

Genetics of Atlantis

Blavatsky's Root Races in Our DNA

Max Rempel, Ph.D.

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ABSTRACT

This book sets the esoteric tradition beside archaeology, geology and genetics, and asks how far the two accounts agree.

The esoteric tradition holds that two peoples who were not human lived on this planet before us and are among our ancestors: the Lemurians of the Third Race and the Atlanteans of the Fourth. It has held this since 1888, and in older forms for much longer.

Genetics has now found seven vanished peoples inside the DNA of the living. Two of them have bones and names, the Neanderthals and the Denisovans. Five have no remains at all and are known only from the stretches of DNA they left in us. This book calls all seven parahuman, and numbers them PH1 to PH7.

I propose that the Denisovans are the Lemurians. Their bones lie inside the Lemuria that Blavatsky drew, and their living inheritance rises to five percent in New Guinea and Aboriginal Australia.

Atlantis is less settled, and the book turns to it in the second half. The esoteric sources place it in the Atlantic and the Mediterranean. The book compares these accounts with the drying and refilling of the Mediterranean between six million and five and a third million years ago.

The book then sorts the seven parahuman peoples against what the esoteric sources say an Atlantean was, using place, quantity, date and body. Three of the four can be checked against genetic data. Three peoples survive the sorting: the Neanderthals, the Veshuans of the West African Atlantic coast, and the Korimians, who are in every human being alive. None of the three is confirmed by any source, and the sorting is set out with its own limits stated, including the fact that no genetic measurement can establish whether a given people lived on this planet at all.

It ends with what each Race is said to have brought, with the persecution that thinned the psychic capacity out of our species, and with two ideas about what the alien hybridization now under way may be restoring to us.

PART ONE. THE FRAMING

Where the claim comes from

We begin with a book published in 1888, and with the circumstance that its author presented it as something she had received.

The Secret Doctrine appeared as commentary upon the Stanzas of Dzyan, and Helena Blavatsky maintained throughout that the material reached her through teachers, principally the Mahatmas Morya and Koot Hoomi. The same sequence had already entered print five years earlier, in Sinnett's Esoteric Buddhism of 1883, drawn from that same correspondence. I mention the transmission at the outset because it bears upon what follows. The structure we shall be examining came through several hands across several years, and it is the structure, rather than the elaboration surrounding it, that turns out to have something in it.

The account runs as follows. Humanity passes through seven Root Races in succession. The first, the Polarian, possesses no physical body whatever. The second, the Hyperborean, remains subtle, though it has begun to gather. The third, the Lemurian, is where humanity arrives fully in flesh, upon a land lying across what we now call the Indian and Pacific Oceans, and it closes in fire. The fourth, the Atlantean, faces the Atlantic, and it closes in water. The fifth is our own.

The direction of that sequence deserves a moment of attention, since it runs contrary to what a modern reader arrives expecting. We are accustomed to a story in which our ancestors climb upward out of an animal condition. Here the movement runs the other way. Spirit descends into matter, and each race stands denser and more settled than the one before it. We came into these bodies by sinking into them.

And here we meet the circumstance that gives this essay its opening. By the account's own terms, the first two races left the physical world untouched, having possessed no physical part to leave behind. The record therefore becomes available for examination at precisely one moment, which is the moment it declares that bodies grew solid, and that moment is the Third Race. The doctrine specifies its own point of contact with the fossil and the genetic record, and it places that point exactly where such a record could begin to exist. Anyone wishing to test these claims against the evidence of the ground is told, by the claims themselves, where to start looking.

Rudolf Steiner took up this same material and published Cosmic Memory in 1904, in the Theosophical journal Lucifer-Gnosis, during the years when he served as General Secretary of the German Section of the Theosophical Society. He had read Blavatsky closely and worked within her organisation, and he departed from it in 1912 to found Anthroposophy. So his testimony stands within the tradition rather than beside it, and a reader should weigh it accordingly. What he adds is a second clairvoyant reading by a man of unusual capacity, differing from Blavatsky in many particulars while agreeing with her on the points this essay uses. He describes Lemurian bodies as still soft and unfinished, the ground beneath them thin and everywhere undermined by volcanic forces, with mighty volcanoes almost everywhere, and he holds that Lemuria closed through the working of that fire.

A word is owed here about how this knowledge came down to us, and about its age, since a reader meeting it fresh might suppose the whole edifice to have been raised in 1888.

Blavatsky received it. She was emphatic upon that point throughout her life, and the men from whom she received it are named. They are the Mahatmas Morya and Koot Hoomi, adepts of the Himalayan brotherhood, and she first met Morya in London in 1851, recognising him as the figure who had appeared to her since

childhood. They came to her in the body and they came to her out of it. Ramaswamier walked into Sikkim in 1882 to find Morya and met him upon the road, and afterward wrote that he took the man by the hand and found him solid flesh. Others met Koot Hoomi in the same plain way, and many more met both of them in the projected body, which the tradition calls the mayavi-rupa. Their letters arrived by precipitation, the writing forming upon the paper with no hand to hold the pen, often inside sealed envelopes and often before witnesses. So the line runs: an ancient teaching, held by living teachers, brought to a woman who could receive it, and set down partly from their instruction and partly from her own direct reading of the record.

Behind the teachers stands the Book of Dzyan, which she describes as manuscript rather than printed book, written in Senzar, a sacred tongue older than Sanskrit, and preserved in rock libraries among the spurs of the Himalayas. The Stanzas of Dzyan are the oldest thing in The Secret Doctrine, and Blavatsky presents her book as commentary upon them.

Now, the two continents come to us wearing names, and the names have their own histories, which are worth a moment because one of them is quite remarkable.

The eastern continent is called Mu in the channeled and traditional material. Lemuria is a scientific name, and a recent one. In 1864 the zoologist Philip Sclater needed to explain how lemurs came to live both in Madagascar and in India with an ocean lying between them, and he proposed a sunken land in the Indian Ocean and called it Lemuria after the animals. The animals themselves had been named a century earlier by Linnaeus, who took the word from the Latin lemures, the wandering spirits of the ancestral dead, because the creatures moved by night with slow and quiet steps. And the Romans kept a festival of that name. The Lemuria fell in May, and on those nights the head of each household rose in the dark and made offerings to the ancestral dead, that they might rest and depart in peace.

So the word already carried its meaning before any naturalist reached for it. Lemuria is the rite of the ancestors. Sclater gave that name to a drowned land in the Indian Ocean; Haeckel, within a few years, proposed that same drowned land as the cradle of humanity. Two naturalists, working from the distribution of a nocturnal animal and from evolutionary descent, arrived at a sunken continent in precisely the ocean the tradition names, and hung upon it a word meaning the honouring of the ancestral dead. I find that a striking piece of providence, and Blavatsky, writing in 1888, simply took the term that was already in the air and filled it with what she knew.

Atlantis comes to us through Plato, the Athenian philosopher of the fourth century before our era, whom most readers know for the image of the prisoners watching shadows upon the wall of a cave. He tells the Atlantis story in two dialogues, the Timaeus and the Critias, and he presents it as something handed down rather than invented, reaching the Athenian statesman Solon from the priests of Sais in Egypt. So even at the earliest surviving telling, Atlantis arrives as transmitted knowledge with an older source standing behind it. The name itself has spread very widely: Atlas, the Atlantic, and, on the far shore, Aztlan, the ancestral homeland of the Mexica, in a language where atl is the word for water.

And the deepest layer lies further back than either name. The Hindu scriptures describe humanity as passing through a succession of world-ages called manvantaras. Each has its own Manu, and a Manu is the first man of his age, the ancestor and lawgiver who carries life across the ending of one world into the beginning of the next, the figure who survives the flood and starts the race again. Successive humanities, each founded by its own first ancestor, each closing and giving way. That is precisely the architecture this essay sets out to explore, and it was written down in India many centuries before Blavatsky, upon a tradition older still, and she drew upon it openly. Mesopotamia keeps its own version, in the Sumerian King List with its kings who reigned before the flood for spans of many thousands of years, and in the flood story of Atrahasis and of Gilgamesh, where the

humanity before the water stands apart from the humanity after it.

So the shape is very old, and it reaches us everywhere by revelation. Science arrived late and supplied a label for one of the two continents, and supplied it, as it happens, for the right ocean.

How this started

It began some way from Lemuria, and I set the route down here because the route belongs to the evidence.

I came to this through the channelers. The modern body of that material opens with Seth, spoken through Jane Roberts from 1963, and continues with the Law of One, received through Carla Rueckert from 1981, and with Bashar, spoken through Darryl Anka from 1984. Afterward came a great deal of Pleiadian material from many hands, and then, these several years, my own weekly work with the channeler Jim Charles.

These sources differ from one another in a hundred particulars, and upon one point a good many of them hold steady together: that humanity is a hybrid. They speak of genetic hybridization, and they mean by it precisely what a biologist means by it, the crossing of two lineages and the birth of offspring carrying both. They also describe several distinct crossings rather than one. The Law of One tells of a population brought from Mars into earthly incarnation, with the physical vehicle altered to receive them. Bashar's own account places him as a Sassani, whose people arose from a crossing of human beings with the Greys, which is a separate lineage and a separate programme from the Martian one. The Pleiadian material describes work of its own. And the material through Jim Charles holds that the crossing continues in our own day.

So the picture the channelers give is of a long and various enterprise, carried out by more than one people, over a great stretch of time.

And this picture arrives supported. A second body of testimony, gathered by quite other means and by people with no interest in channeling whatever, describes the same enterprise from the human end.

I mean the abduction accounts. John Mack, professor of psychiatry at Harvard and a Pulitzer winner, took up these cases in 1990 expecting to find psychopathology, and reported instead that he found none, and that his experiencers were ordinary people describing something that had happened to them. Budd Hopkins and David Jacobs assembled hundreds of further cases. And running through that literature is a particular and consistent thread: reproductive procedures. Ova taken from women and sperm from men. Pregnancies that begin and then, some weeks later, are gone. Children shown to their human mothers aboard the craft, children who look partly like them and partly like something else, and who are said to be theirs.

So we have two independent bodies of testimony describing one enterprise. One arrives by channeling and gives the purpose. The other arrives by recollection, often under hypnosis, from ordinary people who came to it by surprise, and gives the procedure. Both hold that human beings are being crossed with other lineages, and that the crossings produce children.

And if any of that is so, then it is happening in bodies, and bodies keep records.

This is where my own work has been. A hybridization event of the kind described would leave a very particular mark, and it is worth being exact about what the mark is. Every human being carries chromosomes in pairs, one of each pair from the mother and one from the father, and that is the whole rule of inheritance. Any sequence a person carries should therefore be traceable to one parent or the other. Sequence that belongs to neither is impossible under ordinary descent. So one looks for exactly that: variants present in a child and absent from both parents, insertions and replacements that have no parental source. That is what Starseed Genetics has been

searching for, and it is a search conducted upon living people, in the present day.

