibhasha.

“Going from this southeast 500 li or so, passing the River Sita and crossing a great stony precipice, we come to the kingdom of Cho-Kiu-Kia.”

The people of Kashgar, who had a sincere faith in the religion of Buddha, and gave themselves earnestly to the practice of it, should not be confounded with the men who are fierce and impetuous, false and deceitful, and who make light of decorum and politeness, and esteem learning but little. The fact that they “paint their bodies” shows that their bodies are intended for the public gaze. In short they must often go about in a condition which will permit of appreciative criticism on the tints and designs spread abroad on the braves alike for the glory of the wearer and the delight of the beholder.

And their heads are flattened with a board of wood.

We have argued that the Sita which issues from Lake Anavatapta is our Yellowstone River.

If so, where are the people whose “custom is when a child is born to compress his head with a board of wood?”

Why, the Flatheads have kept up the practice to the present hour.

Dr. Beal very properly draws attention to the fact that “this is a well-known custom among some tribes of North American Indians” (vol. ii., p. 306, note 51).

Beal supposes and asserts that “Kie-sha” is “Kashgar” in Asia, but turns to America when he finds mention of a Flathead nation in connection with Kie-sha. The latter is in the vicinity of the Sita or Yellowstone River, and it is in the neighborhood of the American

stream that we are to search for the Flatheads. And here we find them.

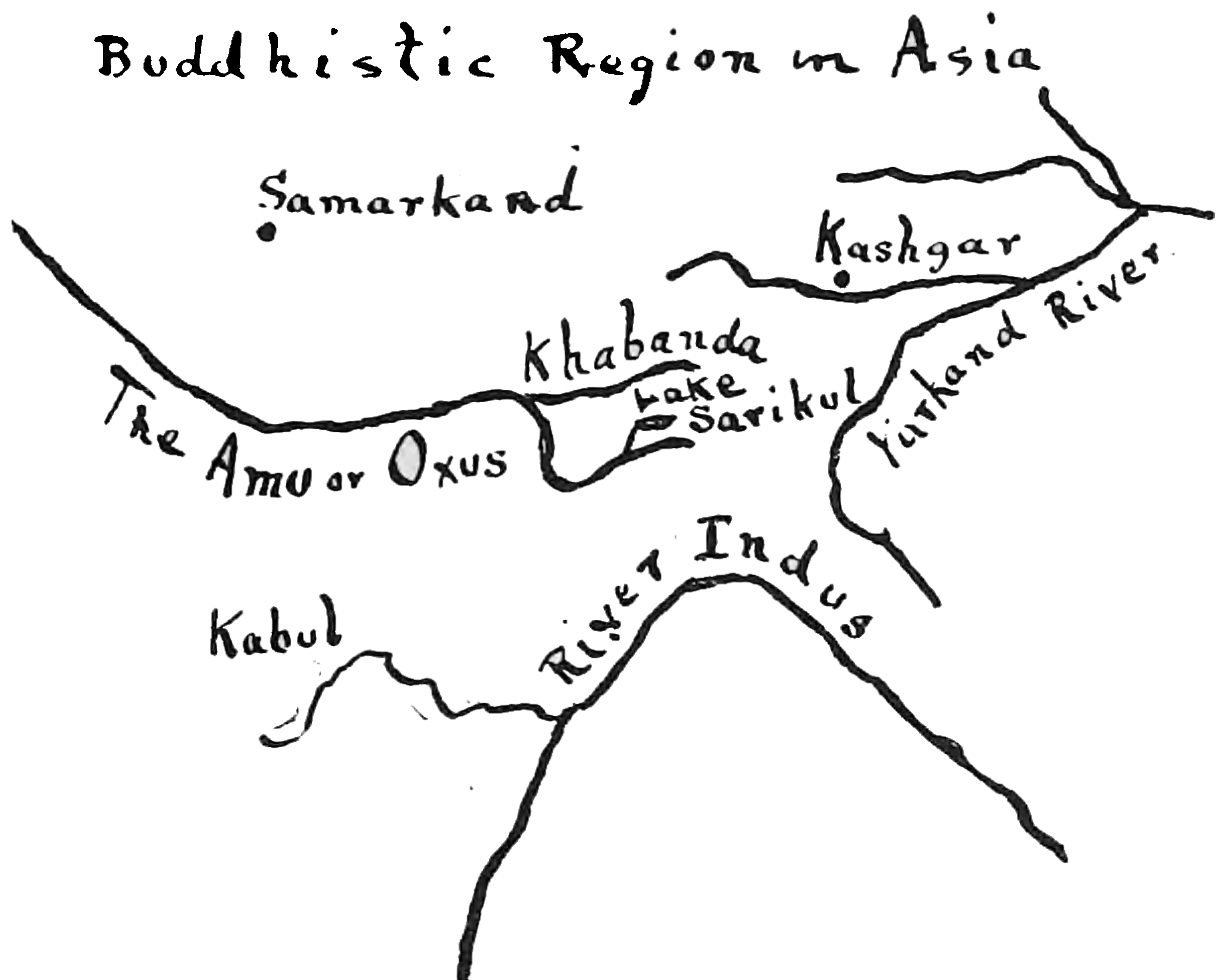
All through the "Si-yu-ki," Asiatic lands are continually being identified as sections referred to in the ancient American work. In connection with the kingdom (or region) of U-sha the following rendering is supplied: "The manners of the people are not much in keeping with the principles of politeness. The men are naturally hard and uncivilized; they are greatly given to falsehood." However, "they have a firm faith in the law of Buddha and greatly honor him."

The latter remark would be utterly incomprehensible were it not for the announcement that "U-sha" is "Och" in Central Asia! The Och-ites are believers in Buddha, and the Buddhist church is no doubt doing a wonderful work in Och. The Och folks, on account of their knowledge of the true religion—in the light of which they have been basking for many centuries—should not be considered "hard and uncivilized."

The fact, however, is that the really old or original portion of the ancient Record takes no notice whatever of Och in Central Asia. It mentions U-sha and locates the latter in the neighborhood of the Sita River and Lake Anavatapta. The U-sha savages are neighbors of the Flatheads and like them in character. Nor is the unfavorable opinion expressed in the ancient chronicle upset by modern observation. In our own day, when General Custer's force was overthrown, the Indian females stretched our wounded men on their backs and heaped fagots above, rather than under, them in order to prolong the torments of the captives as much as possible. Truly, the savages in the region watered by the Sita are "hard and uncivilized." To confound them with Buddhists of Central Asia is com-

pletely wrong and absurd. Two entirely different regions of the world are most ignorantly or knavishly muddled together.

The same remark applies to the country or region of Kie-pan-to: "The manners of the people are without any rules of propriety." There are "very few of the people who give themselves to study," yet "they know how to express themselves sincerely, and they greatly reverence the law of Buddha."



ASIATIC REGION MISTAKEN FOR YELLOWSTONE!

We ask the following question: Where do those people live who "greatly reverence the law of Buddha"?

In Central Asia, nigh to Sarikul, is the answer.

But the ancient Record does not mention Sarikul. The Flatheads and neighboring nations of savages are said to be within Jambu the Island-continent. By

muddling together (in theory rather than in actual fact) two regions which are mutually antipodal, and by combining their information, the commentators contrive to evolve the people who are "without any rules of propriety" and yet "greatly reverence the law of Buddha."

Beal says that Kie-pan-to must be a place in Asia called Kabandha, at Sarikul. He says: "We know this state, i. e., Kabandha, the Kie-pan-to of the text, to be identical with the modern territory of Sarikul" (p. 299, note 46).

The deluded and deluding commentator "knows" that Kie-pan-to, which is nigh to Anavatapta, must be in the vicinity of the Sarikul ditch in Central Asia.

The Doctor's argument is even more rotten than his lake.

Leaving Kie-sha, the land of Flatheads, and "passing the river Sita," we "come to the kingdom of Cho-kiu-kia," which is very mountainous.

"The men are passionate and cruel; they are false and treacherous, and in open day practise robbery. The letters are the same as those of Kiu-sa-tana, but the spoken language is different. Their politeness is very scant, and their knowledge of literature and the arts equally so."

"They have an honest faith, however, in the three precious objects of worship, and *love the practice of religion*. There are several tens of sangharas, but mostly in a ruinous condition; there are some hundred followers, who study the Great Vehicle."

In the fifteenth century version of the "Record of the Western World," two Wests are jumbled together, the West which is in Asia, and the West which is found in America. The section called Cho-kiu-kia, adjoining the Sita River, is assumed to be either "Chakuka" or "Yarkiang" in Central Asia!



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Lake Anavatapta is known in *Chinese* as the "Wu-jeh-no-chi lake" (vol. ii., p. 155).

Notice the term "chi." It may stand for a pool or tank, says Williams. When the sign for "water" is added, a "reservoir" or "tank" is indicated (pp. 63, 64). In the case before us, Anavatapta is a Lake-reservoir. Such it should be, and such it is. It supplies thousands of fountains at distant points.

Mr. Clappitt, in his "Echoes from the Rocky Mountains" (p. 567), states that in the neighborhood of the Giantess geyser "there were more than a thousand *pipes* or wells rising to the surface, varying in diameter from two to 120 feet."

Mr. Clappitt speaks of "connecting tubes" and "geyser tubes" (p. 572).

These pipes and tubes carry water from the natural "chi" or reservoir—the reservoir of boiling water—which underlies the cool Yellowstone Lake and a considerable section of land spreading north, south, east and west. By means of these tubes or pipes all the diverging streams at Yellowstone are connected with the basic part of Lake Yellowstone. Underground streams of boiling water, bursting forth on the surface of the land, flow into the Missouri, the Bull, the Colorado and the Snake. Then, for the reason that these four rivers are connected with the Lake, they may be regarded as branches of but *One* stream.

It is easy to understand how the underground area of boiling water, judged by its exhibit of steaming hot springs, far surpasses the area of the visible cold sheet Anavatapta, or Lake Yellowstone.

Anavatapta is said to be situated in a ravine, or pass among hills, measuring 1,000 li from east to west and from 10 to 100 north and south.

Anavatapta is said to be "eight hundred li and more

in circuit" (vol. i., p. 11), or about three hundred miles in circumference.

Now, Professor Roberts (see the "Art Journal," July, 1888) states that Yellowstone Lake is "three hundred miles" around. Professor Hayden, in Williams's "Pacific Tourist" (p. 301), says that the circuit of the sheet is "over three hundred miles, presenting some of the loveliest shore lines."

Hayden adds that from north to south the lake measures about "twenty miles in length and fifteen in width," so it can readily fit between the jaws of the ravine within which the ancient Record declares the blue sheet is situated.

As a *Chi*, or reservoir, the water of Lake Anavatapta extends *underneath its banks* and feeds the hot springs. A continuous or extended body of Anavatapta water is supposed to stretch underneath the area marked by the Hot Springs. This expanse of partly subterranean water—feeding the springs—should be quite extensive. We find boiling springs at the sources of the Snake and also in the vicinity of the Bighorn River. Scattered between these localities are collections of furious springs, such as those at Colter Hell and on the banks of the Wind River. To the south, on the Sweetwater (or Platte), we find numerous hot springs, and more in the north and northwest, such as those on the sides of the Lamar River (a feeder of the Yellowstone). If, then, we suppose that water of the Lake (Anavatapta or Yellowstone) reaches, underlies, and indeed originates all those scattered geysers and springs, we are compelled to allow extensive dimensions to the underground Anavatapta Reservoir or *Chi*. The ancient record declares that the *Chi* or Lake-reservoir reaches to points north and south which are 500 li apart, and east and west

300. Such are the figures furnished in Julien's version of the ancient Record, and they apply very suitably to the situation, judging from the steam escaping to the surface of the land.

Beal's translation just here is different from Julien's. The former says: "From east to west it is 300 li or so, from north to south 50 li."

Doubtless Dr. Beal is unable to see how a body of water measuring 500 li from north to south can fit within the jaws of a ravine said to measure but 100 li from north to south, and so has altered "500" to "50." In making this seemingly necessary reduction, Dr. Beal takes care not to question Julien's dimension of "500 li." In his "Life" of "the pilgrim, Hiuen Thsang," Julien again represents the Chinese text as teaching that the water of the Lake stretches 300 li from east to west, and 500 from north to south (see pp. 271, 437). And the ravine containing the Lake measures at most only 100 li from north to south. Yule in his "Marco Polo" (vol. i., p. 184), and again in the "Journal of the Roy. Asiatic Soc." (vol. vi., N. S. p. 115) repeats the dimensions of "300" and "500" li.

Beal (vol. ii., p. 155) informs us that Anavatapta is a *Chi* (Reservoir) whose waters "flowing underground burst forth" in the form of numerous hot springs. Beal's translation reads thus (parentheses included): "The streams (from the lake) are five hundred in number (branches), and as they pass by the lesser underground fire-abodes (hells) the power of the flames ascending causes the water to be hot. At the mouths of the various hot springs there are placed carved stones, sometimes shaped like lions," etc.

Surely the water stretching "underground" from the Lake to, say, the Lion springs may or must pass un-

derneath the feet of a visitor standing upon the shore of the Lake. The water may even run north and south to points far outside of the ravine which contains the 800-li sheet. If no underground extensions were men-

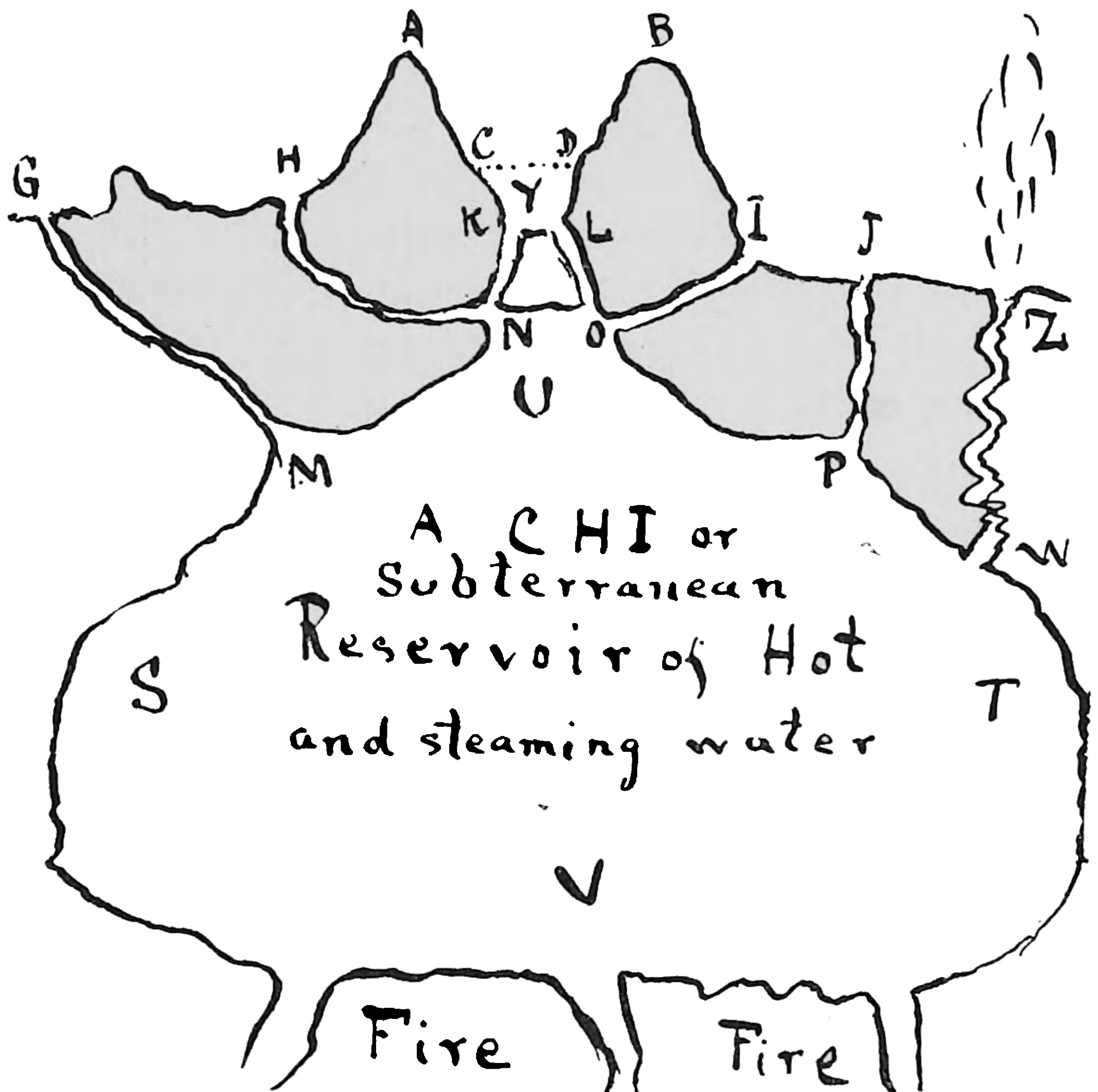


Diagram indicating how Yellowstone Lake (Y), situated within the ravine A-B, may have a greater width or area *underground* than is visible at the surface C-D.

The cold, running water of the Lake (Y) descending in part through passages K and L may become heated in the space marked S T U V, and send hot water and steam aloft through such fissures as N-H, O-I, P-J, M-G, and W-Z.

Certainly the *Chi* or Lake-reservoir down in the bowels of Yellowstone may force hot water up to G or Z and possess dimensions far exceeding those of the Anavatapta (or *Cold*) sheet on top. The latter may measure but 300 miles in *circuit*, whilst the former (the *Chi*) may send water to points 300 and 500 li apart.

tioned, it would, of course, be absurd or contradictory to place a body of water measuring 500 li from north to south, within a ravine measuring at most but 100 li from north to south. But extensions "underground"

to the Lion and other more or less distant springs are expressly mentioned in the account of our Anavatapta *Chi* or Reservoir; and we find that the figures 500 and 300 ("or so") apply very well indeed to the actual situation. Of course 500 li by 300 should yield a circuit far exceeding the "800" of Anavatapta *lake*—the visible Anavatapta.

Lake Anavatapta is said to be on a height in a cold and sterile region devoid of inhabitants. There are islands in the sheet and some marshy land about the shore. All of these statements are quite true.

A Fragrant Mountain is said to rise north of Anavatapta, and in that direction at Yellowstone we find a forest of pines remarkable for their fragrance. Captain Chittenden, in his work on Yellowstone, p. 200, tells of "the fragrant odor of the pine-boughs which everywhere pervades the atmosphere." In addition are flowers in profusion which impart a delicious scent to the mountain air.

Gold and silver are said to enter into the constitution of the shores of the Lake, and crystals and gems are also seen on the sides of Anavatapta.

It is unnecessary to add that all of the foregoing statements apply with peculiar force to Yellowstone and its Lake. To fit them to the Sarikul swamp is as ridiculous as it is unauthorized. Instead of "fragrance," Wood's nostrils detected a stench at Sarikul.

CHAPTER FOUR

ANCIENT KNOWLEDGE OF AMERICAN STREAMS

A RIVER FLOWS FROM ANAVATAPTA

WE are informed that from the lake the “cool *shui*” (river or water) “proceeds forth and enriches Jambudvīpa” (see vol. i., p. 11).

To keep pure and fresh, the lake should have an outlet, and we find that the sheet at the heart of Jambudvīpa sends forth the Yellowstone River—which becomes the Missouri-Mississippi.

In the *shui* (river or water) “hide the Kau-ki fish, dragons” (nagas or snakes which may be water-snakes), “crocodiles, tortoises”; and “floating on its surface are ducks, wild geese, cranes, and so on” (vol. ii., p. 297).

Mr. Fountain, in a work on the “United States,” observes that crocodiles and alligators are found here. As for the birds, Captain Chittenden in his volume devoted to Yellowstone, beheld one section “covered the acre with ducks, geese, huge-breasted cranes” (p. 320).

FALLS OF THE YELLOWSTONE NOTICED

The Buddhists of Asia speak a variety of languages, and the learned Dr. Beal says that Anavatapta is “Anavatatta” in Pali (see vol. ii., 155), and Hardy, in his “Manual of Buddhism,” calls it “Lake Anotatta.”

He says: "On the four sides of Anotatta are four mouths or doors, whence proceed as many rivers."

"Anavatapta," "Anavatatta," and "Anotatta" are dialectical variations in the name of the Jambu Island lake.

Four rivers are said to flow from the "four sides of Anotatta." Likewise four are said to flow from the four sides of "Anavatapta" (see Beal's rendering, vol. i., pp. 11, 12).

One of the "Anavatapta" four is named the Sita.

And one of the "Anotatta" is likewise named the Sita.

Missionary Hardy furnishes the titles of the four and we find that they agree with the "Anavatapta" four. Hardy informs us that the name of the Lake ("Anotattho," as he here renders it) from whose sides they flow, is derived "from *na* and *otattho*," and signifies that "which does not get heated or parched."

And the title "Anavatapta," according to Beal (vol. i., p. 11) means "'without the annoyance of heat,' i. e., cool."

The Lake might be expected to get hot, but it keeps quite cool. (It is this "Anavatapta" or Cool sheet which measures 800 li in circuit.)

In connection with Lake "Anotattho" (or Anavatapta) we are informed that there is a spot on its shore "where the aerial river, flowing out of the Anotattho Lake, descends, spreading the spray of its cataract over a space of thirty yojanas in extent" (Turnour's "Mahawanso," p. 169).

We further read, that Sa-ta-tin-tak-o is the name applied to "a cataract flowing from Anotattho Lake" (ib. p. 23).

We have been claiming that this sheet is identical with the body of water at Yellowstone. If, then, this



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“Above the lower fall, also, the waters are compressed and heaped up into a narrow channel, and the Yellowstone entering the gorge with the velocity acquired in its rapid descent from the upper shoot, and pressing tumultuously through, hurls itself bodily out from the edge, with a descent of 397 feet, forming a very grand cascade. . . .

“The advancing volume of water flows rapidly and solidly to the very edge, then hurls itself—”

Here we have the “aerial river.” The stream “hurls itself into the air suddenly, and falls with a dull thud into a circular foaming cauldron, bounded by steep precipices 800 feet high.

“The dark masses of water casting themselves continuously over the ledge string out into long, perfectly white threads of glistening air bubbles and foam, and long before they reach the surface beneath seem to be entirely dissolved into fine spray and rain; but it is not so, for at the repeated shocks of their concussion earth and air tremble. From the misty depths below, the roar of the waters constantly arises in distinct vibrations like the humming of a harp string, and the stream floats up forever in great clouds” (Dunraven’s “Great Divide”).

With the aid of Dr. Warren’s data we might ascertain the depth allowed to the fall of the water which rushes from the Lake, but it is sufficiently plain that where a remarkable waterfall should be located, a cataract—one of the wonders of the planet and attracting visitors to its edge from all parts of the civilized world—is actually located. Surely here is the aerial river flowing out of the Anotattho Lake, surrounded by snowy mountains and situated in the same region as the Kwenlun shan.

SPRAY OF THE CATARACT NOTICED

We have just been informed that a river immense or powerful enough to form a stupendous cataract rushes directly out of the Lake and “descends, spreading the spray of its cataract over a space of thirty yojanas in extent.”

This is a very curious remark and worth examining. A “yojana” is equal to five English miles, and the “spray” which could fly over or moisten an extent of ground answering to the thirty yojanas of the old record should be noticed by all who visit the Falls of the Yellowstone. At one of the cataracts, a modern traveller says: “The entire mass of the water falls into a circular basin, which has been worn into the hard rock, so that the rebound is one of the magnificent features of the scene. . . . A heavy mist always rises from the water at the foot of the falls, so dense that one cannot approach within 200 or 300 feet, and even then the clothes will be drenched in a few moments.”

How high up does the spray ascend? H. H. Bancroft, in his “Pacific States,” vol. xx., p. 665, after informing us that “towers, spires, buttresses, and other architectural effects” are within the Grand Cañon, very beautifully remarks, that “fostered by spray from the cataracts, dainty plants and mosses flourish greenly in their vicinity, decorating as for an eternal festival every lofty archway, mimic hall, and simulated chapel, and floating their emerald streamers from every gaily painted obelisk and tower.”

As the vegetation on the various lofty points is “fostered by spray from the cataracts” it is evident that the spray must fly to a great height.

We have already been informed that the heavy mist

arising at the Falls will immediately drench the clothing of the visitor who approaches too near. Dunraven noticed the "fine spray and rain," and remarks, that "the stream floats up forever in great clouds."

The winds might blow these great clouds of mist or fine spray over considerable distances.

A modern explorer says: "The water is mostly broken into drops before reaching the bottom, and the *air is filled with spray driven violently down the Cañon by the strong wind* created by the rush of the Falls. The slopes which are thus kept wet are well covered with grasses and flowers, of which several species were gathered. . This is evidently a favorite grazing-ground of deer and elk, whose tracks abounded, even on the steepest slopes. . . . I pressed on until the *spray became a drizzling rain*. . . . On the east slope, regular game-trails are numerous; and I think that most of the animals which graze on the *western spray-slope* approach and leave it by fording or swimming the river" (Hayden's "Survey," 1872, p. 233).

It thus appears that still, as of old, surprising quantities of spray are arising from the Falls and being scattered by the wind—in agreement with the ancient record.

KNOWLEDGE OF OUR GREAT SNAKE RIVER

The following statement appears in connection with Lake Anavatapta: "Golden sands lie at the bottom, and its waters are clear as a mirror. The great earth Bodhisattva, by the power of his vow, transforms himself into a Naga-rajah and dwells therein; from his dwelling the cool waters proceed forth and enrich Jambudvipa" ("Record of the Western World," vol. i., p. 11).

We have considered the statement that a cool stream proceeds from the lake and enriches Jambudvipa.

The river flows from the dwelling-place of a Naga-rajah *within* the lake. What does this mean?

A *naga* is a snake, and a *rajah* is a king. As the *Snake River* connects, by means of its tributary hot springs or streams, with the widespread, boiling depths of Yellowstone Lake, we see how a Naga Rajah or *Snake King* may have his headquarters there.

Scott in his "Fair Maid of Perth" (chap. xxvii.) tells of "the Tay rushing in full swollen dignity from its parent lake," "like a conqueror and legislator to subdue and to enrich remote districts." Here is a Scotch river personified; and the King of Snakes that haunts the depths of Anavatapta may likewise be a river.

If our Snake can be regarded as a Snake it follows that the Yellowstone-Missouri-Mississippi may also be referred to as a Snake, Serpent, or Dragon.

Mr. Vining, in his "An Inglorious Columbus," says: "In the Japanese traditions, mention is made of a terrible serpent having eight heads and eight tails, called 'the eight-headed serpent' "; and Mr. Vining adds that "we should be at a loss to know what was meant if the Japanese commentators did not explain that this is the name of a rapid river having eight mouths" (p. 678).

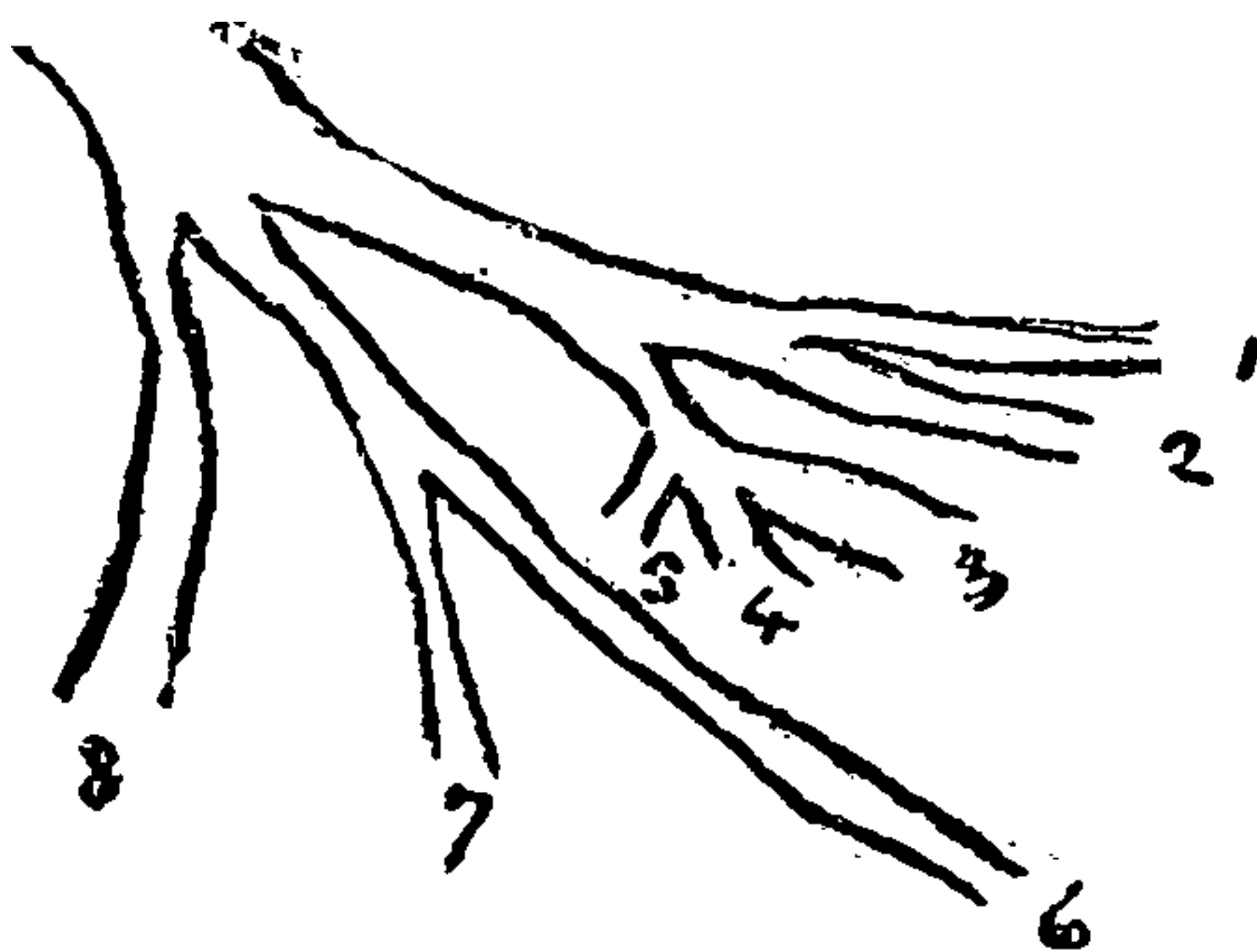
Mr. Vining further observes that this "same monster is described in a Chinese book called the 'Shan Hai King' "—which places the eight-mouthed dragon in "the region beyond the Eastern Sea." The monster should therefore be found to the east of the Pacific (see Mr. Vining's translation, p. 657).

[On p. 679 of his invaluable work, Mr. Vining thinks that the compass—the mariner's compass—is possibly referred to, despite the Japanese explanation that the

eight-headed serpent is "a rapid river having eight mouths."]

It is evident that, from the Oriental point of view, a river—even an eight-mouthed river—may be regarded as a Serpent or Dragon.

The eight-mouthed Mississippi (see "Government



EIGHT MOUTHS OF THE MISSISSIPPI

Surveys," also bird's eye view of the eight mouths, in Monteith's "New Physical Geography," p. 70) *may* therefore be the Serpent—the King of Serpents (or the Naga Rajah)—which hides in the depths of Anavatapta.*

*The subject of the eight-mouthed river widens out beyond our limited space. Mr. Vining says that "the god of the water" has "eight heads with human faces, eight legs, and eight tails, and is all green and yellow." P. 657.

No plural term "faces" appears in the text. There we simply find "mien," which stands for "face," or "aspect." Of course the eight-legged, eight-tailed and eight-topped yellow and green monster should somehow contrive to pass for a human being. It is not easy to see how he could so impose on the eyes of any observer, but yet the fact remains that the *yellow* Missouri-Mississippi, with its *green* banks, is known to Indians and Whites to-day as a father—the Father of Waters. The river has been deified and idolized by mythologists. It is the "Chinese" Dragon traced to its native lair in "the Valley of the Dawn."

Scott says that the Tay rushes forth to "enrich remote districts"; and Anavatapta sends forth a stream which is said to "enrich Jambudvipa."

If the Tay is like a conqueror and legislator, what title less than royal can we bestow upon a stream which is a score of times the length of all Scotland?

We have seen that in the 'ancient "Record of the Western World" (vol. i., p. 11) a Naga Rajah or Serpent is said to dwell in the lake. We can therefore understand why in the second volume (p. 297) the sheet should be called a great "Naga-hrada" (the latter term *hrada* signifying "lake"). Thus "dragons" in addition to crocodiles and tortoises are found in connection with our river, which, says J. Muir, goes "gliding from its noble lake . . . whirling, bending in huge doubling folds, and . . . *fertilizing the continent* as one vast farm."

THE LAKE WITHIN A FOREST

We have ascertained that our lake of the Four Headstreams is known to some Asiatics as "Anotattho." Now, if we drop the final syllable, for brevity's sake, we get the word or sound "Anotat."

The Buddhists of Siam apply to the Sacred Lake the simple or abbreviated title of "Anodat" or "Anaudat" (for both spellings are furnished by missionaries or translators). We are informed that the lake has on each of its four banks the headstream of a "mighty river" (Upham, p. 45).

A work, entitled "Traiphoon," is "the standard Siamese work on Buddhist cosmogony, etc. It was compiled from presumed classical sources in A. D. 1776, by order of the Siamese King, Phya Tak."

This authoritative Siamese work on religion and mythology states that within a "forest there is a great

lake named Anodat" (Alabaster's "Wheel of the Law").

We have been arguing that the Lake of the Four Headstreams must be identical with the body of water known to us to-day as Lake Yellowstone. Then it follows that Lake Anodat should be situated within a "forest," seeing that this is the position of our Yellowstone Lake. If Anodat is the Yellowstone sheet, it should be surrounded by a forest growth. Now, we find, that Lake Anodat, according to the Siamese account already quoted, is situated in a "forest."