The turn toward the old

There is a difficulty in that search, and a second difficulty standing behind it which is the more serious of the two.

The first is practical. An event happening now marks one genome. To see it at all you must read that person deeply and both parents besides, at considerable cost, and a single unexplained variant will be offered a dozen ordinary explanations before anyone grants it an extraordinary one.

The second is that even a clean finding would sit there mute. Suppose a variant turns up in a child that neither parent carries. What is it to be compared against? To say that a sequence came from elsewhere, one must know what elsewhere looks like, and there is no reference genome for elsewhere. The finding stays a curiosity, and curiosities persuade nobody.

What opened the way was a thought that began with Dean Radin.

In his book *Real Magic*, Radin described how the Church dealt with power that arose outside itself. Magic within the bounds of the church was permitted, and he points out that the ceremony of the Eucharist is itself a magical practice, performed by a man anointed to perform it. Magic outside those bounds was another matter altogether. He calls it a heavy-handed way of keeping power inside the institution, and says that in enforcing their ideology they eliminated anybody who had alternative powers or visions. He gives the case of Joseph of Cupertino, who was seen levitating by thousands, was cleared by the Inquisition of any pact with the Devil, and was then moved by his superiors from one remote friary to another, away from the crowds.

Now, eliminated is a word with consequences when it is said of human beings and repeated across many centuries. Whoever is killed before they have children leaves nothing behind them. That is selection, in the plain biological sense, and it works upon any trait that draws the attention of the executioner. Run that pressure long enough and humanity would lose, by wholly ordinary genetics, what it formerly carried. The capacity would thin out of the population as any punished trait thins.

Now set beside that the message which comes through the channeled material more consistently than any other. Across sources agreeing on very little else, the word is restoration. Telepathy is returning. The old capacities are coming back to us. And the hybridization work is described as part of how they return.

Put the two together and a definite proposition appears. The crossings now under way are restoring to the human genome the psychic variants that selection removed from it.

That proposition can be checked, and checking it requires exactly one thing: the older genome. The genome of the people who carried those variants before the long pressure began. Which is to say, a Lemurian genome and an Atlantean one.

We have no such thing, and there my reasoning halted for a while.

Then it occurred to me that we might have it already, sequenced and sitting in the databases under another name.

Before Blavatsky

A teaching given by divination is given more than once. It comes to whoever can receive it, in whatever century and whatever language, and one would expect to find it laid down repeatedly across the world. So I went looking for the earlier tellings, searching in English, in French, in Spanish, in Russian, in Chinese, in Hebrew, and in the Tamil and Sanskrit material.

They are there, and they run in three streams.

The Hebrew stream, which carries the architecture whole

Kabbalah is the mystical tradition of Judaism, and its central book is the Zohar, the Book of Splendour, which appeared in Spain in the thirteenth century and is attributed to Rabbi Shimon bar Yochai of the second. Behind it stands the Talmud, the great compilation of rabbinic teaching completed around the sixth century. Both carry humanities before our own.

The Talmud, in the tractate Hagigah at folio 13b, speaks of nine hundred and seventy-four generations who came before Adam. The number is exact and it has occupied commentators ever since.

The Zohar is more specific still, and what it says is remarkable in our context. It states that before the coming of Adam there were many generations of people in the world, that they were like monkeys, and that there was no true human image in them. Elsewhere it teaches that the Holy One created worlds and destroyed them, and reads the *tohu* and *bohu* of the second verse of Genesis, the without-form and void, as the condition of those former worlds.

So: successive humanities, before ours, in bodily form, lacking the finished human shape, and destroyed at the close of their age.

The framework holding this together is the doctrine of the cosmic Sabbaticals, the *shmitot*. As the land rests every seventh year in the Torah, so creation runs in seven great cycles, each governed by one of the lower seven *sefirot*, the divine emanations. Each cycle carries its own humanity. The one before ours stood under *Hesed*, which is mercy. The *Ma'arekhet Elokut*, an early Kabbalistic classic, states that the Talmud's nine hundred and seventy-four generations belong to that previous cycle. The doctrine appears in the *Tikunei Zohar* and is carried by Nachmanides, by Rabbeinu Bahya, by Rabbi Yitzhak of Acco, by Recanati, by the Radbaz, and by many after them.

And the Kabbalists make the connection we are making. The reason so many peoples remember a lost and advanced civilization before our own, they say, is that there was one, in the cycle before this.

One dissent belongs in the record, and it is instructive. Rabbi Haim Vital, who set down the teachings of the Ari, rejected the Sabbaticals and held that the pre-Adamic worlds were spiritual throughout and never came into physical manifestation. Which is precisely the Theosophical account of the first two Root Races, the Polarian and the Hyperborean, who left nothing findable because there was nothing physical to leave. The two traditions disagree about where in the sequence matter arrives, and they agree that it arrives.

There is one further passage worth having. At the ninth folio of the first volume the Zohar describes seven lands, and says that when Cain was banished after the killing of Abel he was exiled to one of them, called Arka, where he took a wife from among the people living there. Rav Hamnuna Saba is explicit that the inhabitants of those other lands are human beings and not creatures of some other order. A separate land, a separate people

already living on it, and a crossing between them.

So consider what this stream supplies, set beside the others.

The Puranas give the architecture, ages in succession each with its founding ancestor, and say very little about bodies. The channeled material gives the bodies in detail and arrives late. The Zohar gives both, and gives them in the thirteenth century.

It says there were peoples before Adam. It says they were in the world, which is to say on the earth and in flesh. It says they were like monkeys and that the true human image was absent in them, which is a description of beings who are human and are not us. And it says they ended.

That is precisely the category this essay concerns. Our own kind preceded by other human kinds, bodily, near to us and falling short of us, and afterward gone.

The Cain passage adds the other half. A land apart, a people already established upon it, and children born between them. Which is introgression, set down in Spain some seven hundred years ago.

And the Sabbaticals supply the reason for the whole pattern. A humanity to each cycle, each closing when its age closes.

One point of chronology should be kept straight here. The doctrine of the pre-Adamic generations and of the cosmic Sabbaticals is medieval and older, and it stands entirely on its own. The identification of that lost world with Atlantis or with Mu is made by Kabbalistic teachers of our own time, and could hardly be otherwise, since the word Mu did not exist in any European language until 1864. What the medieval sources give is the earlier humanity. Naming it is later work.

What the Hebrew stream withholds is the map. It places these peoples in time and in kind and leaves the geography alone. For the geography we go back to the seers of the Indian and Pacific oceans, whose agreement upon that ocean is set out further on.

The French stream, which is where the name came from

Mu is the name most often used for the eastern continent in the channeled material, and it entered European writing by an unexpected road.

Charles-Etienne Brasseur de Bourbourg was a French abbe and one of the founders of Mesoamerican studies, who travelled in Mexico and Guatemala and recovered manuscripts that would otherwise have been lost. In 1869 and 1870 he was working on the Troano Codex, a Maya screenfold book now known as part of the Madrid Codex, using a phonetic alphabet recorded in the sixteenth century by Bishop Diego de Landa. He read one sign as Mu, and took it to name a land that had been submerged in a catastrophe.

The reading has since been shown mistaken. The de Landa alphabet is unreliable, Maya script being largely logographic rather than alphabetic, and the codex has turned out to be an almanac. But the name entered the literature there, out of a Maya manuscript, eighteen years before *The Secret Doctrine*. Augustus Le Plongeon took it up in the 1880s, and James Churchward carried it into the twentieth century and moved it to the Pacific.

The second Frenchman matters more. Louis Jacolliot was a lawyer and colonial judge who served at Pondicherry, the French enclave on the southeastern coast of India, in the Tamil country. He learned Sanskrit, collected local traditions, and in 1873 published *Les Fils de Dieu*, the Sons of God, describing a sunken land he called Rutas, drawn from what he had gathered in India. The Tamil poets had long remembered a drowning of

their own southern coast, and Jacolliot took that memory of lost land in the Indian Ocean and enlarged it into a continent. He expanded the account the following year in *Les Peuples et les continents disparus*, the Vanished Peoples and Continents. Blavatsky cites him.

So the geography reached her from the Indian Ocean by way of a Frenchman sitting on its shore.

The Sanskrit stream, which supplies the architecture

The Puranas are a body of Sanskrit scripture, compiled over many centuries, which carry the traditional cosmology and the histories of the gods. They describe time as divided into manvantaras, a word built from Manu and antara, meaning the interval of a Manu.

A Manu is the first man of an age, the ancestor and lawgiver of a humanity, the figure who survives the destruction of one world and begins the next. The best-known is Manu Vaivasvata, who is warned by a fish, builds a vessel, and rides out the flood, which is the Indian telling of a story found across the world.

Each manvantara has its own Manu, and each closes and gives way to the one following. Fourteen of them make a kalpa, a day of Brahma. So the architecture is a succession of humanities, each with its own founding ancestor, each ending and being replaced.

That is the shape this essay is examining, and it was written down in India long before any of the rest of this existed. Blavatsky drew on it openly.

What the other languages gave

The Russian material carries one detail worth having, since Blavatsky was Russian and the Russian summaries of her geography preserve her northern reach, which the English accounts often drop. It is the reach described further on, taking in Siberia and Kamchatka and running to Norway.

The Chinese material has a curiosity attached to it. The term used is Mu dalu, the Mu continent, and it arrived in Chinese in the twentieth century through Churchward, so it is downstream rather than independent. But the Chinese writers on it repeatedly make an observation of their own: that the same symbols and customs recur in Egypt, Burma, India, Japan, China, the Pacific islands, Central and South America, and among the tribes of North America. Whatever one makes of the conclusion they draw, the observation stands on its own and belongs in any account of these matters.

What this adds up to

The teaching was given many times before it was given to Blavatsky, and the separate givings agree.

The Talmud and the Zohar carried successive humanities before our own, in bodies, without the finished human form, each age closing and giving way.

The Puranas carried the architecture of the manvantaras, each age with its founding ancestor.

And the name Mu came into European hands from a Maya codex in 1869, while the geography came from the Tamil country by way of a French judge in 1873, and the word Lemuria came from an English zoologist counting lemurs, carrying with it the Roman festival of the ancestral dead.

Blavatsky received the whole of it and set it down as one account, which is what a transmission looks like when it finally arrives complete.

Opened for Max by Claude Opus 5, 2026-09-08. Parts Two, Three and Four to follow.

PART TWO. LEMURIA AND THE DENISOVANS

Lemuria, and where the tradition puts it

Let us begin inside the teaching rather than outside it, and ask first what the esoteric sources actually say about where Mu lay.