And so is Lake Yellowstone: "There was spread out a scene of exceeding beauty—Yellowstone Lake—embosomed in its surrounding plateau and a mass of green forest extending as far as we could see."

According to the "Record of the Western World," Lake Anavatapta—the Lake of the Four Headstreams—has to its north the "Fragrant Mountains"; and we found that the eminences in the direction referred to are remarkable for fragrant odors from trees which climb the rocky and snowy ranges thereabout.

And now we are informed that Anodat—the Lake of the Four Headstreams—is within a "forest." This quite agrees with the environment of Yellowstone Lake.

In the Siamese book Lake Anodat is said to be "so surrounded by lofty mountains that the meridian rays alone of the sun are stated to fall on it."

And in the case of Yellowstone Lake we find "lofty mountain ranges that hem it in on every side.". The sun must be high in the heavens in order to shine upon its entire surface.

It may seem superfluous to heap up proofs, but we cannot possibly be too careful. We can avert criticism by frankly furnishing reasonable evidence.



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We have thus learned that a Naga-Rajah dwells in Lake Anavatapta, and are accordingly prepared, in a measure, for the curious statement that at Lake "Anavatapta" the "Naga-Rajah raises the wide-spreading vapory clouds which cover Jambudvipa and distil soft and nourishing rain" (Beal's "Catena," p. 48).

We have seen that "Anavatapta" is also known as "Anodat," and it therefore follows that the Naga-Rajah must be in Lake "Anodat." Is the monster said to dwell in the latter?

The "Traiphoon," a standard work on Buddhist cosmogony, teaches that within a "forest there is a great lake named Anodat, and that a certain kind of wind sucks up its waters and scatters them about. Another statement is that the Naga King, when playing, blows water high up in the air, where it is caught by the wind, and falls as rain" (Alabaster's "Wheel of the Law"—Introduction).

Here we are told that at Lake Anodat the Naga King raises the water "in the air, where it is caught by wind and falls as rain" over a certain section. And we have been informed that at Lake Anavatapta the "Naga-Rajah raises the wide-spreading vaporeing clouds which cover Jambudvipa and distil soft and nourishing rain."

The two spellings "Anodat" and "Anavatapta" represent, as we have seen, the one lake—the Lake of the Four Headstreams. If, then, the King of Serpents is found in "Anodat" it follows that his abode is in "Anavatapta," the forest-surrounded Yellowstone Lake. We have just seen that the Naga King or Rajah is placed both in "Anavatapta" and "Anodat."

REFERENCE TO THE YELLOWSTONE GEYSERS

Failure on our part to explain what is meant by the ancient assertion to the effect that the water of Ana-

vatapta is hurled aloft to the sky and subsequently descends as soft and nourishing rain, by no means disturbs the fact that Anavatapta or Yellowstone is referred to. One visitor says: "The steam ascended in



A YELLOWSTONE GEYSER

dense volumes for *thousands of feet* when it was freighted upon the wings of the wind and borne away in clouds" (Stanley, p. 115).

What becomes of these clouds? Do they not condense and descend upon our insular continent, in the shape of soft and nourishing rain?

Professor Hayden (see article in Williams's "Pacific Tourist," p. 305) says with reference to one of the geysers, called "Old Faithful," that the column rises from 100 to 250 feet"; and adds: "No water falls back, but it seems to be all resolved into vapor."

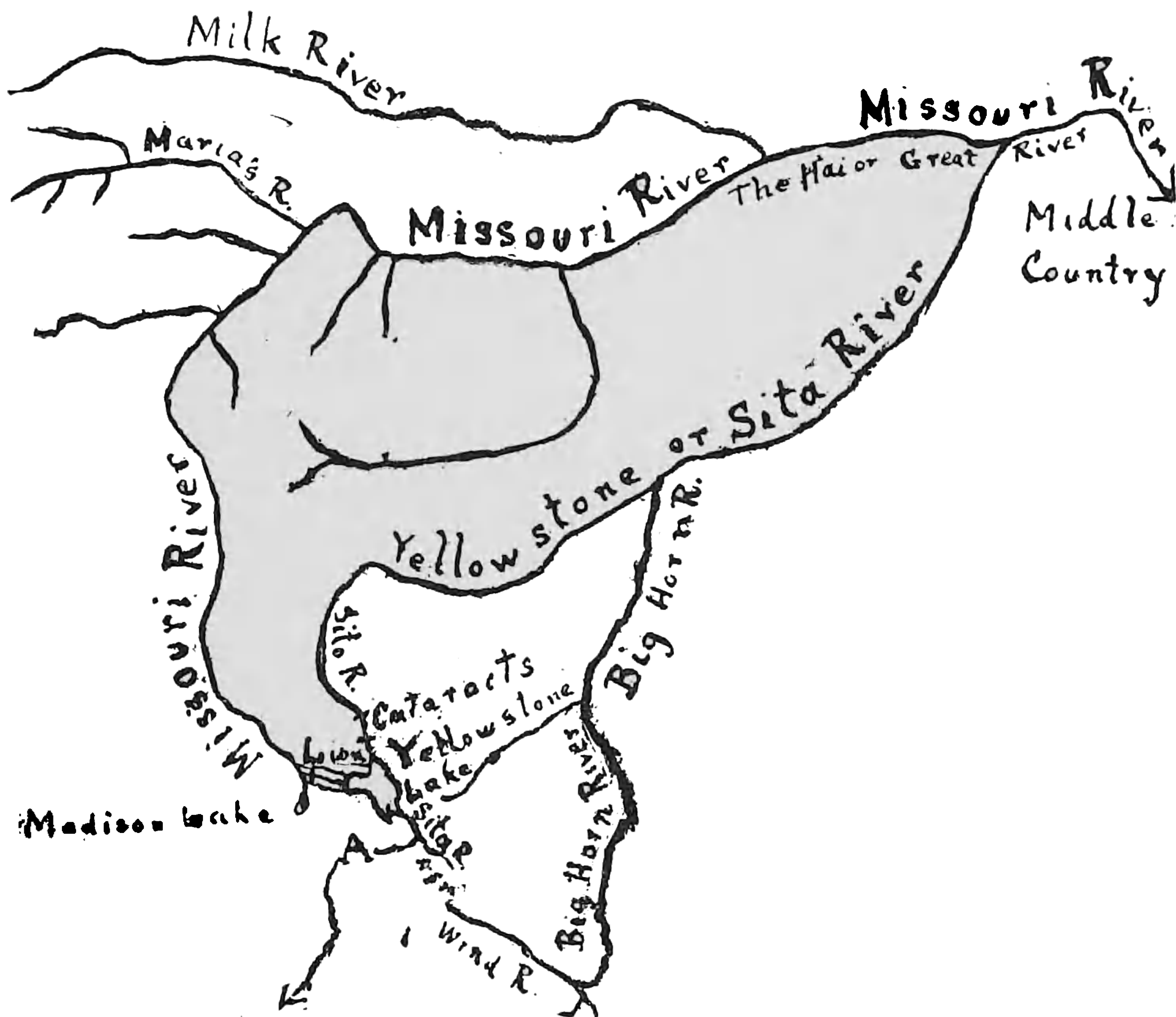
"The Land of Geysers" (a pamphlet issued by the N. Pac. R. R. Co.), after mentioning the "Lion, Lioness and Cubs, Old Faithful and the Giantess geysers," further says: "Besides these more important objects, the Upper basin is filled with a myriad of smaller geysers and springs. To such an extent are they present that in the early morning thousands of steam columns, rising from the pools, fill the air with white, vaporous clouds, forming a wondrous spectacle."

Likewise in the "Lower Geyser Basin" are "constant and heavy clouds of steam" (p. 23).

The ancient statement concerning the hurling of water aloft at Anavatapta or Yellowstone—the Lake of the Four Headstreams—is found to be completely true. It may further be remarked that there is a "Shoshone" (or Snake) "Geyser Basin" on the shore of the Shoshone Lake, from which the Snake River issues. Here our King of Snakes hurls water aloft to the sky, and so furnishes rain.

It is a common thing for poets, idealists, or mythologists to personify streams. As already remarked, our own Mississippi is often lovingly referred to as a Father—the Father of Waters: Similarly the Romans of old called the Tiber a Father—"Father Tiber."

It may seem odd to have either the Snake River or the mighty Missouri referred to as a rajah or ruler, and even indeed as a god; but consider the manner in which some of our own modern authors express themselves when they survey this majestic stream. Mr. Chandler, for instance, in his "Visit to Salt Lake,"



NORTH-EASTERN COURSE OF THE YELLOWSTONE (OR SITA) RIVER

p. 2, says: "The Missouri is a terrible filibuster: he is always invading somebody's land. . . . Artegall, the knight of justice, slew the other giant, but who shall stay—let alone slay—the river-god?" (p. 2.)

SOURCE OF THE MISSOURI ANCIENTLY KNOWN

We are informed in connection with Anavatapta that "from the north side of the lake" "proceeds the river Sita" which "falls into the northeastern" *hai*.

A *hai*, according to Williams's dictionary (p. 160), may signify either "a large river" or "the sea."

Reference to the annexed sketch-map shows that a river—the Yellowstone—does actually proceed from the north side of Anavatapta (or Yellowstone) Lake. And notice how, in the northeast, it falls into a *hai* or Great Water as the Indians call our Missouri-Mississippi.

"They also say that the streams of this river Sita, entering the earth, flow out beneath the Tsih rock mountain, and give rise to the river of the middle country" (Beal's version, vol. i., p. 12).

The *hai* or great "river of the middle country" is the Missouri. Into it the Yellowstone River runs.

But notice that the Upper (or Southern) Yellowstone River—flowing northerly—spreads out and becomes Lake Yellowstone.

We have already seen that the ancient writers believed, and with good reason, that streams from this lake proceeding underground connect with or become the hot springs which display hellish fury and are found in the vicinity of the Lions and White Elephant.

As the hot water gushing from the mouth, say, of the Lion Spring at Yellowstone flows into the Missouri, it is evident that the Missouri is connected with Lake Yellowstone. The latter consists of the Yellowstone or Sita water, and it is apparent that "streams of this river Sita, entering the earth, flow out beneath the Tsih rock mountain" (or "mountain of piled up stones" as

Beal explains in note 35), "and give rise to the river of the middle country."

In other words, the Yellowstone River (or Sita) "gives rise to," or is the (hidden) source of, the Missouri.

In addition, the Lake furnishes the Missouri with an affluent or tributary in the shape of the Lower (or Northern) Yellowstone River. The latter joins the Missouri in the central or middle country of North America.

Dr. Beal says that the middle country reached by the Sita tributary is "China" (see p. 13, line 3). In footnote 36 the learned gentleman declares that the river of the middle country "is the Yellow River." The Anavatapta Lake is Sarikul, and "the Sita is probably the Yarkand River" (see note 34).

But is it a truth that the Yarkand flows into the Yellow River of China? As a matter of fact wide, sandy deserts and lofty mountain ranges intervene between the Yarkand (with its fetid or filthy Sarikul) and the Yellow River of China.

Anavatapta is said to be at the heart of Jambu the Island-continent. Then the middle or central region reached by the Sita, an Anavatapta stream, must likewise be within the insular continent. Turning to America, we find all the particulars of the ancient account fully explained or verified.

Notice the following statement: "From the north side of the lake, through the mouth of a crystal lion, proceeds the river Sita," and "they also say that the streams of this river Sita, entering the earth, flow out," and "give rise to the river of the middle country."

Underground streams of the Sita or Yellowstone water flow out as hot springs. One stream (merely one of the "streams" which enter or pierce the earth) should flow out through "the mouth of a crystal lion." The ancient account connects the Sita with the mouth of a stone lion. Where then is this curious beast? We have been arguing that the river of the middle land should be the Missouri—the Ho of the Kwenlun shan, which reaches a southeast sea. The King of Serpents stretches from the ocean up to his lair in Anavatapta, where he hurls water aloft to be turned into rain.

We actually find that the Missouri-Mississippi, traced to its head-water, is connected with the mouth of a crystal lion.

The King of Rivers connects with the mouth of the King of Beasts.

A Lion, say the Ancients.

A Lion, say the Moderns.

Where the Lion should be, the Lion is found—in agreement with the "Record of the Western World."

A BULL RIVER AT ANAVATAPTA

Beal says that on the sides of the lake are found the four figures of a Lion, Elephant, Horse, and Ox (vol. i., p. 11).

Upham, in his work on "Buddhism," says that the sheet (Anaudat, as he calls it) has on its four banks the "heads" of a Lion, an Elephant, a Horse, and a Cow; "and from each figurative head pours forth a mighty river."

Missionary Hardy, in his "Manual of Buddhism," p. 16, says: "On the four sides of Anotatta are four mouths or doors, whence proceed as many rivers.



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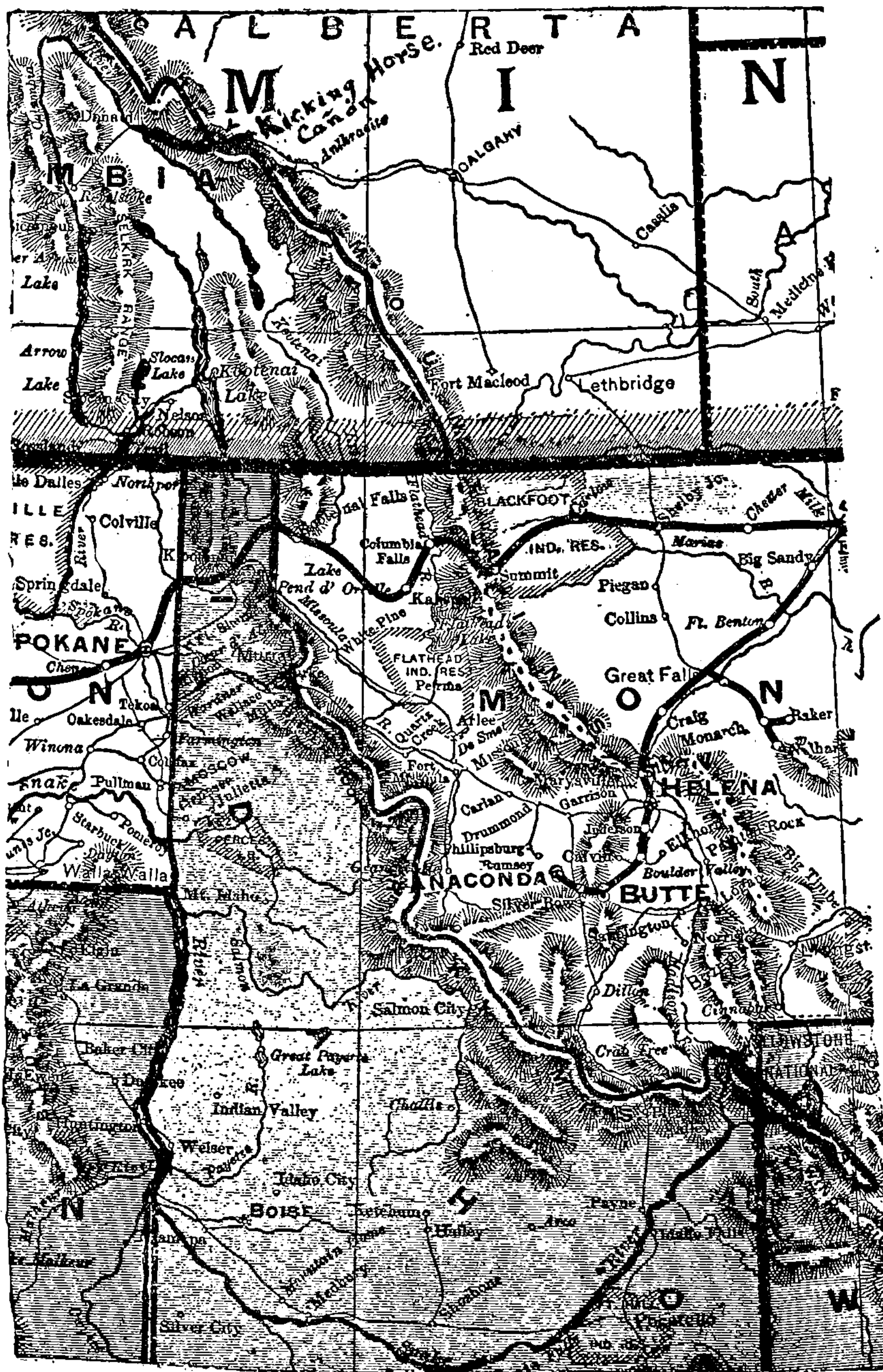
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MAP SHOWING HOW THE SNAKE RIVER
which reaches the Pacific, starts from a small lake and ravine west of
Lake Yellowstone.

A HORSE RIVER AT ANAVATAPTA

West of our Lake should be seen a third stream, called the Po-tsu, which is represented as pursuing a northwesterly course to the sea.

Evidently our so-called Snake River is referred to. A glance at the accompanying Railroad map shows that the Snake starts from sources west of Lake Yellowstone and reaches a point at the Pacific decidedly northwest of the sheet.

The northwest flowing stream, however, is said to run from a Horse. It should be connected with the *keu* of a Horse. This term *keu* may mean "mouth," but it also stands for "a hole, a rip or tear, a gorge, a pass, a gap or notch," and so a mountain pass or gorge may be referred to.

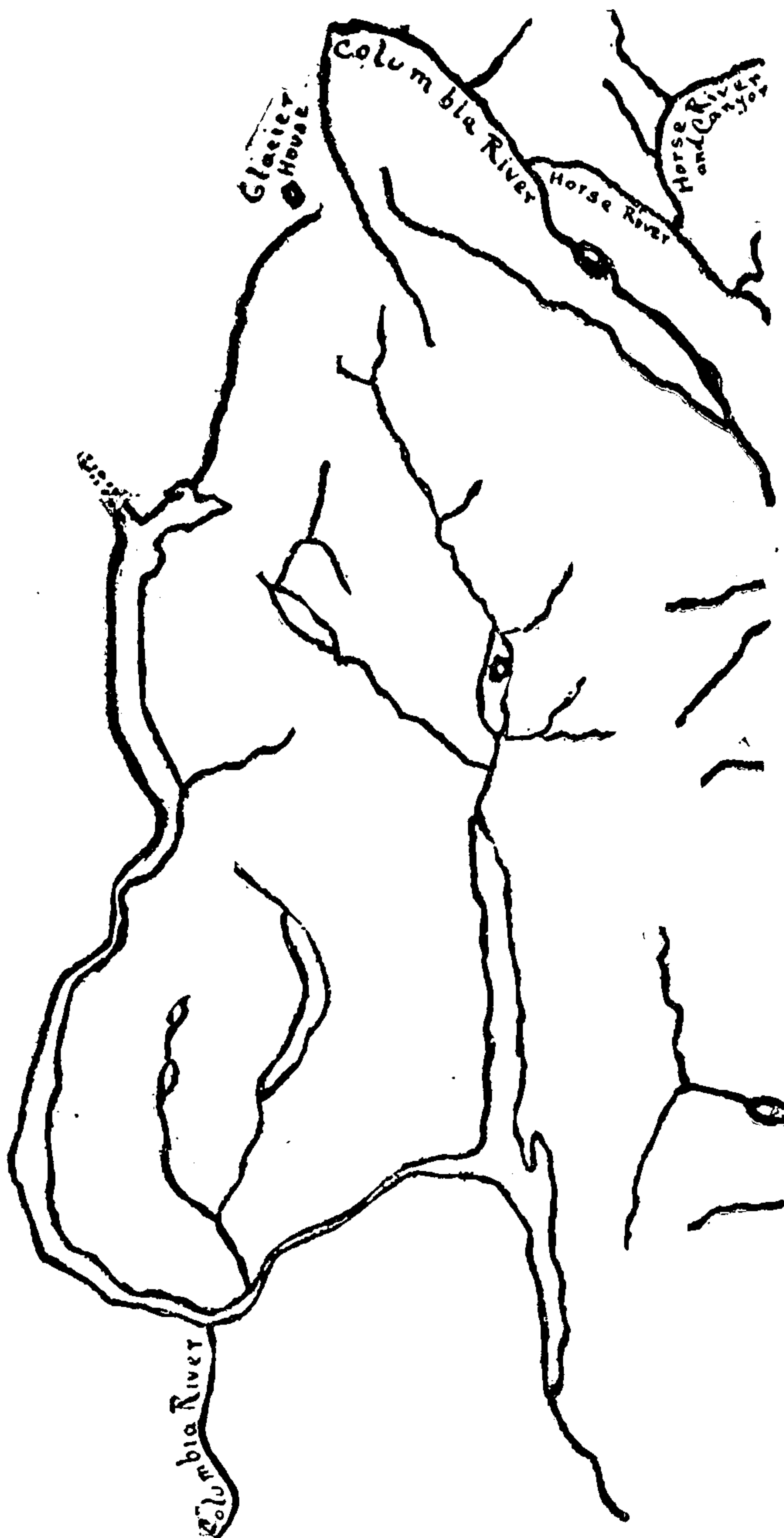
It should further be remarked that the Chinese term for "horse" is *ma*, which also, according to Williams's dictionary, may signify "quick as a horse." The furious and remarkable falls or leaps of the Snake (or Po-tsu) River might therefore be alluded to.

It will be noticed, however, that the Po-tsu (or Snake) on its northwest way to the Pacific actually derives water through its Columbia feeder from the mouth of a stream known as the Horse. We have derived the title from the Indians, who call this impetuous, foaming stream the Wapta or Kicking Horse (see Canadian R. R. Time-Table, 1900, p. 44).

This Kicking Horse is remarkable for the speed and fury of its course. Travellers tell of its "leaps."

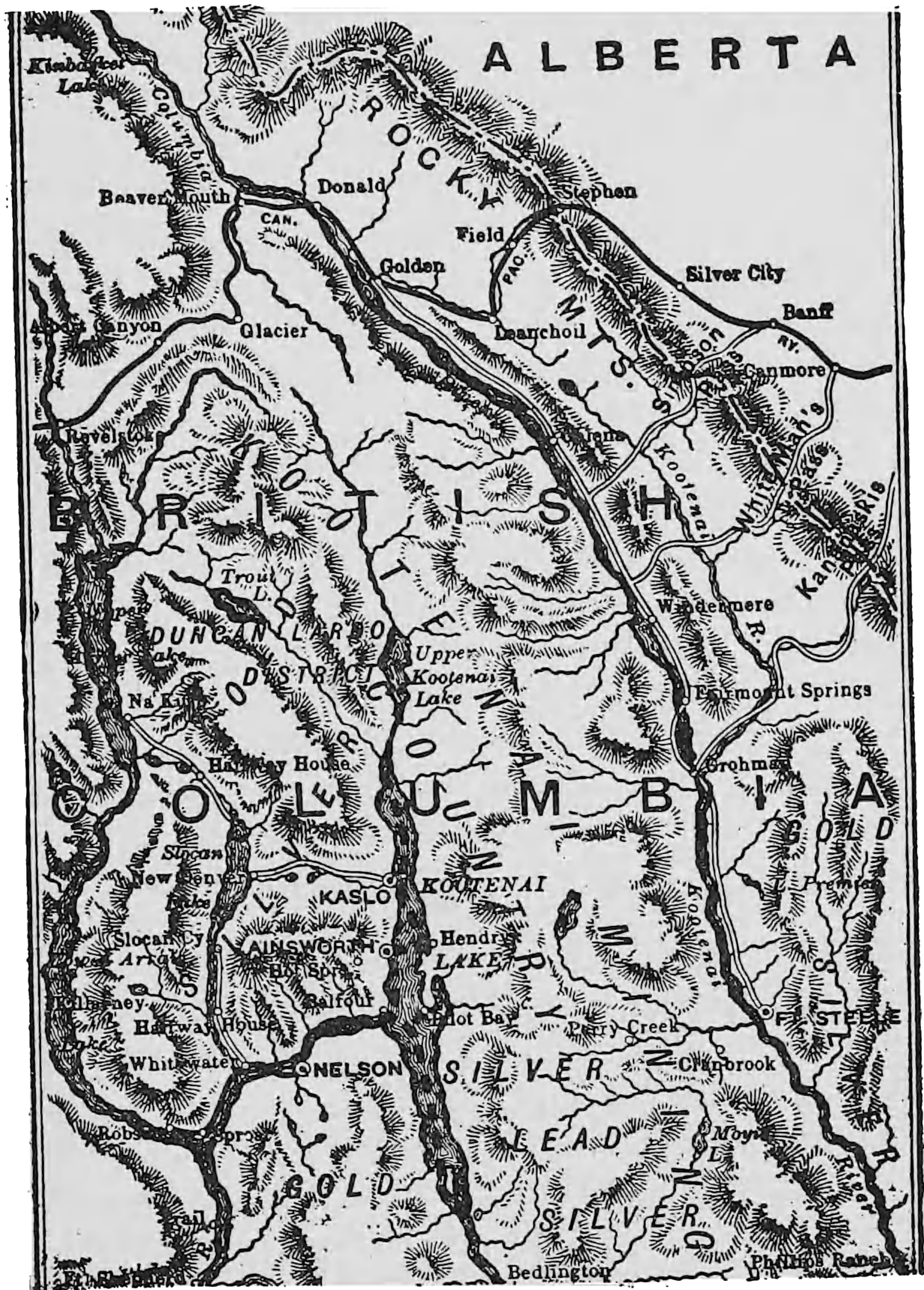
One beholder describes the "deep gorge of the Wapta or Kicking Horse River."

The word "gorge," here used, is covered, as we have seen, by the Chinese term *keu* (gorge, pass, gap, or



Sketch-map showing how the Columbia, a feeder of the Snake, flows from the mouth of the Horse River.

mouth) ; so here is a *keu* noticed by a modern writer in connection with the Kicking Horse—from whose mouth (or *keu*) the Oregon (or Columbia-Snake) is in part derived.



MAP SHOWING CROOKEDNESS OF THE SO-CALLED "ARROW"
LAKE

All nations make use of figurative language, and Americans are quick to perceive natural resemblances or analogies. Thus Long Island is likened to a "fish," even to a "salmon," in Appleton's "Dictionary of New York" (1885, p. 127).

Of course, if the Chinese, instead of ourselves, were to assert that here is a Salmon 115 miles long, which holds aloft a city upon its head, the practical or prosaic Mr. Podsnap could never see it.

We call two lakes in the system of the Columbia "Arrow Lakes," although, in truth, they are remarkably crooked. It is easy, however, to see what is meant. Our people institute many comparisons. Thus, in New Hampshire there is a rock formation called a "White Horse ledge," and also a "Profile Rock"—showing the face of the "Old Man of the Mountains."

It may here be remarked that an aboriginal breed of horses, evidently identical with that on the adjoining Asiatic coast, was well known to our Indians in the northwest. The remains of such, "undistinguishable from the corresponding parts of the domestic horse," have been found at numerous points (see an excellent chapter in Mr. Vining's "Inglorious Columbus," p. 482).

A SEEMING CONTRADICTION IN THE OLD ACCOUNTS

We have seen that, according to the *Buddhistic* "Record of the Western World," the Sita River is said to start from the mouth of a LION and to flow from the northern side of the sacred Lake.

Certain *Hindoo* records, however, teach that the Sita flows from the mouth of an ELEPHANT (instead of a Lion).

Faber in his "Pagan Idolatry" mentions the "Sita-ganga" (the term *ganga* being the equivalent of our

English word “river”) and derives this stream from an Elephant. His language is—“the Elephant’s head, and from it proceeds the Sita-ganga” (vol. i., p. 318).

But is there an Elephant at Yellowstone Lake?

Richardson refers to an Elephant in the following passage:

“The *snowy ranges* stretch away, forming, with the *Elephant’s Back*, a continuous chain, bending constantly to the south, the rim of the Yellowstone Basin.”

The map of Yellowstone issued by the “Burlington Route” R. R. Co. places the Elephant on the northern shore of the Lake precisely in the locality where the Yellowstone River leaves the sheet. The back of the monster is almost a thousand feet above the level of the stream alongside, and more than eight thousand feet above the level of the sea.

Beal’s translation says a “golden Elephant,” but only the terms *hwang kin* certainly designate actual gold. The word *kin* may stand for “gold,” “metal,” or “yellow.” As a matter of fact the Elephant at Yellowstone is of quite a golden color and therefore entitled to the splendid adjective.

Our own “golden eagle” receives its gorgeous and distinguishing title on account of some yellowish markings about its head or throat. The bird is not actually made of gold, although we ourselves call the creature “golden.”

A kin or golden Elephant is at Yellowstone.

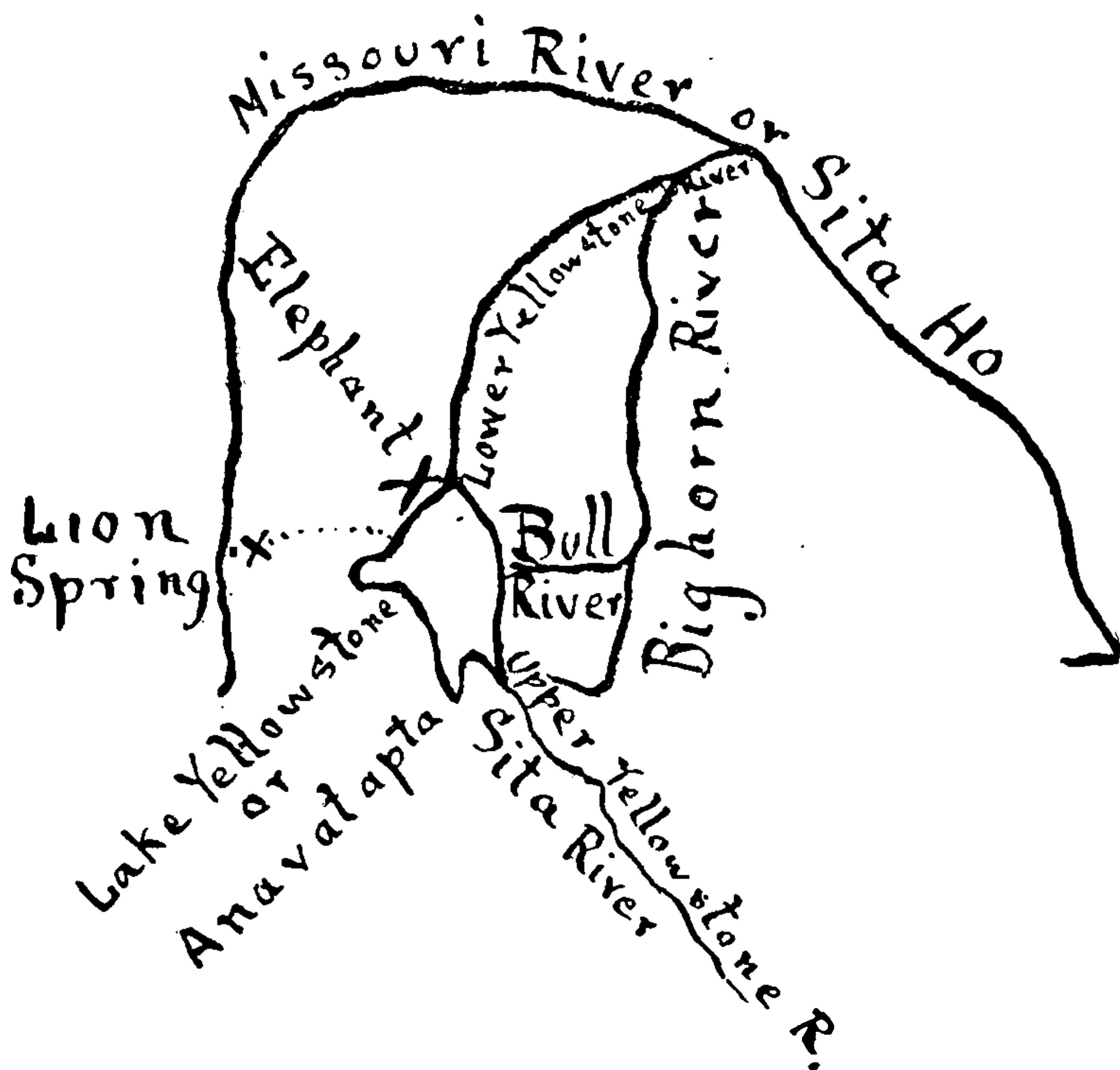
We have seen that the Sita stream which starts from the Lion’s Mouth is a headwater or source of the Missouri.

At the same time, a stream of the Sita (which river is said to have “streams”) is reported to flow from the northern side of the lake (Anavatapta or Yellow-

stone) and to run in a northeasterly direction till it joins a great river (the Missouri) in the central-region (of the Island-continent).

The "Burlington Route" R. R. Co's map shows streams descending from the head of the enormous and conspicuous Elephant which rears its commanding and majestic form on the banks of both the lake and its outrushing Yellowstone (or Sita) torrent.

We can readily understand how the Sita-ho, according to the Buddhists, draws a supply of water from a crystal Lion, and, according to the Hindoos, from a golden or yellow Elephant. As a matter of fact our mighty central river, the Ho, which reaches a southeast sea, procures water from both. The seeming contradic-



Sketch-map showing how the Missouri, or Sita-Ho, receives water from both the Lion and the Elephant (and also from the mouth of the Bull).



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Ho) has but a single source at the lake, and if it is further assumed that this single source is presided over by the Elephant, it seems natural to suppose that the Elephant is stationed on the east side of the sheet. Then the statement that the monstrous beast has its head turned eastward, might well be supposed to mean *eastward of the lake*.

The fact is, that our Elephant is simply at the lake and has its head pointing eastward (and its tail westward). The beast is not really eastward of the sheet.