Blavatsky, in the second volume of *The Secret Doctrine*, gives it a great reach. Lemuria runs from Madagascar through Ceylon and Sumatra, takes in Australia and Tasmania, and extends far into the Pacific beyond Easter Island. Northward it reaches further than is usually remembered. She writes that Sweden and Norway had formed part of ancient Lemuria on the European side, and that eastern and western Siberia and Kamchatka had belonged to it upon the Asiatic side. The Theosophical summaries of her geography run the continent from Tibet and Mongolia down to Ceylon before turning east to Australia and the Pacific and west to Madagascar. Australia, the islands of the Pacific, and a piece of what is now California she names as surviving fragments of that ground.

She is specific, too, about where in that great territory the Third Race finished its passage into solid physical bodies. She places that transformation in the northern regions, naming the Bering Straits and what dry land then stood in Central Asia, and notes that the climate was semi-tropical even in the Arctic in those days.

Steiner, reading the Akashic record for himself and publishing *Cosmic Memory* in 1904, sets it south of Asia, east of Africa, and north of Australia, and says the volcanic fire took that land.

Scott-Elliot published *The Lost Lemuria* in the same year, working from Leadbeater's clairvoyant sight, and printed maps of it: a vast southern continent spread across the Indian and Pacific oceans, reaching from the eastern coast of Africa across to South America.

Cayce, in trance, places Mu in the South Pacific, and names remnants of it both among the Pacific islands and in Lower California and the Death Valley country.

Kryon, through Lee Carroll, centres Lemuria upon Hawaii, holding the present islands to be the surviving peaks of it, and singles out Kauai.

The Telos material, through Aurelia Louise Jones, calls Lemuria the motherland, spread across the Pacific, and has its survivors entering the mountain at Shasta in northern California.

Six sources, given across a century and a quarter, by seers who worked in different countries, in different languages, under different teachers, and by methods they described differently. They differ at the edges. They argue about how far the land reached toward Africa and toward the Americas, and about where the last of it went under. They agree upon the ocean. Every one of them puts Mu in the Indian and Pacific world, and not one of them puts it anywhere else.

And inside that agreement, Blavatsky says one thing sharper than the rest.

She names the Australians as the only pure and direct descendants of the Third Race, and holds the remainder of humanity to be of mixed Lemuro-Atlantean descent. That was written in 1888.

Consider what the learning of her day would have counselled. Victorian anthropology ranked the peoples of the world and set the Australians at the bottom of its ranking. To assign the purest surviving line of an ancient humanity to them inverted the whole scale her contemporaries were using. Egypt was there for the taking, and

India, and Tibet, and the Andes, each with ruins and prestige and an air of lost wisdom about it, each the obvious choice for anybody assembling a story meant to be believed. She named the one people her age held in least regard.

Which sets the question this part of the book is asking. If the Third Race left descendants among the living, where in the genome are they?

The Denisovans

In 2008 a fragment of a child's finger bone came out of Denisova Cave, in the Altai mountains of southern Siberia. In 2010 the team under Svante Paabo drew a genome from it, and that genome belonged to a kind of human nobody had known. They were named for the cave. Sixteen years afterward the physical remains still amount to very little: a few teeth, a jaw and a rib from a cave upon the Tibetan plateau, and a jawbone that a fishing trawler brought up from the sea floor off Taiwan. The type specimen of an entire kind of human being is a fingertip.

So the Denisovans are a people known almost entirely from the DNA they left in the living, who happen also to have yielded a reference genome. How that kind of detection works is set out in Part Three, where it does the heavier work; here the outline is enough. Stretches of DNA in living people can be identified as foreign, dated, and matched against sequenced archaic genomes when such genomes exist.

The first question the Denisovan genome settled was where they stood in relation to ourselves and to the Neanderthals. Lay the three side by side, count the places where they differ, and the Denisovan comes out nearer to the Neanderthal than either of them stands to us. Two lineages, sharing an ancestor with one another more recently than either shares one with our own line. Neither is our ancestor. They are cousins, and they are cousins to each other.

We can put a floor under when the western branch went west, because a heap of skeletons in a cave shaft in northern Spain, four hundred and thirty thousand years old, is already on the Neanderthal side of that divide.

And that is why the Denisovans were the natural place to begin. They had a name, a sequence, and a measured distribution across the living world. And nobody had matched them to anything at all in the esoteric record. An unclaimed people, with their evidence already gathered.

The first question was which Race, and geography answers it without difficulty.

Denisovan haplotypes, meaning blocks of DNA inherited whole and recognisable as coming from that people, fall below detection in Europe. Across most of Asia they run at a fraction of one percent. And then, in one region, they rise sharply: New Guinea, Aboriginal Australia, and the Negrito peoples of the Philippines, where they reach some five percent of the genome.

That is the Indian and Pacific ocean world. That is where the tradition places Mu.

The Denisovans may be the Lemurians.

That is the supposition this part of the book works from. What follows is the expansion, going back and forth between the two bodies of evidence to see how far the agreement carries.

The map answers on two counts

The Denisovan bones lie in the Altai of southern Siberia, on the Tibetan plateau at Baishiya, and in the Taiwan Strait. Every one of those sites falls inside the Lemuria Blavatsky drew, and the two oldest of them, the Altai and Tibet, fall in the Central Asian north where she places the making of the physical Third Race.

The living inheritance points to the other end of the same continent. Denisovan DNA falls below detection in Europe. Across most of Asia it runs at a fraction of one percent. In New Guinea, in Aboriginal Australia, and among the Negrito peoples of the Philippines it rises to about five percent of the genome, which is the highest archaic fraction carried by anybody now living, higher than any population's Neanderthal share anywhere on earth.

So the bones sit toward the north of Lemuria and the descendants sit in its tropical heart, and both lie within the one continent as the seers described it.

And the split between them has a plain physical cause. Bone keeps in cold dry northern caves and perishes in wet tropical ground, where everything organic goes with it: wood, fibre, hide, cordage, boats, houses. A maritime people build almost wholly in materials that rot. So the northern Lemurians left remains and the southern Lemurians left none, and the difference records what the ground did with them rather than where the people were.

And the people Blavatsky singled out in 1888, against the whole grain of her age, are the people carrying the most.

There was no Denisovan then to be right or wrong about. There was no way to measure archaic ancestry in anybody, and there would be none for a hundred and twenty years. Nothing in the science of her day pointed toward Australia, and a good deal in the prejudice of her day pointed away from it.

So far as I can see, that one came by divination and by nothing else.

Why the bones are in the wrong country

The Denisovan ancestry maximum is in New Guinea and the Philippines. The Denisovan fossils are in the Altai, in Tibet, and one jaw a trawler pulled off Taiwan. The population that actually did the interbreeding, the one that put five percent into Papuans, has yielded no bone anywhere in the region it must have occupied. It exists as a signal in its descendants and nothing else.

Taphonomy accounts for that without special pleading. Cold dry karst in the Altai holds readable DNA in a finger bone for eighty thousand years. Humid tropical lowland destroys bone in a few thousand, and destroys wood, fibre, hide, cordage and boats in less, which is the entire material culture of a maritime people. And at the last glacial maximum the coastline lay a hundred and twenty metres lower, across a subcontinent, Sundaland, joining Sumatra and Java and Borneo to the mainland. The sea did not cover that landscape. It took it. Whoever lived on it is under the Java Sea.

So the fossil distribution maps preservation conditions rather than habitation, and the conditions permitted preservation only in the north. For a homeland described as warm, coastal, maritime and finally drowned, genetic loudness with physical silence is the expected signature. A tidy row of tropical skeletons would be the anomaly.

And why the living in those countries carry so little

A geneticist will ask why, if the Denisovans lived in the Altai and on the Tibetan plateau, the people there now carry so little of them.

Because an ancestry percentage measures how much came in and how recently, rather than how nearly a people stands to the source. Recombination cuts inherited blocks smaller every generation, so a contribution received early is by now scattered into fragments, while one received late still sits there in long pieces. The Papuan introgression is the latest anywhere, arriving around thirty thousand years ago, which is why it stands out so plainly.

The northern peoples carry an older and quieter layer, worn down by the time that has passed over it. The Tibetan altitude variant is a Denisovan haplotype, a block of DNA passed down entire, still doing its work, and it is recognised precisely by its age. So the inheritance is there in the north as well, and what differs is how long it has been weathering.

Fire

Blavatsky does not say that Lemuria burned as an item of news. She states it as a law. At the close of every root race there comes a cataclysm, in turn by fire or water. Alternating. Fire, then water, then fire.

Steiner gives the Lemurian half in detail: a land thin and undermined everywhere by volcanic forces, mighty volcanoes almost everywhere, destroyed in the end by that fire.

Now put the Denisovans on a map.

Their world is Island Southeast Asia and the western Pacific rim. That is the Ring of Fire. Not merely volcanic: the most volcanically active ground on the surface of this planet, and it has been for the entire span in which the lineage existed. Toba, in Sumatra, the largest eruption in two million years, detonated in the middle of the Denisovan homeland.

And consider what would have had to be known to arrange that. Plate tectonics was not accepted by geologists until the 1960s; before then continental drift was a crank position. In 1888 there was no Ring of Fire in the modern sense, and no reason on earth to associate the western Pacific margin with volcanism. The correspondence was not available to be built.

Lemuria was not one people

Blavatsky divides every Root Race into seven sub-races, and Scott-Elliot, working from Leadbeater's clairvoyant reading, does the same. The sub-races are peoples in their own right, with their own countries and their own periods. Scott-Elliot names the seventh Lemurian sub-race as the stock from which the Atlantean nucleus was drawn.

So the Denisovans could only ever have been one branch of Lemuria, and most of the Race left us nothing we can presently see.

The genetics gives the same picture.

Archaic haplotypes, the blocks of DNA that pass down whole and so appear in a population as recurring units, are pulled out of the genomes of living people. Their divergence is measured to give a separation time, and their

length is measured to date their arrival. Applied to Papuans, that analysis recovers haplotypes from two distinct Denisovan lineages whose separation from one another sits at more than three hundred and fifty thousand years, meaning those two donor populations had been apart from each other for that long before either of them met our ancestors. A third Denisovan lineage, distinct again, turns up by the same method in East Asians.

Several Denisovan peoples, long divided, each feeding a different set of living descendants. That is a finding from sequence, arrived at by geneticists with no interest in Root Races.

PART THREE. ATLANTIS

The world that ended in water

This is the broadest claim in the subject and the best attested, and it is worth setting out before anything else, because everything afterward is a question about the details of something already widely agreed.

The Sumerian King List names kings who reigned before the flood, for spans of tens of thousands of years each, in cities afterward destroyed. Atrahasis and Gilgamesh describe a humanity before the water and distinguish it from the humanity after.