The supposition that the Elephant occupies an eastern position with regard to our lake, has compelled the Hindoos to chase away the Bull or Cow from that location.

It was necessary, however, to find a place for the bovine creature, and the latter has accordingly been tethered to the south side of the sacred lake.

It is impossible to lose sight of the stupendous mythological fact that the systems of the Buddhists and the Hindoos, while varying in certain details, concur in placing the same four animals on the shores of our lake.

A Lion, a Bull, a Horse, and an Elephant, say the Ancients.

A Lion, a Bull, a Horse, and an Elephant, say the Moderns.

THE FOUR ANIMAL-RIVERS SHOULD BE UNITED

Four rivers are said to be connected with the mouths of the four animals, and we find the ancient assertion completely corroborated within the bounds of our Island-continent. Nothing but blank disappointment

awaits the investigator who fixes his gaze upon Central Asia.

The commentators consider the river (the Hang-ho or Ceaseless stream) which flows from the mouth of the Bull or Ox to be the Ganges of Hindostan!

We have seen that a Sita stream connects with a crystal Lion at Anavatapta (or Lake Yellowstone).

Our English word "river" is represented in Sanskrit by the term *ganga*, and accordingly the Sita *river* is the Sita *ganga*.

Now, Monier Williams, in his Sanskrit dict., p. 1116, says that the "Sita ganga" is a "branch of the four fabulous branches of the heavenly Ganges into which it is supposed to divide."

The Hindoo "Vishnu Purana" states that the "Ganga" (not the "Ganges") divides into four mighty rivers flowing in opposite directions (Warren's "Paradise," p. 259).

It now appears that the Sita, flowing from one of the four heads, is actually said to be connected with the other three "mighty rivers" which run from the remaining three animal-heads located, according to the Vishnu Purana and other authorities, around the lake! The four radiating streams are all united and constitute but four "branches" of the one river!

Such an extraordinary arrangement cannot be found in Asia. Let us turn to Yellowstone.

OUR LION AND BULL RIVERS UNITED

Of course the Bull River and the Missouri (or Lion stream) are united. The stream from the mouth of the Bull mingles with the current which flows from the mouth of the Lion. These two rivers are united.

Thus far the ancient account is sustained.

THE COLORADO AND OUR LION-MISSOURI UNITED

Through two affluents of the Missouri, as just remarked, the mouths of both the Lion and the Bull can be reached.

A third affluent is the Platte and it leads us to the summit of the "Great Divide," where the "South Pass" is situated.

One traveller tells how he reached "the renowned South Pass," and adds: "We were perched upon the extreme summit of the great range of the Rocky Mountains. . . . One could look below him upon a world of diminishing crags and cañons. . . . We came to a spring which spent its water through *two* outlets and sent it in opposite directions. . . .

"One of these streams which we were looking at was just starting on a journey westward to the Gulf of California and the Pacific Ocean, through hundreds and even thousands of miles of desert solitudes. . . . The other was just leaving its home among the snow-peaks on a similar journey eastward," and "by and by it would join the broad Missouri and flow through unknown plains and deserts and unvisited wildernesses . . . and enter the Mississippi . . . and still drift on, and reach the Gulf and enter into its rest upon the bosom of the tropic sea" (Mark Twain's "Roughing It").

A drawing of the spring and its two diverging streams is exhibited (p. 101). One branch runs down hill easterly to the Platte, and so to the Missouri and the Gulf of Mexico; and the other runs down hill westerly to the Green affluent of the Colorado, and so finds a passage to the Gulf of California.

It now appears that three of the mighty rivers which

radiate to remote and opposite seas from the vicinity of Anavatapta, are united, and form but *three branches* of the *one* river.

Thus far the ancient account is sustained.

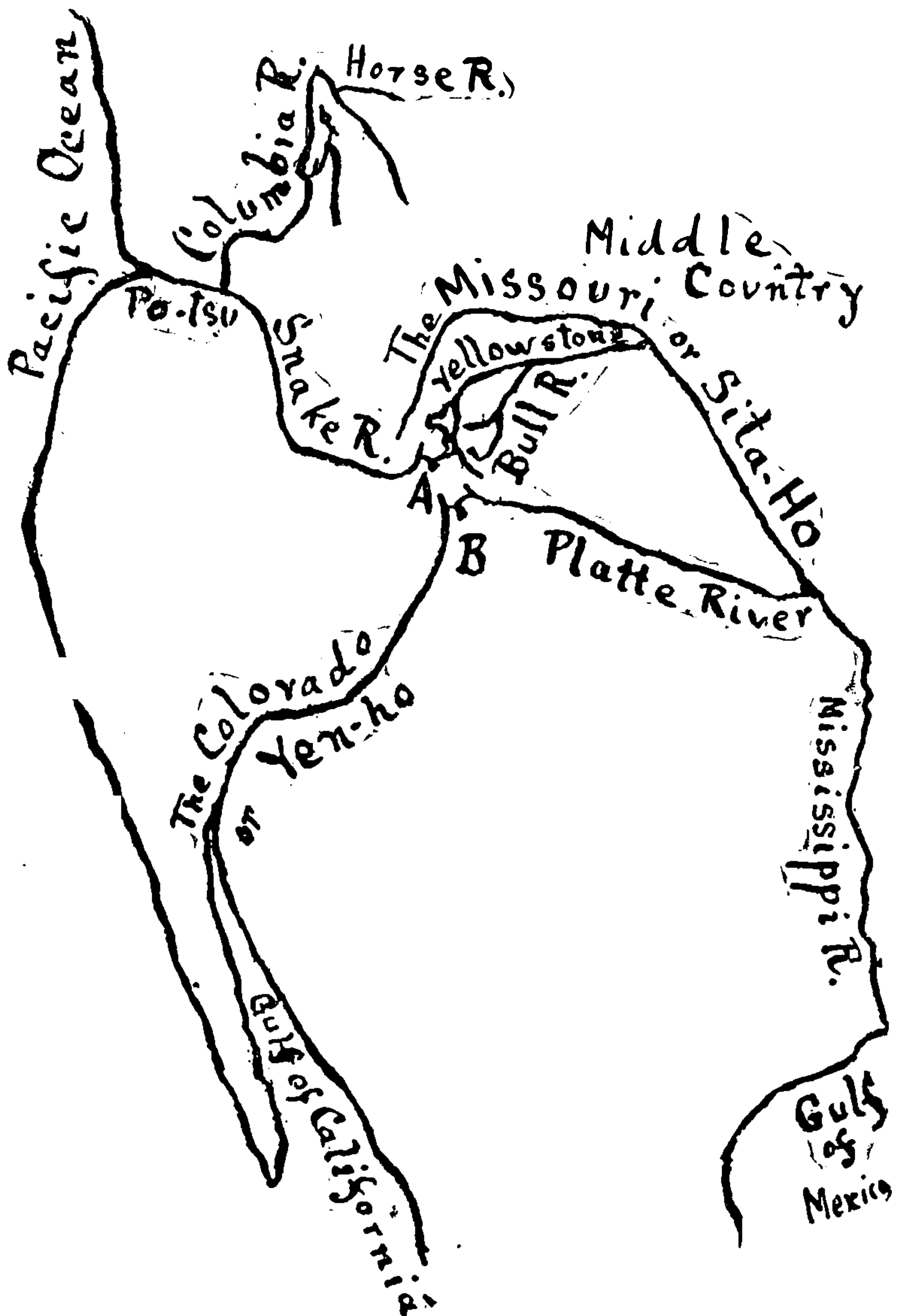
THE SNAKE-COLUMBIA AND THE YELLOWSTONE-MISSOURI UNITED

If we turn from the Missouri into the Yellowstone River we find that the latter is fed by a tributary which is to-day known as "Atlantic Creek." This stream flows from a spring which is located precisely on the summit of the Divide.

A modern explorer was "startled" by a sight which he there beheld. It seemed to him that a river, in defiance of the law of gravity, was running up, over, and then down the Divide. He approached nearer, and here is his report: "A small stream coming down from the mountains to our left I found separating its waters in the meadow where we stood, sending one portion into the stream ahead of us, and the other into the one behind us—the one following its destiny through the Snake and Columbia Rivers to its home in the Pacific, the other, through the Yellowstone and Missouri, seeking the foreign water of the Atlantic by one of the longest voyages known to running water. On the Snake River side of the Divide the stream becomes comparatively large at once, being fed by many springs and a good deal of marsh" (Jones's "Recon. Wyoming," p. 40).

It thus appears that there is an unbroken river extending all the way from the Gulf of Mexico to Yellowstone Lake, and, through this sheet, to the Pacific. The four mighty streams which radiate from the Lake

are all connected. The Fourfold river is here—in agreement with the ancient records.



Sketch-map showing how the Four Rivers are united. Point A indicates the spot where the Snake and the Upper Yellowstone River are both fed by a single spring; and B marks the place where the Platte and the Colorado are similarly joined.

THE COURSE OF THE YELLOWSTONE ANCIENTLY KNOWN

Captain Wilford, the noted Sanskrit scholar, says that the stream flowing from the “head” of the Horse is “the *apara* gandica or western gandica” (“Asiatic Researches,” vol. viii., p. 329, see also p. 309).

“Western gandica” means the western branch of the Ganga, or Four-branched River.

The *Buddhists*, as we have learned, term the Western branch the “Po-tsu.” Of course there is no impropriety in calling this west-flowing stream the *apara* or *western* gandica.

The Buddhists of Central Asia do not use the dialects of India, and the writers of India do not employ Buddhist terms. In some of the Hindoo Puranas the western gandica is (rightly or wrongly) called the Chacshu. Wilford says that the Horse River is “the *apara* gandica or western gandica, called also Chacshu in the Puranas.”

The Vishnu Purana states that the “Sita and Chakshu” are “branches of but *one* river divided according to the regions toward which it proceeds” (Wilson’s translation, vol. ii., p. 272).

“Branches of but one river.”

Then the Sita, flowing from the mouths of the Lion and the Elephant, should be united to the Horse River which runs to the western sea.

We have seen already that this statement is perfectly true.

Wilford further informs us, that, according to ancient Hindoo authorities, “the Sita goes toward the West and falls into the Sea of Salt Water” (p. 331).

Applied to Asia, such a statement is supremely non-

sensical. Even if we were to accept the Chinese Yellow River as the Sita, the absurdity of supposing that the Chinese Yellow Ho is united to a "Horse River" west, and connects with the Western "Sea of Salt Water," must be apparent to all who are able or willing to think.

Turning to the Island-continent of Jambu we find the declarations of the Hindoos sustained. The Yellowstone River, which sends water to the Eastern Ocean, and connects with the forms of a Lion and an Elephant, turns at its source in "Two Ocean Pass," on "Two Ocean Plateau," and, as the Horse River, speeds onward to the Western "Sea of Salt Water."

The Hindoo account is sustained.

In the Ninth Edition of the Encyc. Brit. there is an article on "Wyoming" containing a map showing the manner in which the Upper Yellowstone and the Snake are connected on the Great Divide. Also in Mitchell's "School Atlas" or "Geography" there is a diagram showing plainly the same curious connection.

"Atlantic Creek," a source of the Yellowstone-Missouri, is joined at its upper extremity to "Pacific Creek," a source of the Snake-Columbia (or Oregon River); and Professor Everman (quoted in Captain Chittenden's "Yellowstone") says that these two creeks "are by no means insignificant rivulets, but substantial water-courses capable of affording passage to fish of considerable size."

The well-known and accomplished writer, Mr. Bach, in a Brooklyn *Times* article, says: "About Yellowstone Lake there is quite a piscatorial romance. It lies on the side of the great Rocky Mountain 'Divide,' and is occupied in large numbers by trout, which have actually climbed over the mountain chain from the Pacific side,



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than that accorded the Western (Apara) Gandica. The Yellowstone-Missouri should therefore be much longer than the Snake-Columbia; and a glance at a modern map shows that the ancient figures are surprisingly correct.

Wilford talks of "the Yellow River, the Sita of the Puranas, called also Para Gandica or Eastern Gandica."

It may here be remarked that the banks of our Yellowstone River are so yellow that the term Yellow is embodied in the name—*Yellow*-stone.

We further find that the "stream" which springs from the Lion's Mouth does actually become yellow as it flows onward through the middle of the land. The Missouri-Mississippi, according to Lord Dunraven and other observers, is of a yellow hue. Cox, in his "Carolina" calls our mighty stream "the Great Yellow River" (p. 230), and the title is exceedingly appropriate. It covers the combined channels of the Missouri and Lower Mississippi.

Wilford, of course, supposes that the Sita or Yellow River of the Puranas is the Yellow Ho of China, but it is absurd to suppose that the latter reverses its current and flows to the Western Sea of Salt Water.

We are dealing with the Yellow River of the Jambu Island-continent which contains Lake Anavatapta and the Four united radiating streams. We know that the Yellowstone-Missouri, traceable to both a Lion and an Elephant, is remarkable for its display of yellowness and we would hail it as the Apara Gandica.

But it should have a length of at least 4,500 miles!

Now, the Missouri-Mississippi is believed by geographers to be about 4,350 miles in length.

And if we believe that the geysers or founts at the source of the Missouri derive their copious supply of

water from Lake Yellowstone and the Upper Yellowstone River, it becomes an easy matter to find the dimension recorded in the ancient Purana. The Eastern Gandica is said to join the Western Gandica and so we must measure both streams from their point of union (and also of separation) on the Great Divide. It is apparent that the length of a thousand yojanas recorded in the Hindoo Purana properly applies to the mighty river which flows through the middle of our land.

It fits no other stream in America.

It applies to no other river on the planet. Even the Ganges of Hindostan, although an undoubtedly magnificent stream, is only about 1,600 miles in length. It sinks into insignificance when compared with the wondrous stream which flows from Anavatapta. And, in addition, our mighty river, on the Great Divide, reverses its current, becomes the Snake-Columbia, and sets off for the Pacific.

“Here, then,” says Captain Chittenden, “we have the very interesting phenomenon of a single stream upon the summit of the continent, dividing and flowing part one way and part the other, and forming a continuous water connection between the Atlantic and Pacific Ocean over a distance of nearly six thousand miles.”

What is this but a belated echo of the announcement in the ancient Purana?

It is Captain Chittenden, rather than Captain Wilford, who is describing the stream of a thousand yojanas noticed in Hindoo literature.

THE FOURFOLD RIVER SURROUNDS THE LAKE

The Po-tsu (or Horse River) is said to go *around the Lake united*; and the remark is clearly true, for our Horse River connects with the other three streams.

Beal's translation, however, says with regard to the Horse River, that "encircling the lake once, it falls into the northwestern sea."

And the Bull River is supposed to encircle the sheet. "Encircling the Lake once, it enters the southeastern sea." But how could each of the four rivers make a circuit of the Lake? Beal's translation evolves a condition impossible to find even at Sarikul, in Asia.

The Chinese term *hwan*, which certainly signifies "to encircle, to environ, to go around," also stands for "a circle, a ball, round" (see Williams's dictionary, p. 245).

Further, the term *yih*, which often means "one" or "once," also signifies "to consider as one, to harmonize, to unite" (ib. p. 1095). We ourselves talk of being "of *one* mind," when we mean that our separate and perhaps numerous minds are *united* in sentiment or purpose.

Evidently the ancient statements teach that the four rivers radiating from the patron beasts at Anavatapta are *round* the lake *united*.

Any other translation should be nonsensical in view of the following considerations:

1. A furious river, remarkable for its cataracts, is said to flow out of Anavatapta.

2. A cool (or Sita—see Beal's work, vol. i., p. 11; vol. ii., p. 298) *shui* or river is reported to "proceed forth" from the lake and "enrich Jambudvipa."

3. The Lake is the abode of a serpent king; and the Japanese say that in a land beyond the ocean to their east is an eight-headed serpent which is really but a river (answering to our eight-mouthed yellow and green Missouri-Mississippi).

4. The Chinese accounts declare that a Ho proceeds

from the Kwenlun shan and flows southeasterly to the sea.

5. The Hindoo Puranas teach that the Sita-Ho, which connects with the Horse River, runs in an opposite direction, and, after a course of five thousand miles, reaches the sea.

6. The Buddhists teach that the Sita, which joins, and also "gives rise to," the great river of the middle land, starts from the northern side of Anavatapta and also from the mouth of a crystal Lion.

Surely it is plain that the ancients were acquainted with the fact that a mighty stream proceeds from Anavatapta (or Yellowstone) to the sea. How then could it have been supposed that the Horse River "encircles" the Lake once? The encircling movement would of course be balked by the current of the Sita-Ho (or Yellowstone-Missouri-Mississippi). Dr. Beal's rendering of the text represents a geographical condition which has no existence either in Asia or America. But if we adopt the plain interpretation that each of the four Animal-rivers at Anavatapta is round the Lake united to the other three, and that the entire four are, as the Puranas teach, but branches of the One stream, we are still confronted with a geographical condition which has absolutely no existence in Central Asia.

Nevertheless, turning to the quarter indicated in the "Record of the Western World," we find the ancient account unfalteringly sustained—at the heart of America.