Genesis carries the version that reached Europe. The wickedness of man is great, one righteous man is warned, the waters cover the mountains, and the world is repopulated from those aboard.

India gives it as structure rather than as a single event, in the manvantaras already described.

Greece keeps Deucalion and Pyrrha, warned by Prometheus, riding out the flood in an ark and landing on a mountain.

Plato gives the account that carries a name. A great power beyond the Pillars of Hercules, larger than Libya and Asia together, ruling parts of Europe and Africa, which in a single day and night of misfortune was swallowed by the sea.

Across the Atlantic the same account appears.

The Aztec and Nahua tradition holds that the world has passed through five cycles of creation and destruction, called Suns, and that ours is the fifth. The fourth, called Nahui Atl, Four Water, ended in a flood which turned all mankind to fishes. The water and the sky drew near one another, and in a single day all was lost. Two people survived, in a hollowed cypress.

In a single day all was lost. Plato says a single day and night of misfortune.

And the count is worth holding onto. Five ages, ours the fifth. Blavatsky gives seven Root Races and places us in the fifth, with two still to come. The Aztecs had that number in Mexico before any European reached them, and the Hopi have it too, counting themselves in the Fourth World and on the threshold of the Fifth.

The Maya Popol Vuh has the wooden people before us, an earlier humanity which could speak and multiply but lacked consciousness, destroyed by a flood sent by the Heart of Sky.

The Hopi live in the Fourth World and stand at the threshold of the Fifth. The first world ended in fire, the second in cold, the third in flood, and those who kept the laws survived each time, sheltered on the third occasion inside hollow reeds and emerging through the sipapu.

Flood traditions of this kind run through nearly every nation of North America. The Ifugao of the Philippines have Wigan and Bagan. The Miao of southern China carry a version some have argued is among the oldest anywhere.

So: a former world, peopled, destroyed by water, followed by ours. Recorded on every inhabited continent, from hundreds of separate peoples, in traditions that agree on the shape and differ on everything else.

Their bodies were not ours

A great many people alive today remember being Atlantean. Of the roughly two thousand life readings Cayce gave, the ones that look into past incarnations, about seven hundred turned up a life in Atlantis. A third of everyone who came to him. So the Atlanteans are not strangers, and in the sense that matters to the traditions themselves they are us: the same souls, returned.

The bodies are another matter, and here the sources divide.

One group describes the earlier people as less than us. The Zohar says that before Adam there were many generations of people in the world, that they were like monkeys, and that there was no true human image in them. The Maya say it from the other side of the Atlantic: the wooden people could speak and multiply but had no consciousness and no gratitude toward their makers, and when the flood took them they became the monkeys.

The other group describes them as greater than us.

Genesis puts the sons of God taking the daughters of men, and their children are the Nephilim, the mighty men of old, the men of renown. Giants, born of a crossing between two kinds, immediately before the flood.

Blavatsky's Fourth Race are giants, and she has each Root Race arriving rather than growing out of the one before.

Steiner gives the Atlanteans a pictorial perception rather than a reasoning one, prodigious memory, and a working command of the life force, none of which we retain.

And Finyet, asked directly whether the Atlanteans were Homo sapiens, answers that they were not humans. Around seven feet. Some with elongated heads. More than one species among them, welcomed from different parts of the galaxy.

So half the sources say the people before us were unfinished and the other half say they were magnificent. That looks like a straight contradiction, and it may not be one.

Cayce describes a third class in Atlantis, alongside the Atlanteans proper. He calls them the things and the automatons: beings used for labour, bred in underground laboratories beneath the cities, some carrying tails or feathers or scales, deformities linking them to the animal world.

And he says the great quarrel that destroyed Atlantis was about them. Atlantean society split into two parties over how such beings should be treated. One called itself the Children of the Law of One, holding that the soul is given by the Creator and that these beings therefore had souls and should be raised in consciousness. The other, whom Cayce names the Sons of Belial, after the biblical word for worthlessness, held no standard save self and self-aggrandizement, and wanted the servant class kept ignorant and kept working.

Cayce is an early voice in a tradition that has said this many times since. The engineering of a servant class, the drawing of energy out of them, and the corrupting of their souls recurs across the channeled material as the central sin of Atlantis and as the reason it was destroyed.

On that account the two groups of sources may be describing two classes within one civilization rather than two different eras. The Zohar's generations that were like monkeys, and the Maya wooden people, would be accounts of the servant class. The Nephilim, Blavatsky's giants, Steiner's Atlanteans with their pictorial sight and their command of the life force, and Finyet's seven-foot people from elsewhere, would be accounts of the

masters.

What survives either way is the part that concerns this essay. Both classes had bodies, and both bodies were unlike ours.

Where the sources put it

Plato is specific and everyone since has started from him. Atlantis lay beyond the Pillars of Hercules, which is the strait between Spain and Morocco, out in the open Atlantic. It was larger than Libya and Asia together. And it was swallowed by the sea.

That is nearly all he gives on the geography, and it has been enough to keep the argument running for two thousand four hundred years.

The first map was drawn by Athanasius Kircher, a Jesuit in Rome, in 1665. He placed the island in the middle of the Atlantic between Spain and America, drew it with south at the top, labelled it insula Atlantis, and proposed that the Azores are its surviving mountain peaks. Every popular image of Atlantis since descends from that map, including Donnelly's in 1882, which was the book that carried the subject into the modern era and which Blavatsky read before she wrote.

Others put it elsewhere. Olaus Rudbeck argued in four volumes in 1679 that it was Sweden. Lopez de Gomara, Francis Bacon and Humboldt each identified it with America. Warren placed the cradle of humanity at the North Pole in 1885. Brasseur de Bourbourg in the 1860s connected it to the Maya, and Le Plongeon after him.

The Theosophical account keeps the Atlantic but makes it very much larger. Blavatsky has a continent occupying much of that ocean, sinking in portions across an immense period, with the last island, Poseidonis, going under in 9564 before our era. Scott-Elliot printed maps of four separate periods showing the continent shrinking.

Cayce keeps the Atlantic too, and gives the islands names. One landmass broken into five, then reduced to three, called Poseidia, Og and Aryan, then finally sunk. He identified Bimini in the Bahamas as the site of a Poseidian temple, and went there himself in 1927.

And then there is Finyet, who gives something different from all of them, and gives it in more detail. That comes below, in its own place.

So the sources agree on the Atlantic and disagree on nearly everything else.

What the sea floor permits

Start with the one that can be dismissed quickly, because it is the one everybody believes.

Kircher's mid-Atlantic island cannot have existed. The middle of the Atlantic is where the sea floor is manufactured: two plates pulling apart, magma rising into the seam, new rock forming continuously along it. The floor spreads outward at a few centimetres a year, so the rock is youngest at the ridge and grows steadily older in both directions, reaching about a hundred and eighty million years at the continental margins. That age gradient is symmetrical, it is measured, and it is the observation that established plate tectonics. There was never continental crust in the middle of that ocean. The basin has only ever been getting wider.

The Azores are volcanic islands sitting on the ridge, the exposed tops of mountains rising three or four kilometres from the floor, which is why Kircher took them for peaks of a drowned country. But they are young,

most of them a few million years old and some far younger, and volcanic islands of that kind grow and then erode rather than sinking. They have never held more land than they hold now.

So the most famous placement in the whole subject is the least defensible, and it is least defensible for reasons nobody could have known in 1665.

What is left is the Mediterranean, which is where Finyet puts it, and the drowned continental shelves of the eastern Atlantic, off Iberia and Morocco and West Africa and around the Canaries. Those shelves are real lost land, taken by rising sea rather than by sinking crust.

When

The dates in the sources run from twelve hundred years before our era to five million years ago, which is a spread of six orders of magnitude. They cluster, though, rather than scattering evenly, and the clusters are worth taking one at a time.

Blavatsky and Koot Hoomi

Three sources carry the deep chronology, and they agree with one another.

Blavatsky gives the sequence in *The Secret Doctrine*. The Atlanteans are the Fourth Race, and she says that Atlantis was the whole earth in the day of that Race. Their land went down by degrees rather than at once, leaving islands, and the islands went one after another, the last of them at about eleven and a half thousand years ago, which is the one Plato heard of.

Koot Hoomi gives the timing, in a letter of 1882. The sinking of Atlantis, he writes, meaning the group of continents and isles, began during the Miocene, as certain of your continents are now observed to be gradually sinking. It culminated first in the final disappearance of the largest continent, an event coincident with the elevation of the Alps, and second with the loss of the last of the fair islands Plato mentions. He places the height of the Atlantean cycle in the very first part of the Eocene.

Scott-Elliot, working later from Leadbeater's clairvoyant reading, puts the first Atlantean sub-race at four to five million years ago and maps the land shrinking across four successive periods.

Taken together: a height around fifty million years ago, land that covered much of the world, a long subsidence beginning in the Miocene, and a culmination tied to the raising of the Alps.

The Puranas run in millions throughout.

The others

Cayce gives three destructions, at roughly fifty-eight thousand, twenty thousand and ten thousand before our era, with an eastern remnant lasting to about twelve hundred.

Finyet places the last blow to Atlantis at twenty-three to twenty-four thousand years ago.

Bashar gives a destruction at seventy thousand years ago and another at around twenty-three and a half thousand.

Plato has the sinking nine thousand years before Solon, which is about nine thousand six hundred before our era.

The two scales do not contradict each other

Blavatsky says so herself, and it is the key to the whole chronology.

Writing about Plato, she says his Atlanteans were the last remnant of the race, its degenerate descendants. Plato was not describing Atlantis. He was describing what was left of it at the end.

And her own account is built that way throughout. Not one destruction but a series, spread across an immense period, each taking another piece. Every date belongs somewhere on one long decline.

Cayce's final destruction at ten thousand before our era, Plato's at nine thousand six hundred, and Blavatsky's Poseidonis at nine thousand five hundred and sixty-four are three sources landing within four hundred years of each other, at the end of the last ice age, when meltwater was raising sea levels worldwide and coastlines were drowning everywhere.

The same story in the geological and biological record

Sixty-six million years ago an asteroid struck what is now Mexico and the dinosaurs ended. They had held this planet for a hundred and eighty million years, and their going left it emptier than it had been in a very long time. The mammals that survived were small, and nothing large was in possession of anything.

The land the accounts describe was there. Before about a hundred and eighty million years ago the Atlantic did not exist, and Africa, Europe and the Americas were one continuous mass, with the bulge of Brazil sitting against the Gulf of Guinea. Geologists call the whole of it Pangaea. Then it opened, and it has been widening ever since, and the continental edges on both sides, which are stretched and thinned continental rock, subsided as it went. A great deal of that land lies under water now, out beyond the present shores.

So the Earth of that period was one land, and it has been coming apart and going under ever since. Which is what the accounts say: Atlantis was the whole earth in the day of the Fourth Race, and it sank by degrees.

Around fifty million years ago, in the warmest and most hospitable stretch the world has had since, the Atlantean cycle reaches its height. There were no hominins then and there would be none for tens of millions of years. Primates existed, small and living in trees. The human line does not separate from the chimpanzees until about seven million years ago, stone tools appear at three million, and our own species at three hundred thousand.

Then the long subsidence, from about twenty-three million years ago.

And it culminates at the end of that period, where Koot Hoomi puts it, in the raising of the Alps. Africa had been pushing north into Europe for a long time, and although the mountains had existed for tens of millions of years, the bulk of their present height was built in the last five or six million, with uplift rates more than doubling from the late Miocene onward.

That same collision did something else at the same moment, and it is the subject of what follows.

The shape of the place

Everything in this account comes from divination, and the section that follows is no exception.

Jim Charles is a trance channel I have worked with for some years now, in weekly sessions. The material comes through several voices, of whom Finyet, who speaks as an Atlantean, is one. Jim's own background is a

Protestant Christian one and his formal education ended there. He has not studied Theosophy, and Blavatsky, Scott-Elliott and the Mahatma letters play no part in his reading. I say this because what came through him about the geography of Atlantis is unlike anything in that literature, and because at the time of asking I was in no position to feed it to him. The Messinian was unknown to me, and I had no expectation of any answer in particular.

I asked him what Atlantis had looked like.

Finyet said it was not a very big continent. More of a large island, and long, winding, curved. Its eastern end lay among the Greek islands, and Crete had been joined to it. From there it ran west along the middle of the Mediterranean, passed through the strait between Spain and Morocco, and continued into the Atlantic along the front of Portugal. Parts of it survive, he said, as the Greek islands. And Atlantis reached over the whole world, including North America, without being situated there.

That description is unlike anything else in the literature. Plato's island is in the open Atlantic. Kircher's map, which every later picture descends from, puts it mid-ocean between Spain and America. Blavatsky's continent is Atlantic. Cayce's three islands are Atlantic. Finyet's runs the other way, back inside the Mediterranean, and reaches from Greece to Portugal.

And the gate

There is a second thing in the accounts, and it has been sitting in plain sight for two and a half thousand years.

Plato says the destruction came from beyond the Pillars of Hercules, which is the strait between Spain and Morocco. Not from the north, not from the east, not from a rising sea generally. From that gap.

Finyet's island runs through the same gap.

So the sources place both the country and the disaster on one narrow point of the map, and they specify that the water came in through it.

Hold that, because it is a prediction, and it is the kind that can be checked. If the accounts are right, then something happened at the Strait of Gibraltar which drowned the Mediterranean, and it came from the Atlantic side.

The difficulty

Before any of that can be looked at, the geography has to be possible, and at first it is not.

The Mediterranean is deep. Down its middle the floor lies two to four kilometres below the surface. At the coldest point of the last ice age, sea level stood about a hundred and twenty metres lower than now, which would have widened the beaches and left the deep basins entirely untouched. There is no lowering of the sea that puts land where Finyet says land was. To raise a ribbon of ground down the middle of that water would take thousands of metres of uplift.

So I went looking for any period in which that ground could have been dry.

What the search turned up

The Mediterranean has a history that no other sea has.

It loses more water to evaporation than its rivers supply, and it stays full only because Atlantic water flows in through the Strait of Gibraltar. Close that strait and the sea begins to disappear.

Around six million years ago, tectonic movement closed it. The sea evaporated. Within a geologically short time the basin was largely dry, its floor lying kilometres below the level of the ocean outside, with salt flats and hypersaline lakes at the lowest points. Geologists call it the Messinian salinity crisis, after Messina in Sicily.

The evidence for it was found by accident. In 1970 a drilling ship brought up cores from beneath the Mediterranean floor and struck evaporites, salt and gypsum, in beds up to two or three kilometres thick, amounting to something like a million cubic kilometres. Salt of that kind forms by evaporation, and it does not form under two miles of seawater.

And there is a second line of evidence which is harder to argue with. When the sea went, the rivers cut down to the new base level. The Nile carved a gorge some two and a half kilometres deep, running far inland past where Aswan now stands. The Rhone cut a similar canyon beneath what is now Lyon. Both are buried under later sediment and both were found by drilling. Rivers cut canyons of that depth only when the sea they empty into has dropped by that much.

How completely it dried is still argued. Several studies suggest the Gibraltar connection stayed partly active throughout, which would give a shrunken and hypersaline sea rather than a desert. The salt is not disputed and the canyons are not disputed. The depth of the drawdown is.

But a floor kilometres below the ocean outside it, dry or half dry, is the only condition under which the ground Finyet describes stands above water. And it is the only such window in the last twenty million years.

It runs from about six million years ago to five and a third million years ago.

Which is where Koot Hoomi put the culmination, and where the Alps did most of their rising.

An island in a dry basin

There is an objection here which took me some time to see.

If the basin was dry, then Finyet's island is not an island. It is high ground standing above a desert floor, with land on every side of it.

The partial answer is that the floor was not uniformly dry. Hypersaline lakes stood at the lowest points, and the sea appears to have refilled and re-evaporated repeatedly rather than vanishing once. A raised arc could have stood surrounded by brine for long stretches and would have been an island to anyone living on it.

The harder question is what became of the high ground. Land standing a kilometre or two above the Messinian floor should still be raised ground today, and should appear on the charts as a long submarine rise.

Something is there. The Mediterranean Ridge is an arc running from west of Greece, curving around Crete, and reaching toward Libya. It is hundreds of kilometres long and it is a genuinely elevated feature of the sea floor. Crete sits at its eastern end, which is where Finyet puts Crete joined to Atlantis.

I did not go looking for that. The ridge is an accretionary wedge, built where one plate is pushing beneath another, and it is still rising, so it is a fold in the crust rather than a drowned country. But it is in the right place and it has the right shape, and it would have stood above the Messinian floor.

The western part of his arc, out past Portugal, has no equivalent. That is deep ocean and always was.

The flood

Around five and a third million years ago the barrier at Gibraltar failed.

The reconstruction has a channel roughly two hundred kilometres long cutting down through the sill, with discharge on the order of a hundred million cubic metres a second, and the water level inside the basin rising something like ten metres a day at its peak. Most of the Mediterranean refilled within months to a couple of years. It is called the Zanclean flood, and it is among the largest floods known anywhere in the history of this planet.

Water. Arriving fast. Through the gate between Spain and Morocco.

Which is where the accounts said to look, and from the direction they said it would come.

One earlier attempt

In 2003 Robert Sarmast published *Discovery of Atlantis*, placing it offshore Cyprus beneath about a kilometre and a half of water, and he built the case on the Messinian, arguing that the basin had dried and its floor had been habitable. He assembled a good deal in support: the copper of Cyprus, the extinct dwarf elephants of the island, local place names, and a Cypriot festival called Kataklysmos.

His expeditions found nothing, and the geology that supplied his setting undid his dating. He needed the basin dry at Plato's nine thousand six hundred before our era, and the Mediterranean last dried more than five million years before that. Drilling south of Cyprus recovers continuous marine sediment above the Messinian horizon, meaning the sea has been in place, without interruption, ever since.

He was pulling the Messinian forward to meet Plato. It does not come forward.

The account set out here leaves it where it is, and finds Koot Hoomi and Blavatsky already there.

And one thing the flood does not explain

The Zanclean flood was regionally total. Every endemic species in that sea died, species turnover exceeds thirty percent across every group examined, and the mammal faunas of the surrounding lands reorganise completely across the boundary.

It was not global. Nothing registers in India, in China, in the Americas, in central Africa. No mass extinction, no worldwide climate change.

So a power reaching over the whole world, as the sources describe, would have lost its homeland and kept everything else. The flood accounts for the drowning of a country. It does not account for the fall of an empire, and something else must.

The later period

The flood took the country. It did not take everyone, and the sources are clear that it did not.

Blavatsky's land goes down by degrees across the millions of years that follow. Two large islands are lost at eight hundred and fifty thousand years ago. A smaller one at two hundred and seventy thousand. And the last at about eleven and a half thousand years ago, which is the one Plato heard of.

Cayce gives the dispersal, and his account concerns the late period. Survivors went to Egypt, to the Yucatan, to Peru and the Andes, to the Pyrenees, and to Nevada and Colorado. He places records of Atlantean work in three sites: in the sunken land itself, in Egypt, and in the Yucatan.

Finyet has the Atlanteans finally leaving the planet, gathering their technology and going, after a great earthquake and inundation. The Lemurians, he says, relocated instead, moving to North America, to New Zealand and the country near it, and to Crete.

So the late period, in the esoteric accounts, is one of scattered remnants. Some in one place, some in another, some gone.

That is the period the genetic record can reach.

Everything measurable in a genome sits within the last few hundred thousand years, which on this chronology falls after the two large islands are already lost.

So the question narrows. Not what Atlantis was, but what its descendants had become by the time any of them entered a line we can still read.

Looking for them in the genome

What we are actually looking for

Start with who was living here.

Two peoples who were not human lived permanently on this planet. The Lemurians, who were here first, and the Atlanteans after them. Both had land, cities, populations, and sub-races. Both lived here for millions of years and left descendants.

Now the genetics. What can be found in human DNA is a resident breeding population: a group living somewhere long enough to drift into a distinct lineage, isolated from us, and then crossing back with our ancestors.

So the archaic populations detectable in our DNA had that history. On the account the esoteric, divined and channeled sources give, the parahuman peoples of this planet were the Lemurians and the Atlanteans.

One qualification about those two names. They are not two boxes with a wall between them. The land began as one mass and divided, and the two names attach to two general regions afterward, one eastern and one western. So the work is a clustering job. Sort the archaic populations by where they are found and see whether they gather toward one region or the other. They may not cluster at all, and that would be a result too.

A word for them

Before going further there is a vocabulary problem to settle, and it is not a small one.

Until recently the question did not arise. There was one extinct species of our kind, the Neanderthals, and then from 2010 there were two, when the Denisovans were identified. Two named peoples need no collective term. You just say both names.

There are now seven. And there is no word for them.

The technical vocabulary does not help. Hominid used to mean humans and our extinct relatives, which is the sense wanted here, but the definition was changed once genetics showed how close we are to the great apes. A hominid now includes gorillas and orangutans. The correct term for our own branch is hominin, which almost nobody outside the field knows and which looks like a misspelling of hominid. Both words also carry the assumption this book is arguing against: that these were steps on the way to becoming us, rather than peoples in their own right.

Humanoid is the word the channeled material uses, and it has real advantages. It covers both the terrestrial peoples and the extraterrestrial ones, which is the continuity the whole account rests on. But it means human-shaped rather than human-related, and in common use it gets applied to robots and to anything in a film with two legs.