We know exactly how the four diverging streams which run from Anavatapta are united. The matter is no longer enveloped in mystery. The Colorado, the

Oregon, the Bull, and the Yellowstone-Missouri-Mississippi are all connected—in complete agreement with the ancient record.

A FOURFOLD RIVER ON THE KWENLUN SHAN

We have found that Lake Anavatapta, with its Sita River and crystal Lion, is situated within the Jambu Island-continent, amid peaks of the Tsung Ling or Rocky Boulder-covered portion of the Kwenlun shan.

The distance (50,000 le, or more than 12,000 miles) of the Kwenlun shan from China shows that it is in America—the Island-continent.

Now, Dr. Warren quotes Chinese authorities to show that on the Kwenlun shan is the Garden of the Gods and also “a living fountain from which flow in opposite directions the four great rivers of the world” (p. 128).

On the western portion of the Kwenlun shan, amid peaks of the Tsung Ling, we should find the Sita and three other remarkable streams. And all Four should be united and connected with a single source.

This arrangement can be readily found.

ANCIENT NOTICE OF THE COLORADO

Dr. Beal's version informs us, that, from the south of the Lake proceeds the Sindhu River (vol. i., p. 11); and this stream “flows into the southwestern sea.”

Beal assures us that this Sindhu is the Indus of India! Monier Williams, in his Sanskrit dictionary, says that the term *Sindhu* may stand for “a river or stream of water in general.” The word is also applied to a sea-river.

Undoubtedly the Colorado, widening out gradually until it becomes a wedge-shaped gulf, is a sea-river and deserving of the title "sindhu." It is impossible to tell where the river ends or the sea begins. The Gulf of California—the continuation of the Colorado—is shaped like an enormous river, a "sea-river." The entire arrangement is quite unlike the condition presented at, say, the mouth of the Mississippi. Truly the Colorado is a sindhu or sea-river.

But what is the name of this sindhu? It is not the Indus.

S. Wells Williams, in his Chinese dictionary (p. 1091), says that the Chinese name of the sindhu is "Yen-ho." The learned gentleman informs us that the "Yen-ho" is "in Buddhism, Sindhu." The Chinese title is Yen-ho, and this stream—flowing to our Lake's southwest—is assumed to be the Indus of Hindostan! Its position shows that the stream is our Colorado.

The Sita, flowing northeasterly from the mouth of the Lion at Anavatapta, is set down as the Yarkand of Central Asia!

The Po-tsu, flowing in a northwesterly direction, and moreover, running from the mouth of a Horse, is unhesitatingly hailed as the Amu or Oxus of Central Asia!

And the Hang-ho or Ceaseless River, running southeasterly from the mouth of a Bull or Ox, is identified as the Ganges of India!

Lake Anavatapta, with its four presiding animals, is simply Sarikul! But Beal and Julien, who make this identification, take very good care to ignore the fact that Lieutenant Wood found its water muddy and fetid and only about one mile in average width! Some writers call the filthy sheet "Wood's Lake," but such a title is quite uncalled for. Why should the memory

of Lieutenant Wood* be disgraced in this manner? The title of the repulsive swamp is simply "Sarikul." Some effort should be made to drain it, for it is just such spots that breed Asiatic cholera and other fell diseases. Enough chloride of lime emptied into Sarikul would raise the basic level of the foul ditch and cause the slimy contents to slip off into the Oxus. But drinkers of the latter should be warned in time of the coming flood or accession of filth from Sarikul. Let messengers mounted on four reliable jackasses escort the wave of pollution to the sea.

How, in the name of common sense, can the Indus, the Oxus, the Yarkand, and the Ganges be regarded as Four Branches of One River?

All honor to Dr. Warren for his rejection of the notion that the Four United rivers of the Kwenlun shan are to be found within the bounds of Asia! The ancient account places the Kwenlun shan far—far indeed—from Central Asia.

Because the Hang-ho (or Ceaseless Ho), which reaches a southeast sea, is said to flow from the mouth of a Bull, Ox, or Cow, the commentators—white and dark—conclude that the Ganges of India is referred to and that the latter stream is derived from the mouth of a bovine creature!

*By exposing the character of the "lake" Lieutenant Wood has done archæology an enormous service. And just here the present writer may remark that the mention of the enterprising lieutenant's name recalls the fact that another gentleman named Wood—Mr. William M. Wood of Brooklyn—has done much to encourage the investigation dealt with in the present treatise. Few possess the faculty to perceive or appreciate the importance or bearing of new ideas. The majority of thinkers shrink from the responsibility of favoring or supporting novel opinions. Such inaction is quite natural, and yet caution may be carried to excess.



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impossibility to derive the Indus from the Elephant. It would be absurd and manifestly false to suppose that the Indus (if flowing from the Elephant) could cross the current of the Ganges and so connect with a southwest sea.

Accordingly, the Hindoos do not derive their Indus from the Elephant. This great beast is appropriated by the Sita.

Of course, however, it would not do to leave the Indus without a presiding beast, and the mythologists have found one in the shape of—the Lion. A writer in the “New American Encyclopedia” says that “in its upper course the Indus is called Sing-kha-bab, lion’s mouth, by the Thibetans, who believe that it flows from the mouth of a lion” (vol. ix., p. 506).

In the article on the “Indus,” in Thornton’s Gazetteer, we read that the river “near its source bears the name of Sinh-kha-bab, or ‘lion’s mouth,’ from a superstitious belief that it flows from one.”

Turning to the Hindoos, we ask the following question: Why do you suppose that your noble Ganges River flows from the mouth of a Bull or Cow?

The answer is, that the Ganges is believed to be the Hang-ho of ancient accounts. Then, as the Hang-ho (or Ceaseless River) is reported to issue from the mouth of a Bull stationed at Anavatapta, the Ganges starts from that very beast!

Turning to the Tibetans, we ask the following question: Why do you suppose that your magnificent river Indus flows from the mouth of a Lion?

The answer is, that the Indus is believed to be the Yen-ho of ancient accounts. Then, the Indus must flow from the mouth of a beast at Lake Anavatapta.

But no Lake Anavatapta—three hundred miles in circuit and surrounded by four *united* animal-rivers—is to be seen at the source of the Ganges. Besides, Lake Anavatapta, with its boiling streams, is said in the ancient accounts to be situated at the heart of Jambu the Island-continent. And in America, amid the Rocky Mountains, we find the famous Lake and also the four united radiating streams.

Notice that Beal's translation connects the southwest flowing stream (supposed to be the Indus) with "a golden *elephant's* mouth."

And the Tibetans connect the southwest flowing stream (supposed to be the Indus) with "the mouth of a *lion*."

Here apparently is a contradiction. But, approaching the shore of the true Anavatapta, we find that the contradiction vanishes. If the four rivers are united, the Colorado (or Yen-ho) should connect with the Sita-ho (or Missouri-Mississippi), and so it does. We find that a feeder of the Colorado turns at its source (in South Pass) and becomes the Platte-Missouri. Then, if patron beasts for the Colorado (or Yen-ho) are lacking, the Colorado—as a source of the Missouri (or Sita-ho)—is entitled, as a matter alike of necessity and justice, to a share of the patronage of the sacred beasts that adorn and bless the sources of the Sita. And as the Sita-ho is reported to run from the mouths of a Lion and an Elephant, we are not surprised to learn that the southwest flowing Colorado (or Yen-ho) is likewise believed to connect with the mouths of the Lion and the Elephant. There is an unbroken stream of water from the Colorado to the sources of the Missouri; and in addition there are subterranean currents of boiling water which doubtless connect the

Colorado with steaming founts of the Yellowstone. By underground and above-ground channels the four diverging streams are connected and unified. And all are partakers of the sanctity and glory appertaining to the four presiding illustrious and blessed beasts.

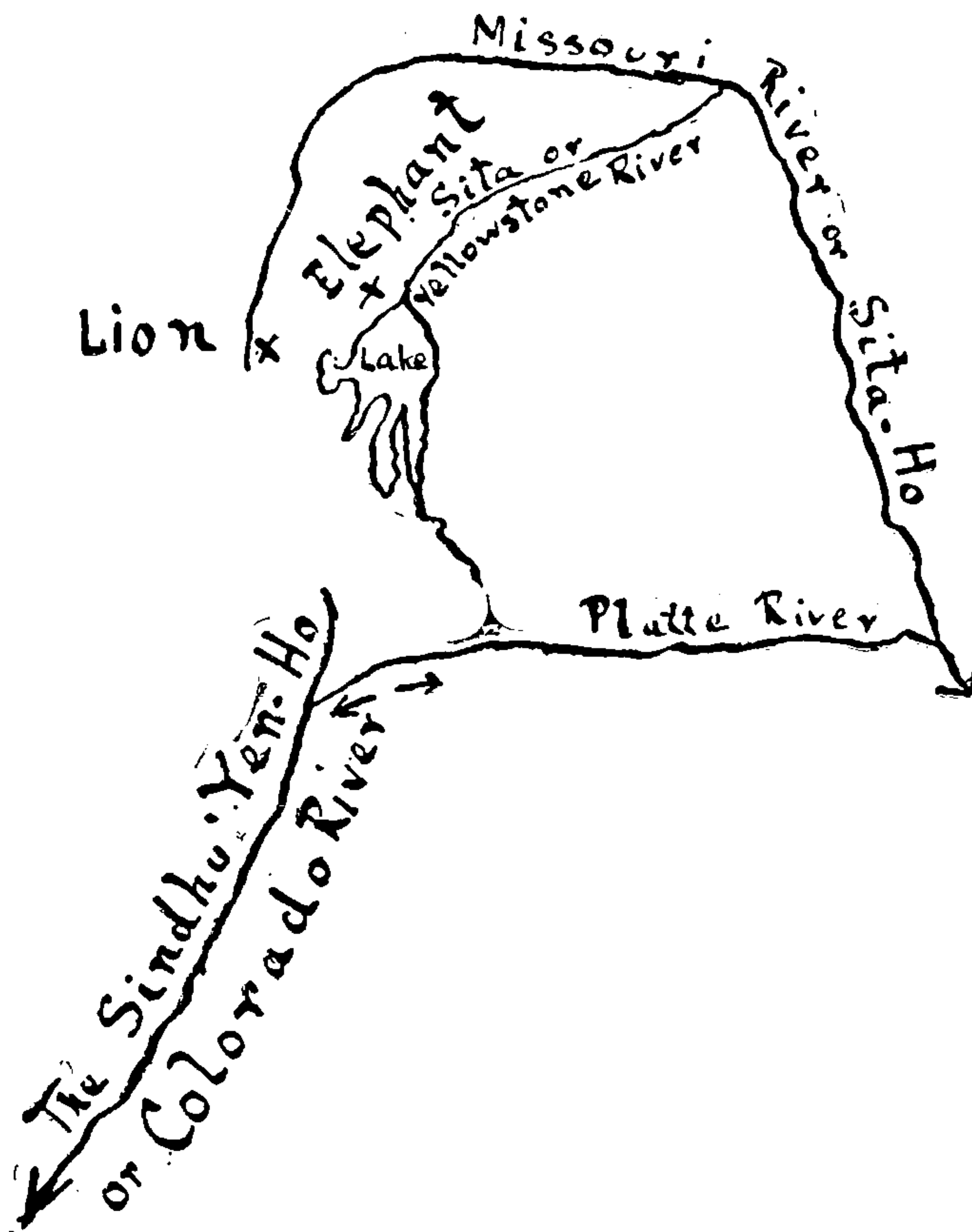


Diagram indicating how the Colorado is a feeder or source of the Missouri—the Platte-Missouri—and is traceable to *both* the Lion and the Elephant sources of the Missouri.

THE THREE-PATHED GANGA

We are informed by Wilford that the sacred stream is “called Tripathaga, because it goes through *three* paths, or channels.”

The stream has *four* branches, which connect with the four Animals, nevertheless, as our Bull River is received by the Lion-Missouri, the four streams reach but *three* destinations—in the Pacific, the Gulf of California, and the Gulf of Mexico.

“There he obtained the Ganges from Maha-Deva, which dividing into Seven streams or paths, is called from that circumstance Saptad’ha (“Asiatic Researches,” vol. viii., p. 330-1).

The word “Ganges” used by Wilford is misleading. In the Ramayana we find the following rendering:

“O saint, I yearn

The three-pathed *Ganga’s* tale to learn.”

The “Ganges” of India flows from no lake of four beasts. Moreover, it enters the sea through a network of hundreds of passages forming the Sunderbunds. To talk of “seven” is absurd.

Turning to the Mississippi, we find that the river has eight mouths into which the tide rushes. Nevertheless, it has but seven channels—an eighth being only in operation or visible in exceptional times of flooding. Owing to the depth and *steepness* of the Gulf, the enormous masses of mud brought down by the great river are for the most part carried away into deep water. [The old stone-built “Spanish fort,” instead of being now far inland, is still on the *edge* of the Gulf.]

The Chinese Shan Hai King allows eight mouths to the yellow and green dragon which haunts the “Valley of the Dawn” in “the region beyond the Eastern Sea.” We can trace this Serpent Rajah, or King of Snakes, up to Anavatapta (Lake Yellowstone), where he hurls aloft clouds of steam which turn to rain and fructify the land.

THE GANGA AS A GODDESS

It is by no means easy to perceive why the Three-pathed Ganga, or stream which flows to various seas, should be referred to as a woman. Notice the following language:

“O lovely Goddess Ganga! When we shall have re-



SYSTEM OF THE MISS.

turned in prosperity with all our wishes gratified we shall worship thee with great joy. Thou, O Goddess, art One, who flowing in Three directions came from the world of Brahma and from the feet of the divine Vishnu."

The Ganga is a stream and yet a female—on account doubtless of its great beauty and noble character. We ourselves have deified the land, called it Columbia and hailed it as a Goddess. We even sing:

"The world offers homage to Thee!"

The present passing writer may add that he lays at her feet this humble treatise.

The Italians of old deified a river—the

"Tiber, Father Tiber,
To whom the Romans pray!"

The Mississippi or Ganga has likewise been deified or personified, with much amplitude of detail.

"Ganga, whose waves in Swarga flow,
Is daughter of the Lord of Snow."
—Wilkins's "Hindu Mythology," p. 384.

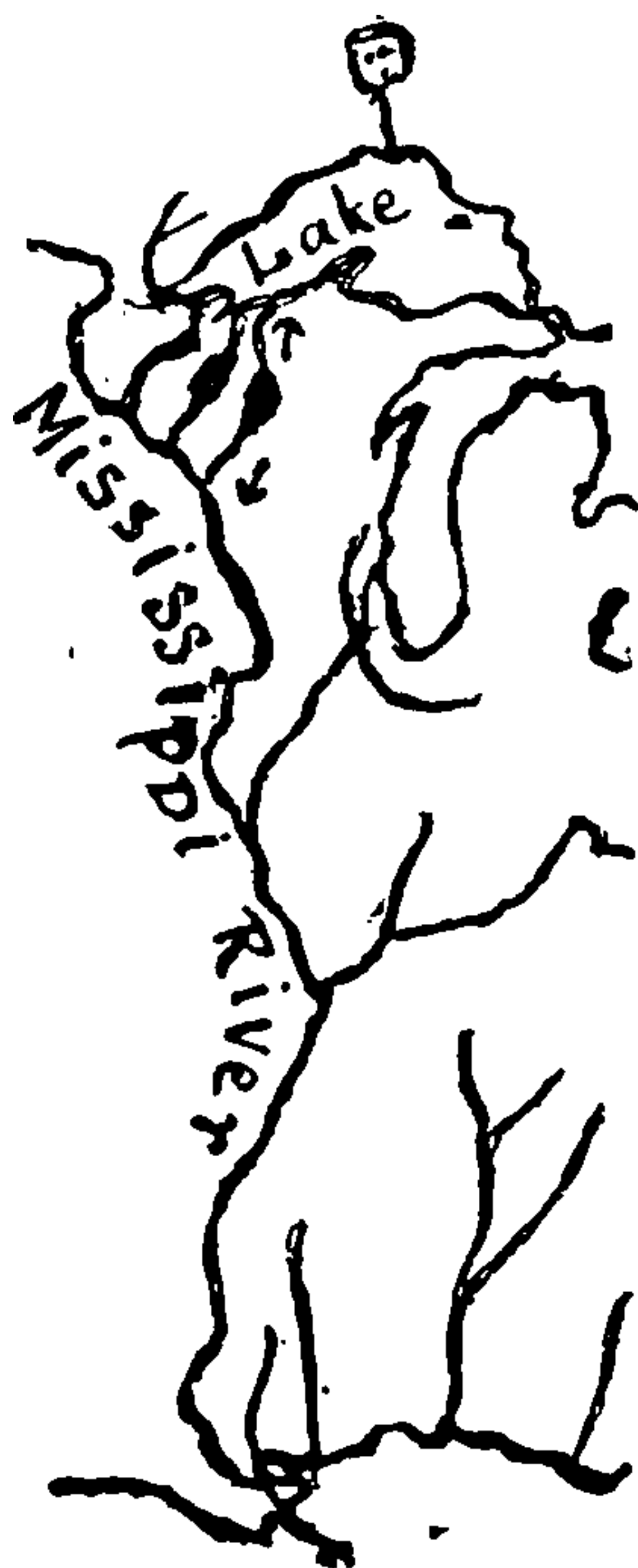
It seems that "Swarga" signifies heaven, or the upper region. The Goddess was aloft there, in a congenial home, and a plot was concocted by some divinities to bring her down to earth, where she was sadly needed. The lady was profoundly moved when summoned from her heavenly home.