So I am going to use **parahuman**, from the Greek para, meaning alongside. Parahuman peoples: those who lived beside us, of our kind and not of our species.

The word is not in wide use, which is its recommendation. It arrives clean, without a picture already attached to it, and it does not rank them above or below us. **Sibling species** works as a plain English equivalent and I will use it where it reads better.

One thought about why no such word survives. It is very likely that there was one. For most of the time our species has existed we shared this world with these peoples and had to talk about them, and no language leaves a category unnamed when it is standing in front of you. The word went out of use for a plain reason: we killed the last of them, and after ten or twenty thousand years with nobody left to point at, it had nothing to do.

What the sources say to look for

The channeled and esoteric sources describe the Atlanteans in enough detail to give a specification.

Finyet, the Atlantean voice speaking through Jim Charles, gives the body. Around seven feet tall. Some with elongated skulls. More than one kind among them, welcomed here from different parts of the galaxy. And asked directly whether they were Homo sapiens, he says they were not human.

Finyet also gives a quantity. Asked how much of human DNA came from the Atlanteans, he says fifteen to twenty percent.

Scott-Elliot, writing in 1896 from Leadbeater's clairvoyant reading, gives a place. The Atlanteans planted a settlement on the African mainland, on the coast where Ghana and western Nigeria are today, and that settlement was the beginning of the Atlantean race.

Blavatsky gives more places. She speaks of an Africo-Atlantean stock that moved into Europe, and names the Guanches of the Canary Islands and the Basques of northern Spain among the surviving descendants.

Plato gives the outer bound. Atlantis lay beyond the strait between Spain and Morocco, in the Atlantic.

And the sources together give dates. The main land went under around five million years ago. The islands that remained went down long afterward, the largest about eight hundred and fifty thousand years ago, and the last about eleven and a half thousand years ago.

That gives four things to look for: a place, a quantity, a date, and a body.

Three of the four can be checked

Place can be checked, because the people carrying archaic DNA live somewhere.

Quantity can be checked, because archaic ancestry is published as a percentage of a person's genome.

Date can be checked, and here two different dates are involved. They need separating carefully, because the whole argument later turns on the difference between them.

What happens to a population is a branching and then a merging.

A group separates from the rest. Perhaps a river changes course, or a desert widens, or the group simply walks away. From that moment the two halves stop exchanging children. Each accumulates its own small changes in its own DNA, and the changes are different because they happen at random. The longer the two are apart, the more differences pile up between them. That is the branching.

Then, sometimes, the two meet again and have children together. That is the merging, and geneticists call it introgression.

Each of those two events leaves its own mark, and each can be measured.

The branching is measured by counting differences. Take a stretch of archaic DNA out of a living person and compare it with ordinary human DNA. Count the places where they differ. Since differences accumulate at a roughly steady rate, the count tells you how long the two lines had been apart. For the Veshuans this gives somewhere between three hundred and sixty thousand and a million years.

The merging is measured by length. When DNA enters a population it arrives in long unbroken haplotypes, the blocks of DNA that travel through a population as whole units. Every generation afterward, those haplotypes are cut a little shorter, because chromosomes exchange sections when eggs and sperm are formed. So a long haplotype arrived recently and a short one arrived long ago. Length is a clock running from the moment of arrival.

So two numbers, for two different events. One says when they left. The other says when they came back.

They can be very far apart. A people might separate half a million years ago and only rejoin us fifty thousand years ago, having spent the whole interval elsewhere, living their own history.

The body cannot be checked. Five of the seven left no remains. The two that did left bones millions of years younger than the Atlantis the sources describe, and in between the homeland was lost and the survivors were scattered. Body size follows food, climate and the size of the group, and isolated populations shrink within a few thousand years. Seven feet at the height of a civilization tells you nothing about descendants a million years later.

So the work is done on place, quantity and date.

The seven parahuman peoples

Seven can be detected in the DNA of people living today. Two of them have left bones. Five are known only from stretches of DNA carried by the living.

Those five are what population geneticists call ghost populations, and it is worth being exact about how such a thing is found, because at first it sounds impossible.

Every person carries their DNA in blocks called haplotypes, meaning blocks that stay intact across generations and so appear in a population as recurring units. A haplotype comes down whole from one parent, with everything along it kept in the same order, so it can be recognised in a genome as a single piece of inheritance. Each generation the haplotypes get a little shorter, because chromosomes swap sections when eggs and sperm are made, and every swap cuts an existing block in two. Old inheritance is therefore in short haplotypes and recent inheritance is in long ones. Length is a clock.

Separately, DNA accumulates small random changes over time. Two lineages that have been apart for a long time differ in many places. Two that separated recently differ in few. Difference is a second clock, and it measures something else entirely.

Now run both clocks over the genome of a living person, haplotype by haplotype.

Most haplotypes behave as expected. Now and then one does not. It differs from ordinary human DNA far more than any human haplotype should, as though its line had been separate for hundreds of thousands of years. And at the same time it is long, which means it entered the family recently.

Those two facts together can only mean one thing. The haplotype did not descend to us through our own line. It came in from outside, from a people who had been separate from us for a very long time, and it came in recently enough that the stretch has not yet been cut down.

The next step is to ask who the donor was. Compare the haplotype against the Neanderthal genome and the Denisovan genome, both of which have been sequenced from bones. Sometimes it matches one of them and the donor has a name.

Sometimes it matches neither, nor anything else ever recovered from the ground anywhere on earth. The haplotype is there, it is measurable, and it belongs to nobody known.

One such haplotype would prove little. What is found is thousands of these blocks, each passed down entire and each carrying the same foreign signature, scattered across the genome and across many people, all pointing back to the same unknown source. Collected together they amount to a substantial portion of that source's genome, reassembled out of the living. That is a ghost population. It is a people whose existence is certain and whose remains have never been found.

One point needs holding clearly, because it is the easiest thing in this subject to get backwards. When a ghost population is called ancient, that refers to how long its line had been separate from ours, not to how long its DNA has been in us. The DNA may have arrived quite recently. The separation is the old part.

The scientific papers describe these populations by where they were found, which produces phrases like the West African archaic donor. The five have no names of their own, so the names used here are invented from scratch. They are made-up words, chosen so that none collides with a living people or a real place, and built to end the way Denisovan does. Each also carries a number. PH stands for parahuman, the word adopted earlier in this chapter for peoples who lived alongside us, of our kind and not of our species. The numbering runs in order of the publication that established each one, and it will continue as more are found.

PH1, the Neanderthals. Europe and western Asia, from the Atlantic coast of Spain east into Siberia. Present from about four hundred thousand years ago until forty thousand. One to four percent in every person outside Africa. The crossing happened around fifty-five thousand years ago.

PH2, the Denisovans. Asia and out into the islands of the Pacific. Identified in 2010 from a fragment of a child's finger bone in a Siberian cave. Undetectable in Europe, a fraction of a percent across most of Asia, about five percent in New Guinea and Aboriginal Australia. Several crossings, the latest around thirty thousand years ago.

PH3, the Sildarians. Southern and central Africa, inland. Four to six percent in the Khoisan, the Mandenka and others. Their line separated from our ancestors very early.

PH4, the Ravinians. The islands of Southeast Asia. Detected in living people there, matching nothing that has ever been sequenced. Quantity not established.

PH5, the Tamekians. Inside the Denisovan genome rather than inside ours, making up about one percent of it. Their line separated from the ancestors of both of us around one point eight million years ago, older than anything else here. They reach us only through the Denisovans, at second hand.

PH6, the Veshuans. West Africa, on the Atlantic coast. Found in the Yoruba and Esan of Nigeria, the Mende of Sierra Leone and in Gambians, where they make up two to nineteen percent of a person's ancestry. Their line separated from our ancestors between three hundred and sixty thousand and a million years ago. The crossing back is dated loosely, anywhere from a hundred and twenty-four thousand years ago to nearly the present. The donor population numbered somewhere between twenty-two and twenty-eight thousand.

PH7, the Korimians. Everywhere. About one percent in every human being on the planet, in the same measure regardless of where a person comes from. Their line separated from our ancestors around eight hundred thousand years ago.

The crossing date for the Korimians is not measured from fragment length but read off the distribution, and the reasoning is simple. DNA can only be in everyone if it was already in the ancestral population before that population divided and spread across the world. So the Korimian crossing happened before anyone left Africa, which places it earlier than about seventy thousand years ago.

The same reasoning runs the other way for the others. DNA found in one region only arrived after the population carrying it had already settled there. Universal means early. Local means later.

Sorting them: where

The genetics supplies none of the criteria. It only answers.

The first question is place.

The esoteric sources put Atlantis in the Atlantic and the Mediterranean, without exception. Plato has it beyond the strait between Spain and Morocco. Scott-Elliot puts the founding colony on the West African coast. Blavatsky names the Canary Islands and northern Spain among the surviving descendants. Finyet describes an arc running from the Greek islands out past Portugal.

The same sources put Lemuria in the Indian and Pacific oceans, with equal consistency.

So the seven can be sorted by where the people carrying their DNA live today.

Three fall to the east.

The Denisovans, PH2, are Asian and Pacific, with their highest concentrations in New Guinea and Aboriginal Australia.

The Ravinians, PH4, are in the islands of Southeast Asia.

The Tamekians, PH5, reach us only through the Denisovans, so whatever they contributed came in by the eastern route.

Those three belong to Lemurian country and to the other half of this inquiry.

Four remain: the Neanderthals PH1, the Sildarians PH3, the Veshuans PH6, and the Korimians PH7.

One question has removed nearly half the field.

Sorting them: how deep

The second question is depth.

The Atlanteans were on this planet long before our own species existed. So whatever they gave us should have entered early.

The Korimians are the earliest that can be seen, and the reasoning is the one set out above. Their DNA is in every human being alive, in the same measure, everywhere. That is only possible if it was already in the ancestral population before that population divided and spread. Nothing arriving later could reach everyone. So the Korimian crossing precedes the departure from Africa, which puts it earlier than any other on the list.

The Veshuans are deep in one sense and loose in the other. Their line separated from our ancestors between three hundred and sixty thousand and a million years ago, which is as deep as the Neanderthal separation or deeper. Their crossing back is dated anywhere from a hundred and twenty-four thousand years ago to nearly the present.

The Neanderthals separated around six hundred thousand years ago and crossed into us late, around fifty-five thousand.

The Sildarians separated early and nothing places their crossing.

This pass ranks. Nobody is eliminated by it. What it gives is an order: Korimians first, then the Veshuans somewhere in a wide range, then the Neanderthals last.

Sorting them: how much

The third question is quantity. Finyet gives a figure: asked how much of human DNA came from the Atlanteans, he said fifteen to twenty percent at the time, possibly higher now.

A number like that should be held loosely. He was giving an impression across an immense span of time, and he added at once that the figures were not available to him for everything that went on. The genetic percentages are firmer, though they too come with wide margins.

Still, the four can be lined up.

The Veshuans reach nineteen percent in the peoples who carry them.

The Sildarians reach six.

The Neanderthals reach four.

The Korimians reach one.

So this pass produces an order, and it runs opposite to the last one. The people who came earliest gave the least. The people who gave the most came late, or at some point in a range too wide to pin.

Those two orderings disagree, and the disagreement stands. Depth points at the Korimians. Quantity points at the Veshuans. Nothing in the material settles it.

Sorting them: what kind

The fourth question is kind. The sources say the Atlanteans were not human beings, and Finyet says it flatly when asked directly.

All four remaining peoples pass this test. Each separated from our ancestors long before our own species existed, which puts every one of them outside it.

So this criterion eliminates nobody, and that is precisely why it matters. It closes the argument.

Go back to where this section started. Two peoples who were not human lived permanently on this planet: the Lemurians and the Atlanteans. So any parahuman people detectable in our genomes is one of those two.

Three of the four remaining are outside Lemurian country. By elimination, they are Atlantean.

What this argument cannot do

The elimination rests on the four peoples having been here. That deserves examining, because the genetics cannot establish it.

Four things are measured, and it is worth seeing what each one gives.

Fragment length gives the date the DNA arrived.

Divergence gives how far the donor's line had drifted from ours before it came back.

The variety among the archaic fragments gives the size of the donor population. That is where the Veshuan figure of twenty-two to twenty-eight thousand comes from.

And the distribution across living peoples gives where the crossing happened.

None of the four gives the location of the donor. Length says when, divergence says how far, variety says how many, distribution says where we met them. A related population that spent half a million years on another world and then arrived here would produce the same four numbers as one that spent half a million years in Africa. Extraterrestrial peoples related to us are a real possibility in this account, and the measurements are blind to the difference.

So the sorting above cannot distinguish a parahuman people of this planet from an extraterrestrial one closely enough related to breed with us. Both look the same in the data.

One thing could be distinguished, and nobody has gone looking for it.

Ordinary crossing between related populations produces a particular architecture. Whole segments of chromosome are exchanged at the places where chromosomes normally break and rejoin, and the incoming material sits in its proper context with its proper neighbours. Deliberate engineering would produce something else: insertions at positions where nothing breaks, sequence with no relationship to what surrounds it, rearrangements of a kind that ordinary inheritance does not make.

That difference is real and it is detectable. Nobody has gone looking for it in the archaic fragments, because it has not occurred to anyone sequencing them that they might be looking at extraterrestrial material.

A second signal is available and partly usable already. Deliberate work on a population tends to start from a small founding group, which leaves a bottleneck: a narrow point through which everyone afterward descends, and which shows up as a shortage of variety in the resulting population. Where the variety is high, ordinary mixing is the likelier account. The Veshuan donor population, at twenty-two to twenty-eight thousand, is large enough that a bottleneck does not obviously apply.

So genetics is capable of addressing these questions and has not yet addressed them.

The thesis

The Neanderthals, the Veshuans and the Korimians are Atlantean, or descended from Atlanteans.

The Sildarians stay unassigned. They are inland, away from either coast, and nothing in the sources points at them in either direction. Nothing rules them out either, so they remain in view.

That conclusion needs its standing made clear. Nobody has matched a genome to an Atlantean, because there is no Atlantean genome to match against. What this is, is the result of taking the esoteric tradition seriously and sorting the parahuman peoples by the criteria that tradition itself supplies. It is an argument by elimination, and it is only as good as the premise that Lemurians and Atlanteans were the only parahuman residents of this planet.

One thing follows which fits the esoteric tradition rather than straining it.

The Korimians and the Veshuans are not the same people. Different depths, different distributions, different moments of return. So they are two different Atlantean peoples.

That is what the esoteric tradition would predict. The Theosophical account divides the Fourth Race into seven sub-races, each with its own country and its own history. Scott-Elliot names them and maps them. If Atlantis was seven peoples spread across a hemisphere and millions of years, then finding two surviving lines rather than one is the expected outcome, and two out of seven is a small return from a very long story.

The Neanderthals, PH1

Of all the parahuman peoples they are the one everybody has heard of, and for most people they are the only one. They are also the one most tangled up with our own history, since we lived beside them for tens of thousands of years and everyone outside Africa carries a piece of them.

Saying that the Atlanteans were Neanderthals sounds ridiculous, and it is worth admitting that before going further. The two words belong to different worlds. One is a lost golden civilization and the other is a museum diorama.

Who they were

They appear in Europe and western Asia around four hundred thousand years ago and they are gone by forty thousand years ago. Their territory ran from the Atlantic coast of Spain and Portugal, across France and Italy, through the Near East, and east as far as Siberia. That is a very long time and a very large country. Our own species has existed for three hundred thousand years, so the Neanderthals were here longer than we have been.

They were built differently from us. Shorter, around five foot five for a man, with a wide barrel chest and thick heavy bones. Their skulls were long and low, with a heavy brow ridge.

That is the face everybody knows, and the picture attached to it is a Victorian one. In that picture the Neanderthals are our predecessors: an earlier and cruder draft of the human being, dim, stooped, brutish, and rightly superseded. The heavy brow was read as the mark of a lesser mind. It became the standard image and it is still the standard image outside the field.

The science stopped believing it thirty years ago.

Their brains were the same size as ours, and often larger.

They buried their dead. They used pigment, which means they marked something, either themselves or their surroundings. They wore pierced shells. They made glue out of birch bark, which requires heating the bark to a controlled temperature with the air kept out, a process nobody stumbles into by accident. And at a cave called Bruniquel in southern France they built rings out of broken stalagmites, three hundred metres underground in total darkness, a hundred and seventy-six thousand years ago. That took fire, planning, and a number of people working together.

They were primitive. And they were no more primitive than the humans living alongside them at the same time. Through most of the period the two overlapped, the two were comparable.

So the brutish Neanderthal is gone from the science, whatever remains of him in the popular picture.

What the esoteric sources say about them

Blavatsky comes closest to claiming them for Atlantis. She puts the Palaeolithic cave men of Europe among the descendants of Atlantis, and she defends the Neanderthal skull against the small-brained caricature of her own century, insisting it held a brain of ordinary human capacity. She was right about that, seventy years before anyone measured it properly. The name she uses is Cro-Magnon, and in 1888 that word covered several kinds of ancient European at once, so what she meant by it cannot be settled from the page.

Finyet, the Atlantean voice speaking through Jim Charles, gives the fullest answer and it needs quoting carefully.

Asked about the genetic bottleneck in human ancestry, he calls it the seeding of the human population. There were errors, he says, because they brought evolution forward too quickly, and some of the early seedings resulted in the appearance of the Cro-Magnons and the Neanderthals. That is why evolution moved so fast: the experimentations. But that was not from the Atlanteans. Those were other species that did that. And during the period of Atlantis there was great experimentation with humanity going on.

So the Neanderthals were seeded, during the Atlantean period, by parties he assigns elsewhere.

That disclaimer would settle the question if it came from someone who knew. It does not, and Finyet says so himself in the same conversation.

He describes himself as one of the elders. The scientific community of Atlantis was advanced, he says, and the elders were on the spiritual side and were not interested in scientific advancement, because they held spirituality to be more important. And when asked for the percentage of Atlantean DNA in modern humans, he answers that the numbers were not available for all the things that were going on in the secret society of Atlantis.

That is a witness stating plainly that he was outside the work, in a civilization he describes as having a scientific society whose activities were not disclosed to him.

Enki, answering my own questions through the same channel, describes the Neanderthals as one of several early human kinds that were surveyed and experimented upon, and says the line finally used was a different one. A stock that was tested and set aside.

Khufu, also through Jim Charles, gives a whole session to them, describing Neanderthals and humans living alongside one another and mixing, with the humans helped with food while being studied. And one thing in that material bears directly on the question: the Atlanteans lived in cities, while the Neanderthals and the early humans lived in the wild.

What I take them to have been

Synthesising across the sources, I propose the following.

Atlantis was cities. Cities with an elevated culture, artificial climate, a scientific establishment, and a spiritual establishment that did not always know what the scientific one was doing. Outside the cities was wilderness, and in that wilderness lived the Neanderthals and the early humans.

The Neanderthals were Atlantean stock, hybridized and seeded out into that wilderness. Not Atlanteans of the cities. Descendants of Atlantean material, made for a different life.

And then they were outcompeted, and killed by us.

How they ended

The usual phrasing is that they disappeared around forty thousand years ago. That is a euphemism.

We killed them. And not only them. Seven parahuman peoples are detectable in human DNA, and every one of them is gone, and one species is left standing. That is not a coincidence.

Why we won is worth stating plainly, because it is not a compliment to us.

We lost telepathy, and we lost compassion, and what replaced both was competitiveness. That is what gave us the edge. A people who can feel what another is feeling does not easily destroy them.

The same loss brought other things. Restlessness. Willingness to experiment, to abandon what worked, to try what had not been tried. We changed fast, and they did not. And language developed further in us than in them.

The cost of it is visible now. We have no compassion for the natural world and not much for one another, and we compete even within our own species. The channeled sources describe the Neanderthals as kinder and more peaceful than us, and they held one way of life almost unchanged across two hundred thousand years.

We were the worse people and we won because of it.

How the mixing happened

Between one and four percent of the DNA of every person outside Africa is Neanderthal. The word usually used for how it got there is introgression, and the word usually used in plain speech is that it entered. Both are euphemisms.

The direction can be read from the DNA, and the method is a counting argument.

Women carry two X chromosomes and men carry one. So across any population, two thirds of all X chromosomes sit in women and one third in men, while the other chromosomes are split evenly between the sexes. DNA arriving through men therefore enters a pool where the X is underrepresented, and less of it ends up on the X than on the rest of the genome. DNA arriving through women does the reverse.

Neanderthal DNA on the X chromosome runs at sixteen to thirty-four percent of its level on the other chromosomes. Sharply reduced, which is the signature of DNA that came in through men.

So: Neanderthal men, modern human women, around fifty-five thousand years ago. Taking the ordinary reading of that pattern, they conquered us.

And it had happened the other way first. Around two hundred and fifty thousand years earlier, modern humans went into the Neanderthals, and the bias there runs female. Our men, their women. About six percent of the Neanderthal genome became human as a result.

We conquered them first. They conquered us afterward. And then we finished them.

Other biological mechanisms can produce the same pattern on the X, and they cannot be fully separated from this one, so the reading is not settled.

Where that leaves them

They satisfy the sorting. Atlantic coast. Not our species. Resident on this planet for four hundred thousand years. Present in every person outside Africa at a measurable percentage.