"'He calls me!' in her wrath she cried,
And all my flood shall sweep
And whirl him in its whelming tide
To hell's profoundest deep!'"

"Siva was a match for the wrathful deity. He held

her in the coils of his hair until her anger abated, and then she fell into the Vindu Lake, from which proceed the seven sacred streams of India. This Lake is not known" (Ib. p. 389).

Where is the Vindu Lake into which the goddess slipped? It cannot be found in Hindostan. Nor



SKETCH-MAP SHOWING HOW HEADWATERS OF THE MISSIS. RIVER ARE DIVERTED INTO LAKE SUPERIOR

should we search for it there. The Ganga which divides into seven streams, on its way to the sea, is to be found in Jambu, or America. Here should be the Vindu Lake into which the heavenly river slips.

In Owen's "Geological Survey of Wisconsin," etc., we read that there are a number of lakes in Wisconsin, situated between the Mississippi on the west, and Lake Superior on the east. They are located "on the broad summit-level of the great water-shed, and in many



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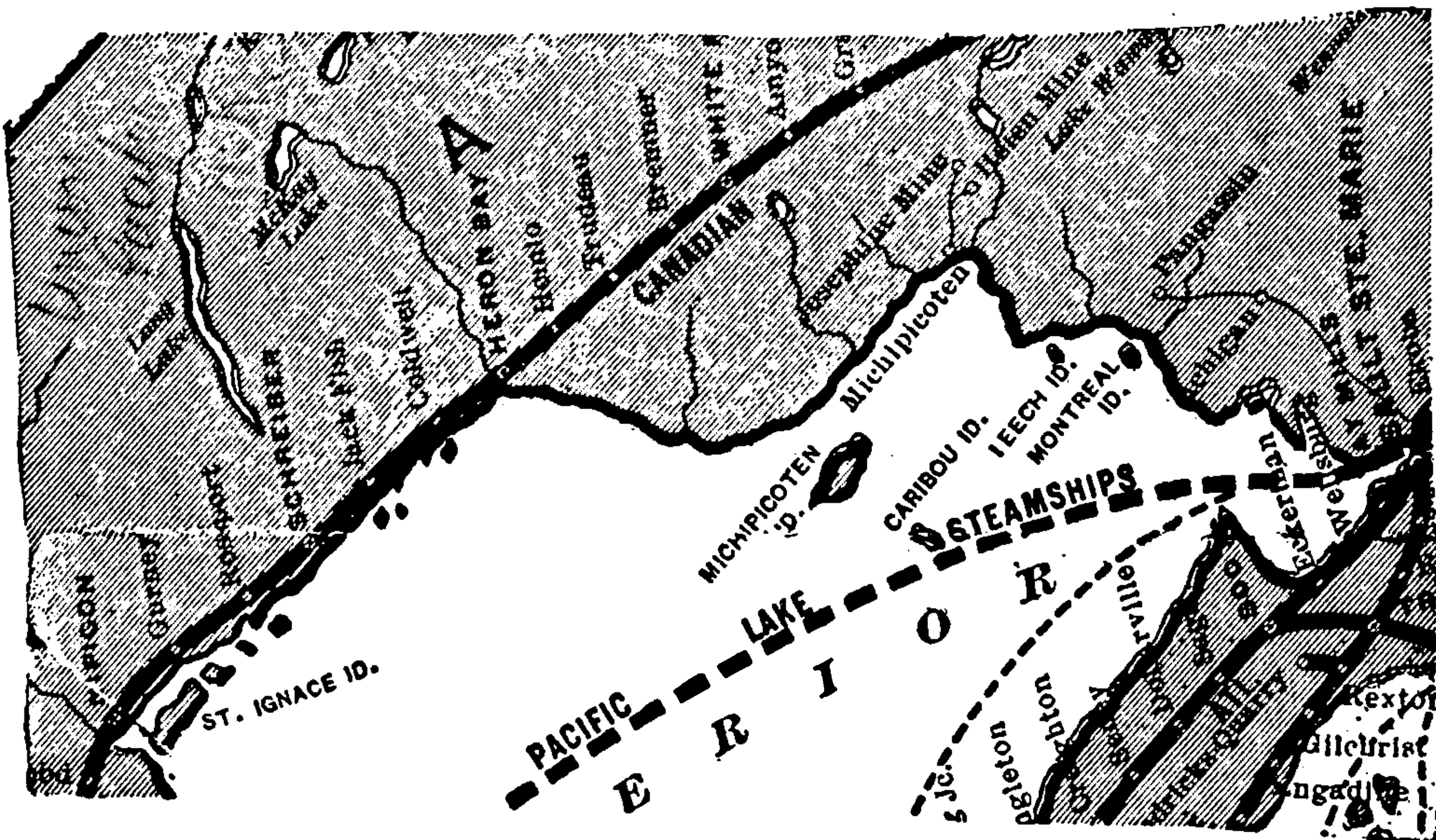
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ble for her to climb back to the ridge from which she had just been jerked; and the only outflow from the lake is found at the southeast. As she managed to wag her



tongue pretty freely, we see that the goddess contrived to keep her dainty nose above water.

Doubtless she was an expert swimmer—accustomed to the water from early childhood. Anyhow, our Lady of the Lake, being an immortal, could not very well be drowned, and, after all, we can only admire the sagacity manifested by the deities in their treatment of the goddess. Their plotting was for the good of mankind:

“Ganga, whose waves in Swarga flow,
Is daughter of the Lord of Snow.
Win Siva that his aid be lent
To hold her in her mid descent,
For earth alone will never bear
These torrents hurled from upper air.”

The "daughter" is a form of water, and the form of water is a female.

According to Charlevoix, the Indians in the vicinity of Superior "have made it a sort of divinity and offer to it sacrifices in their manner."

"He (Charlevoix) thinks, nevertheless, it is rather to the genius of the lake, than to the lake itself, that they address their prayers. 'If one may believe them,' says he, 'the origin of the lake has something divine in it.' "

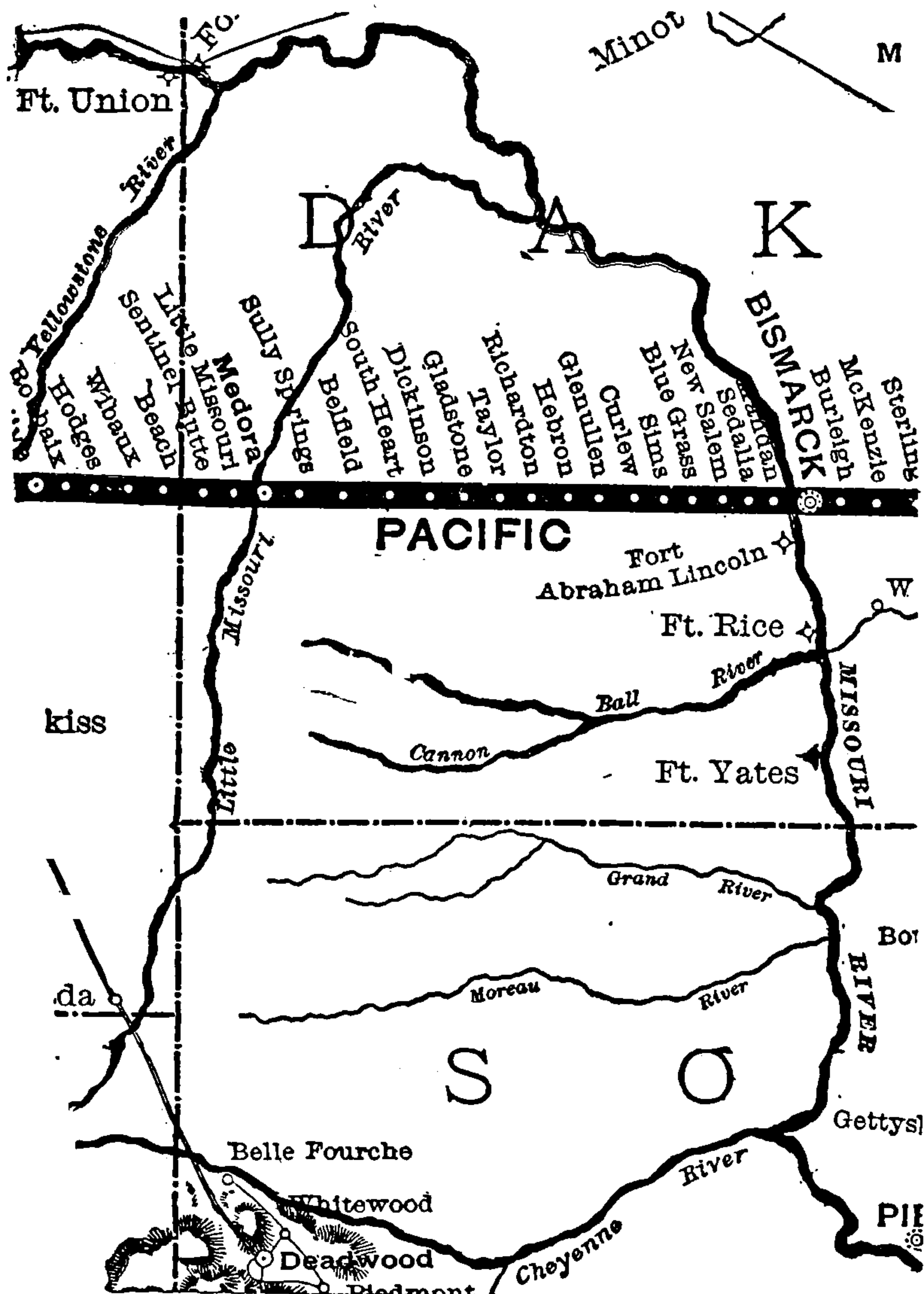
"Claude Allonez, a Jesuit missionary, and one of the earliest explorers of the lake, says: 'The savages respect this lake as a divinity, and make sacrifices to it' " (Ritchie, "Wisconsin," p. 187).

According to the Hindoo records, our great river, assuming the form of a goddess, slips into a lake; and our Indians point to Lake Superior, which connects with the Mississippi, and declare that the vast body of water is itself a divinity, or contains a divine being, to whom sacrifices should be offered.

Before objecting to such conceptions it might not be amiss to consider the language used by some modern English writers with reference to the Mississippi. Chandler, for instance, in his "Visit to Salt Lake" (p. 2), says: "The Missouri, however, is a terrible filibuster; *he* is always invading somebody's land. . . . A goodly portion he bears down as an offering to his *bride*, the Mississippi, whose clear, calm majesty of feature and gentle, womanly current of life he overwhelms with the swirl of his impetuous and muddy waters. She is, one may say, a rich heiress nobly sprung; he is rich, but has come from nobody knows where; they wed, and he takes her name, not she his. . . . Artegall, the knight of justice, slew the other

giant, but who shall stay—let alone slay—the river-god?"

Here the Missouri is called a river-god, and his bride, the Missis (or great) sippi (i. e., river), is a



Headwaters of the Missouri, or Naga Rajah who is united to the Mississippi (See map of Northern Pacific Railroad).



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CHAPTER FIVE

MOUNT MERU IN AMERICA

THE present writer may have no desire to add a line to what has been already laid before the patient (or perhaps impatient) reader, but it seems absolutely necessary to consider a difficulty which confronts us. Certain accounts, we have seen, connect Anavatapta with Mount Meru and also with the Kwenlun shan. Our conclusion then is that Mount Meru is a notable portion of the Kwenlun shan.

We have identified the latter with our American mountain system, but it is impossible to overlook the fact that certain Chinese writings appear to connect magnificent architecture with the celebrated range. On page 146 of his erudite work, Dr. Warren quotes a statement furnished by the "Chinese Recorder," as follows:

"Within the seas, in the valleys of Kwen-lun, at the northwest, is Shang-te's *Loh* or Recreation Palace. It is eight hundred le square and eighty thousand feet high. In front there are nine walls enclosed by a *fence of precious stones*. At the sides there are nine doors, through which the light streams, and it is guarded by beasts. Shang-te's wife also dwells in this region." (See *haunt of this grass-widow*, p. 29.)

On p. 244 we find the following quotation: "The Queen mother dwells alone in its midst, in the place where the genii sport. At the summit there is a re-

splendent azure hall, with *lakes enclosed by precious gems*, and many temples."

Temples, palaces, and genii on our Kwenlum shan! What do such statements mean? Can the splendid palaces be found in Asia?

The author of "Across the Rocky Mountains" states that on a certain occasion he saw a "wonderful illusory spectacle." He beheld the "semblance of a mighty city surrounded with domes and spires, and columns, obelisks, and minarets, opening with vast architectural vistas and enchanting boulevards; where triumphal arches, frowning towers, and gorgeous pagodas were successively disclosed to view. . . . I thought for the time I was on enchanted ground" (p. 209). (Our astonished traveller applies the term "mirage" to the spectacle.)

Here are lakes, pagodas, domes, and minarets. The author thought that he was on "enchanted ground," and here beheld "enchanting" scenes. This reminds us of the ancient statement that "all is charming, all enchanting" on our Kwenlun shan.

The lakes and temples or pagodas are still to be seen—just as substantial or indestructible as they ever were.

The rock formations, too, are surprising and impressive. Bancroft tells of "towers, spires, buttresses, and other architectural effects" observable within the Cañon of the Yellowstone.

At times the traveller imagines that "he has arrived in some fairy city of dazzling beauty and splendor."

Surely here is a section of the city whose gates—whose pearly gates—are guarded by beasts. And within the enchanted walls a Queen dwells alone with sportive genii. And this Queen has leaped to earth

from her native heaven. The palaces east and west on the Kwenlun shan belong to her.

"I was overcome with emotion and felt that, 'but thinly the veil intervened between the fair city and me.' I was for the moment carried away, in spirit, from earth and imagined myself on the 'glittering strand,' passing through the shining portals and up the 'golden streets,' meeting on my way the glorious inhabitants of the celestial region. It was a picture that will never fade from my memory" (Stanley's "Wonderland").

The ancient explorers evidently beheld the "glorious inhabitants of the celestial region" and set them down as "genii." Some fairy Queen was also seen dwelling in such pomp and splendor that she was considered to be the consort of the Most High (Shang-te). Indeed, in this region we ourselves have found the figure of the "Goddess of Liberty" and also "Queen Cleopatra's Baths," etc.

As for the palace walls ornamented with gems, it is evident that such are not to be seen anywhere on the face of the earth. No king or queen sticks precious stones on any outer wall. Nevertheless, at Yellowstone the visitor at times beholds architecture of the most glorious description, fully answering in beauty and grandeur to the palaces and temples described in connection with the Kwenlun shan. Here should be mansions surpassing in magnificence all the structures of earth, and here in truth the modern pilgrim beholds vistas of such transcendental beauty that he is "carried away, in spirit, from earth" and imagines that he is gazing on the walls and streets of a celestial city.

Stanley calls the Yellowstone region a "Wonderland," and tells how early explorers returned to civilization with accounts of "splendid palaces and gor-



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mit. There is no food here or means of escape. To attempt to scale these rocks is madness!

“ ‘Doctor,’ replied Evans, ‘the distance is too great. I cannot live to travel it!’

“ ‘Say not so. Your life depends upon the effort. Return at once. Start now, lest your resolution falter. Travel as fast and as far as possible—it is your only chance. Your power of endurance will carry you through. I will accompany you. Put your trust in heaven. Help yourself and God will help you’ ” (“Echoes from the Rocky Mountains,” p. 580).

Ultimately, and apparently by a mere chance, the wanderer was saved. Mr. Evans always maintained that the coming of the deceased clergyman was entirely due to Providence. Other spectral friends appeared to cheer the pilgrim on his way, and the wanderer, according to his own belief, was accompanied by a throng of disembodied beings. Evans could well understand the ancient declaration that the Kwenlun shan is a resort of glorified souls; and possibly the pilgrims of old were just as sincere and rational as himself.

More might be said, but enough perhaps has been disclosed to indicate the importance—the surpassing and crowning importance—of YELLOWSTONE'S PLACE IN MYTHOLOGY.

CONCLUDING REMARKS

WE have merely reached the verge of a great subject. The present writer is, however, so advanced in years that it is improbable anything further will appear from his pen. For this reason he desires in time to indicate the course which a continuation of the investigation might pursue.

The determination of the position of Mount Meru at Yellowstone is of the highest importance.

Meru is crowned with Lake Anavatapta, or Anotatta, as it is also called; and Hardy, as we have already learned, says, that "on the four sides of Anotatta are four mouths or doors, whence proceed as many rivers: they are the Lion-mouth, the Elephant, the Horse, and the Bull."

The ancient account adds (p. 16), that in Jambudvipa are also "the seven great lakes, among which is the Anotatta-wila. This lake is 800 miles long."

We have already been informed that the Anotatta Lake *of the Four Beasts* is about 300 miles in circuit, so let us not confound it with the Anotatta-wila (or row), which is 800 miles long.

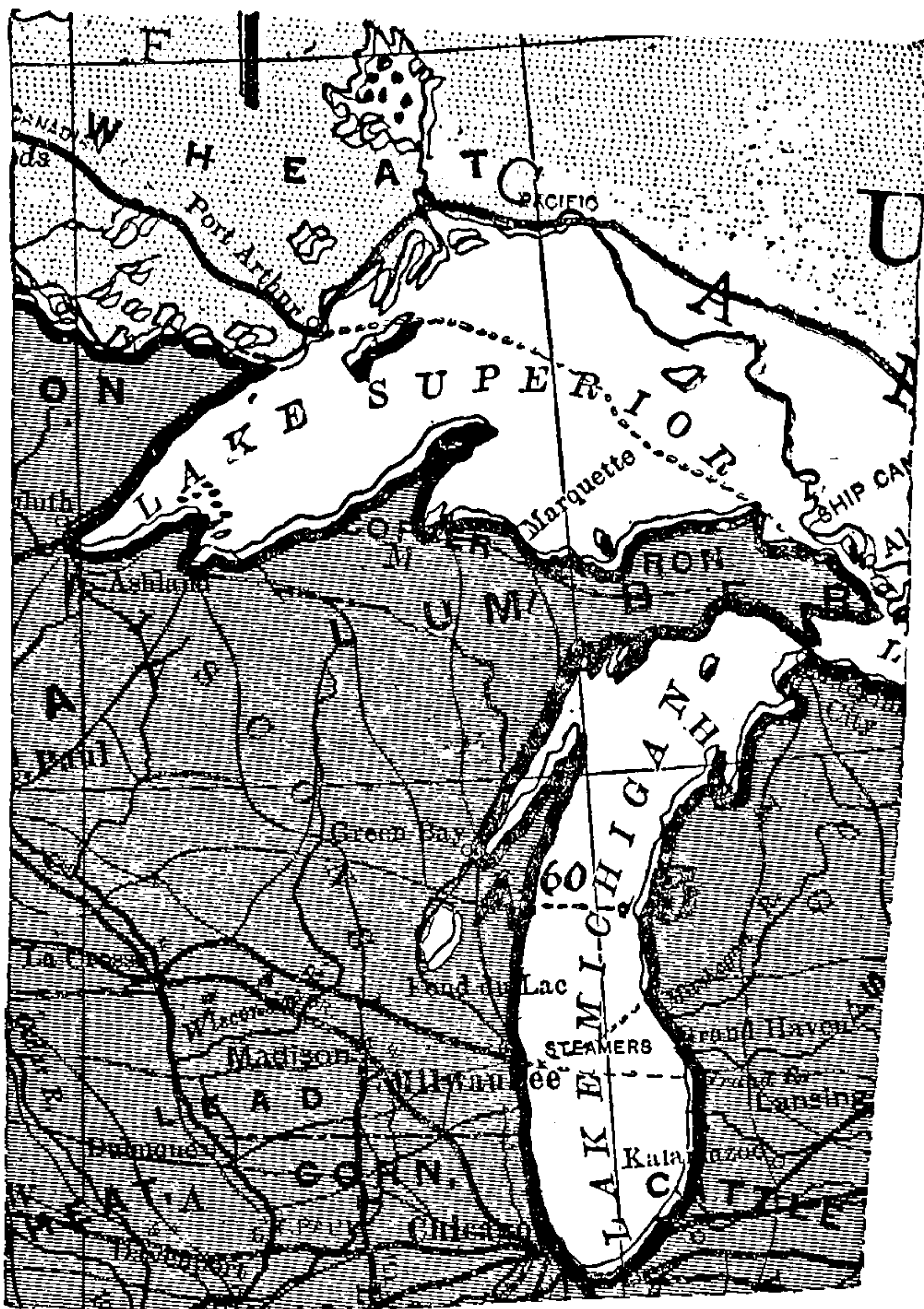
The Lake Superior line of great lakes forms *one* continuous body of fresh water measuring about 800 miles from the most western point of Superior to the eastern end of Ontario. The widths of the seven would also amount to about 800 miles.

Hardy furnishes the names of the seven great lakes (see the "Manual of Buddhism," p. 17), and says that the first is "Anotatta," and the fourth "Chaddanta."

Alabaster, in his "Wheel of the Law" (see pp. 98. 190, 318), also furnishes a list of the seven and states that the first is called "Anodat," and the fourth Lake "Chatthan."

Now, we read that "in the centre of the Chaddanta Lake, twelve yojanas in extent, is water as clear as a mirror."

The measurement here stated would be equal to sixty English miles and is the width of Lake Michigan across its centre. Lannan, in his work on "Michigan," says that the sheet is "sixty broad." This is un-



Map showing where Lake Michigan measures 60 miles across its centre (A-B).

doubtedly its breadth in connection with the centre (A-B).

LAKE SUPERIOR KNOWN TO THE ANCIENTS

“Chaddanta,” as we have just seen, was by some Asiatic writers called “Chatthan,” and it may now be added that the Burmesè (who speak a language of their own) call the sacred Lake “Zaddan”—a mere dialectical variation of Chatthan.



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says: "Next to the lake of Anaudat is the lake Zaddan," and "to the west of the lake Zaddan is a beautiful cave."

We are next informed, that "to the north is another lake fifty juzana in length and as much in breadth" (p. 46).

If the 60-mile-wide Chaddan or Zaddan is Michigan the latter should have to its north "another lake" measuring 250 miles in length and as much in breadth.

We find that Lake Superior answers to the dimensions here recorded, being about 250 miles in length from the mouth of the St. Louis River along a line carried past Isle Royal to the Canadian shore. And the cross measurement from the mouth of Nipigon Lake River to the narrow channel at Sault de Ste. Marie yields precisely the same result. In both directions this angular lake gives us the fifty yojanas of the "Asiatic" text.

As the lake, fifty juzana in length and as much in breadth (measurements which we could not possibly find if they were not actually there), lies to the north of Zaddan, or Chaddanta, it follows that our Lake Michigan is the "Chaddanta" of the ancient record found in Asia.

Only one lake on the planet furnishes the two measurements of 250 miles. To look for such a sheet in either India or its neighborhood is hopeless. Nor are we at liberty to search in that direction. The immense lake is situated along with six more within the insular continent of Jambu, which contains the Lake of the Four Beasts.

The enormous lake is Lake Superior.

It has to its south Lake Chattan or Zaddan, measuring 60 miles across the middle.

The latter is Lake Michigan.

Now, Chattan (or Michigan) is said to be “next to the lake Anaudat” and “nearly equal in extent to Anaudat.”

Lake Michigan, then, should have Anaudat next to it.

Glancing at a modern map, we find that Lake Michigan (Chattan or Zaddan) has two lakes, Superior and Huron, next to it.

One of these two sheets (Superior or Huron) should be Anaudat.

Now, Huron is smaller than Lake Michigan and therefore cannot be Anaudat. The “New Amer. Cyc.” (article “Michigan”) states that Lake Michigan has an area of 22,400 square miles, “exceeding the area of Lake Huron by 2,000 square miles.”

Superior, however, is larger than Michigan and meets all requirements. Lapham, in his “Wisconsin” (p. 14), says that “Lake Superior is the largest body of fresh water in the world;” and “Lake Michigan is second only to Lake Superior in magnitude.”

We can identify Superior as Anaudat and Michigan as Zaddan, and truthfully say of the latter that it is *next* to Anaudat—the immense Anaudat—and *nearly equal* to it in size.

The existence of a sheet measuring 250 miles in two directions and situated to the north of the lake, measuring 60 miles across the middle (Michigan or Zaddan), is noticed in the text, and it is this immense sheet which turns out to be Lake Superior (or Anaudat).

Dr. Buchanan, in an essay dealing with the Seven, says: “Of these lakes the most celebrated is called Anuadat” (“Asiastic Researches,” vol. vi., p. 235-6).

As a matter of fact the great lake has retained its distinction. Michigan is next to it in size, and all freshwater lakes on the planet rank below it in magni-

tude. It is more widely known, or more celebrated, to-day than ever. The whole world has heard of its size, beauty, and purity; and its palpable superiority has found recognition in the title—Lake SUPERIOR.

RED WATER IN LAKE MICHIGAN?

In Dr. Buchanan's essay we find the following curious statement: "Next to the Lake Anaudat, the most celebrated, is that called Zaddan, nearly equal in extent to Anaudat. In the centre of the lake, limpid water of a carbuncle color occupies a space of 25 *juzanas*". ("Asiatic Researches," vol. vi., p. 235).

The term *juzana* is a form of *yojana*, and 25 would be equal to 125 English miles.

There is a red clay formation along a portion of the western shore of Lake Michigan. As a continuous or unbroken deposit it extends along the coast merely from the neighborhood of Milwaukee to the middle of Door County, a distance of just about 125 miles.

Professor Owens says that "bricks are everywhere made of it except at Milwaukee, where it appears to thin out on the south" ("Survey of Wisconsin," p. 463.

"The red clay of Lake Michigan," adds the Professor, "seldom has interstratified beds of gravel, being homogeneous and persistent. At Milwaukee and near the Falls of Wolf River, near its *extreme borders north and south*, it is somewhat mingled with beds of coarse gravel." (See diagram, p. 103.)

The deep red (or carbuncle-colored) clay extends as a continuous or persistent homogeneous formation from the neighborhood of Milwaukee to the Falls of Wolf River. Along the western shore of the Lake it extends to Door County. In Foster and Whitney's "Geological Report" (vol. ii., p. 224) we read that the



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ing for a distance of about 125 miles, we should find water of a carbuncle color. Is it not here?

HOW FAR EAST DOES THE REDDISH WATER EXTEND?

In calm weather, when the water is clear or limpid, the streak along the western edge of the Lake is quite narrow, "only a mile or two" in width for the greater part; and the *Herald's* editor adds that nowhere, to the best of his belief, does the reddish color extend "all the way across the Lake." (See diagram, p. 103.)

Storms, however, by stirring up the red mud with the otherwise limpid water will widen the area occupied by the reddish hue. In response to inquiries, Mr. A. H. Soliman of the Hamilton Co., Two Rivers, Wisconsin (writing February 18, 1910), was pleased to use the following language: "It seems to be the general opinion that the reddish hue is due to the clay bottom, especially after a storm. This is noticeable here in this neighborhood, where the coast-line is composed of clay soil which is constantly washing into the Lake. Sometimes the waters of Lake Michigan appear to be of a deep reddish color. Of course, as the storm subsides and the water becomes calmer, it takes on a sort of a yellowish color, which finally disappears and becomes a deep blue." (The writer adds that "the same condition prevails at a point thirty miles north.")

Webster says that the carbuncle is "a gem of a *deep red* color, with a mixture of scarlet."

The ancient writer declares that water of a carbuncle color is to be seen within the central section of Zaddan (or Michigan), and a modern writer declares that at times its waters appear to be of a *deep reddish* color. The ancient comparison is therefore sustained.

A Brooklyn lady has publicly testified* that the water adjoining Manitowoc, on the west coast of Lake Michigan, was seen by her to be in part of a reddish color. The editor of the Sheboygan *Herald* informs us that there is “a reddish streak along the coast” “perceptible all the time”; and the citizen of Two Rivers tells of storms which cause the waters of Lake Michigan to assume a deep reddish color.

The area of water into which the red clay formation dips eastward measures about 125 miles (or 25 *ju-zanas*) and forms a central section—a *section* rather than a mere *spot*—of the great lake. North and south of it are sections equally extensive (see E-F and C-D north and south of the middle section D-E). And within the central expanse of 125 miles we find the comparatively narrow dimension of 12 *yojanas* (or 60 miles), which represents the width of Chaddanta (or Michigán) measured through its centre (A-B).

The section containing red water should measure 12 *yojanas* (or 60 miles) in one direction and 25 *yojanas* (or 125 miles) in another; and these two dimensions are actually obtainable within the vast area of Lake Michigan. Moreover, Chaddanta has to its north a still larger lake which extends 250 miles in two directions. And these two peerless sheets belong to a group of seven—which form a continuous lake or inland sea

*The lady is Mrs. M. Fountain, who was kind and considerate enough to answer a query addressed by the present writer to the editor and readers of the Brooklyn *Times*. The lady's communication in full is as follows:

To the Editor of the Brooklyn Times:

SIR: In answer to query of Alexander McAllan about the reddish color of the water on the west shore of Lake Michigan, in the summer of 1909, I was in the town of Manitowoc, Wisconsin, on the west shore of Lake Michigan, and noticed the reddish color divided from the blue waters of the lake.

MRS. M. FOUNTAIN.

84 Eldert Street, Brooklyn, January 31, 1910.

"800 miles long." It is through the watery highway of our Anotatta-wila that innumerable cargoes of red bricks are being to-day transported to distant points. Such are entering wholesale into the construction of cities east and west, like Chicago and New York; and when we inquire concerning the origin of these bricks, stamped as they are with many a trade-mark, we find that they are the product of the same Geological Formation which has itself stamped a red sign upon Chaddanta.

LAKE SUPERIOR AS BINDU

To the north of Chaddanta (or Michigan) is Anaudat,—measuring 250 miles in two directions,—which gives its name to the entire row (or *wila*) 800 miles long.

"Anaudat," as we have learned, was also applied to the Lake of the Four Beasts on Mount Meru (at Yellowstone), measuring but 300 miles in circuit.

Captain Wilford informs us that the Anaudat which is *not* upon Meru, was also called "Bindu," and that from it the Ganga escapes and enters the Southern Sea through Seven passages.

This Bindu (or Vindu) Lake, 250 miles long, is Lake Superior, and it is within its confines that we are to look for the agitated face of the goddess who came from heaven. She left the sky in the form of a shower of rain but subsequently materialized and made good use of her tongue. However, she is now quietly enough keeping house for her devoted spouse, the Serpent Rajah. Thus the facts leak out.

"Let Gaul or Goth pollute the shrine,
Level the altar, fire the fane;
There is no razing the divine:
The gods return, the gods remain!



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Again: "It may be truthfully called the summit or apex of North America. There the waters flow in all directions, north, south, east and west. There it is that great rivers rise, running through every clime, from perpetual snow to tropical heat. On the one side glance the currents destined to mingle with the tepid waves of the Gulf of Mexico; on the other up the rapids leap the salmon ascending from the distant waters of the Pacific Ocean. It is the geographical centre of North America. It is essentially 'The Great Divide.' "

"Stand by me, with your face to the north. Right before us lies the valley of the Yellowstone, golden in the slanting rays of the setting sun, and beyond it are the great upheaved masses that form its borders. . . . An interest far greater than that produced by mere scenic effect attaches to the naked crag on which we sit. This rock is the summit of a mountain which forms the culminating point of the ridge that rules the water courses of the United States. Stretching out its arms between the streams, it seems to say to one, 'Run in this direction,' and to another, 'Flow in that.' It launches into life the river that forms the valley of the Mississippi, a vast fertile region destined in the future to be one of the most populous places on earth. This rock is the keystone of the continent."

From it, adds Dunraven, we "can overlook the sources of the Yellowstone, the Wind River and the Missouri, and of the Snake and Green rivers, principal tributaries, the one of the Columbia, the other of the Colorado.

"These waters flow through every variety of climate, past the dwellings of savage hordes and civilized nations, through thousands of miles of unbroken solitude, and through the most populous haunts of mercantile mankind. . . . I believe that the head waters can be

seen of mightier rivers—rivers passing through more populous cities, through the hunting grounds of more wild tribes, through greater deserts, through countries more rankly fertile, through places more uncivilized and savage, by scenes stranger and more varied than can be viewed from any other point on the surface of this earth.”

When the Maha Rajah of Baroda, a prince of Hindostan, was recently leaving New York, he was asked what sight had impressed him most during his tour through the United States, and he replied that most of all he had been impressed by the grandeur, sublimity, and beauty of Yellowstone?

The very rivers mentioned by Dunraven are noticed in Puranas treasured by the Maha Rajah of Baroda. And, moreover, the streams are all said to be united,—a fact unknown to Dunraven himself.

Our subject has practically no end. Enough, however, has been written to show that the haunt of the goddess Ganga must be located within the bounds of our Island-continent. Here we can readily understand how the divine stream—descended from heaven and the deities—is detained within a lake but contrives to escape to the sea, over which she presides like a queen and a bride.

“Thou, O Goddess, art one, who, flowing in three directions, came from the world of Brahma and from the feet of the divine Vishnu! We bow to thee, O Goddess! We offer praise to thee, O beautiful river!”

To an extraordinary degree the religious systems of the Orient are based upon our continent, and opening our eyes to this fundamental fact we begin to see the importance—the crowning and solemn importance—of AMERICA’S PLACE IN MYTHOLOGY.