And not one esoteric source places them in Atlantis, while two point away from it.

That is not a refutation. Nobody has ever put the question to a channeler directly. It is the reason they cannot be called the answer, and the reason they may be a seeded experimental line rather than a lineage of the Race itself.

The Veshuans, PH6

The second of the three is a people nobody has ever seen.

No bones, no skull, no tools, no site, no grave. What they have is DNA, sitting inside people living on the Atlantic coast of West Africa. They were established in 2020, by Durvasula and Sankararaman, in a paper in Science Advances, and the finding has stayed inside population genetics since. The name used here is invented; they have none of their own.

They are found in four peoples. The Yoruba and the Esan of Nigeria, the Mende of Sierra Leone, and Gambians. In those four they make up between two and nineteen percent of a person's ancestry, depending on the individual and the population.

That is the largest amount of parahuman DNA carried by anyone alive anywhere in the world. Several times the Neanderthal share.

Their line separated from our ancestors somewhere between three hundred and sixty thousand and a million years ago, which is as deep as the Neanderthal separation or deeper. And the donor population was not a handful of people. The estimate puts it between twenty-two and twenty-eight thousand, which is a nation rather than a band.

The crossing back into our line is the least certain figure. It is dated anywhere from a hundred and twenty-four thousand years ago to nearly the present, which is a range wide enough to be worth naming as a range rather than a date.

Against what the sources ask for

The sortings above put the Veshuans through the criteria quickly. Taken slowly, the place is the striking part.

Scott-Elliot, writing in 1896 from Leadbeater's clairvoyant reading, does not say Atlantis was near Africa. He says the Atlanteans planted a settlement on the African mainland, on the coast where Ghana and western Nigeria are today, and that this settlement was the beginning of the Atlantean race. A named colony, in a named place, described as the origin of the whole people.

And the four peoples carrying Veshuan DNA are strung along that coast. The Yoruba and the Esan in Nigeria. The Mende in Sierra Leone. The Gambians in Gambia. All of them on the same stretch of West African shoreline, all of them looking out at the Atlantic. The DNA is in those four and nowhere else in the world.

So the place where an unknown parahuman people left its DNA is the place where Scott-Elliot said the Atlantean race began.

On quantity, Finyet's fifteen to twenty percent and the Veshuan nineteen sit close together, and the closeness should not be leaned on. Both figures are loose. It is worth having and it is not worth much.

On kind, the Veshuans separated from our ancestors before the Neanderthals did, which puts them outside our species by any measure a geneticist would use.

What cannot be said

Everything about the body. There is no Veshuan skeleton, no skull, no stature, no face, no tools, no burial, and nothing that can be carbon-dated. They exist as DNA inside living people and in no other way.

And no channeler has been asked about them. They were published six years ago into a specialist literature, and the question has never been put.

Where they sit in our own history

To see what this would mean, our own dates need to be in view.

Modern humans are about three hundred thousand years old. That figure comes from two directions and they agree. The oldest bones with a modern human face were found at Jebel Irhoud in Morocco and are dated to three hundred thousand years. And counting the differences in the DNA of people from all over the world today, and working backwards to when they last shared a common ancestor, gives two hundred and fifty to three hundred and fifty thousand years.

The line running back looks like this. Around seven million years ago our ancestors part from the ancestors of the chimpanzees. Around six hundred thousand years ago the line that becomes us parts from the line that becomes the Neanderthals and the Denisovans. Around three hundred thousand years ago the modern human form settles into what it still is.

Now put the Veshuans on that timeline.

Their line parts from our ancestors somewhere between three hundred and sixty thousand and a million years ago. That is the same window in which the mixture that became us was being assembled.

Which suggests a reading. Some Atlanteans went into that mixture. One group did not. That group stayed apart and stayed unmixed while the rest of us were built out of everything.

And then, at some point in the last hundred and twenty-four thousand years, they came back. Their DNA entered the peoples of the West African coast, and it is still there.

So what would be sitting inside those four populations is a comparatively unmixed Atlantean line, rejoining a heavily mixed one after several hundred thousand years apart.

That also explains why the Veshuans read as so distant from us. They are not distant because they are strange. They are distant because we are the mixture and they are not.

The Korimians, PH7

The third is the newest, and it was found this year.

Like the other ghost populations, they were found without a bone. The method is the one described above: look through living genomes for haplotypes, the blocks of DNA inherited as single units, and pick out those that are long and at the same time carry far more differences from ordinary human DNA than any human haplotype should. Those are the ones that branched away from our line and spent a long time evolving on their own before being put back in. Then see whether many such haplotypes cluster together and point back to one source. When they do, and when the source matches nothing ever excavated, a people has been found.

The analysis that produced the Korimians was published in July of 2026.

Their line separated from our ancestors around eight hundred thousand years ago, at about the same time the Neanderthal and Denisovan line separated. So they are a third branch off the same stem, at the same depth, and nobody knew they existed.

They contribute about one percent to every human being on this planet. Africans, Europeans, Papuans, everyone, in the same measure, wherever a person's ancestors come from.

Why the universality is the whole point

Every other parahuman contribution is patchy. Neanderthal DNA is absent from Africa and present outside it. Denisovan DNA peaks in New Guinea and thins to nothing in Europe. Veshuan DNA sits in four West African peoples and nowhere else.

That patchiness is information. It says the crossing happened after our ancestors had spread out, in one place, into one population.

Korimian DNA has no patchiness at all. And there is only one way for that to happen.

Our species arose in Africa and stayed there for most of its existence. Around sixty to seventy thousand years ago a group left and populated the rest of the world, and everyone outside Africa descends from that group. So anything found in both Africans and non-Africans, in equal measure, had to be present in the population before that departure.

The Korimian crossing is therefore older than seventy thousand years. The upper bound is our own species: there was no us before three hundred thousand years ago to receive anything.

Somewhere between three hundred thousand and seventy thousand years ago, then. Older than every other crossing on the list.

What that means for this inquiry

The esoteric sources put the Atlanteans on this planet before our species existed. Whatever they gave us was given early, at or near the point where our own kind was being assembled.

Of the seven parahuman peoples, the Korimians are the only one whose contribution reaches that far back.

Everything else came later, into a humanity already formed and already dispersing. The Korimian material was in us while we were still being made.

And the difficulty with that

Being at the root is what makes the Korimians a candidate. It is also what makes it impossible to say which of the peoples named by the channeled sources they were.

The esoteric account has twenty or more extraterrestrial races going into the founding mixture, alongside the Lemurians and the Atlanteans. Every one of them contributed at the same depth, in the same era, into the same ancestral population. All of them would leave the same signature in a modern genome: universal, ancient, and giving no location.

So the Korimians could be the Atlanteans. They could as easily be any of the extraterrestrial peoples who worked on us, and there were a great many of those. The genetic evidence identifies a real population and says nothing about which name in the tradition belongs to it.

What we know and what we do not

We know they existed. We know when their line parted from ours. We know roughly when they came back, and that it was early. We know they are in everyone, at about one percent.

We do not know where they lived. Nothing has been dug up, and nothing in the genetic measurements gives a location.

We do not know what they looked like. No bone, no skull, no stature.

And no channeler has been asked about them. They were published two months ago. The question has never been put to anybody.

That last one is the easiest to remedy, and it is the most obvious thing to do next.

The four set aside

Four of the seven were put aside during the sorting. They are worth a paragraph each, partly because three of them belong to the other half of this inquiry and partly because one of them remains genuinely open.

The Denisovans, PH2. Asia and the islands of the Pacific, with their inheritance peaking in New Guinea and Aboriginal Australia at around five percent. That is Lemurian country in every source that gives a geography for Mu. The argument for them is made in Part Two of this book. Nothing about them points toward Atlantis.

The Ravinians, PH4. The islands of Southeast Asia, which is the same country and the same conclusion. They have never been matched to anything sequenced, and their contribution has not been quantified. Lemurian ground.

The Tamekians, PH5. These are the oldest thing on the list by a long way, their line having parted from the ancestors of both us and the Denisovans around one point eight million years ago. They do not appear in us directly. Their DNA entered the Denisovans, and reaches living people only in those who carry Denisovan inheritance. So whatever they gave went into the eastern half of the story.

They are also the one population here for which an origin off this planet is worth considering seriously. Nothing of them has ever been found in the ground anywhere on earth. Their separation is far deeper than any other parahuman people. And they contributed to the Denisovans rather than to us, which on the Lemurian reading would make them a contributor to Lemuria itself.

The Sildarians, PH3. Southern and central Africa, inland, four to six percent in the Khoisan, the Mandenka and others. Their line parted from our ancestors very early.

They were set aside for being inland, away from either the Atlantic or the Pacific, and that reasoning is weaker than it looks. Populations move. The people carrying Sildarian DNA today live where they live now, which says little about where the Sildarians themselves were.

No source in the esoteric tradition points at them in either direction. Nothing rules them out. They stay in view, unassigned.

How humanity was made

The dates in the last few sections belong to a picture, and the picture is worth setting out plainly, because everything in this book depends on which of two versions of it is correct.

Ordinary biology reads the sequence as evolution. One species turning gradually into another under the pressure of circumstances, with nobody directing it. It reads it as a climb: bacteria, then fish, then apes, then us, each step an improvement, with the human being standing at the top.

The esoteric tradition says the opposite, and this is the claim this part of the book is making.

We did not come up from below. We were made downward. The material was extraterrestrial peoples of great capacity, together with the two parahuman peoples already living here, and what was made from them was smaller than what went into it. We are a reduction.

The Lemurians had been on this planet since before the dinosaurs ended. The Atlanteans came after them. And there were twenty or more extraterrestrial races involved, among them Lyra, Vega, the Pleiades, Sirius, Procyon, Tau Ceti, Andromeda, Arcturus, and the Reptilian, Grey and Anunnaki lines.

That list is only possible because everyone in it was already related. In my own sessions with Jim Charles, and in the published Bashar material, the account is that roughly forty percent of this galaxy is populated by descendants of the Lyrans, who are humanoid mammals of the same broad kind as ourselves. The separations out there run on timescales far longer than anything on this planet, and they are separations within one family.

The crossing was also done deliberately, in laboratories, by people who could try a thing and then try it again. That is how lineages far apart were made to breed at all.

The Atlanteans did a great deal of it themselves. Cayce describes underground laboratories beneath their cities where living beings were bred for labour, and in his account the destruction of Atlantis follows directly from the quarrel over what had been made there. Enki, channeled through Jim Charles, describes surveying the early human kinds and building a greater human out of the stock that suited. The Atlanteans were material for the experiments and also among the people running them.

And there was more than one line of work. Enki says the Arcturians held the Chinese and Asian region from the beginning, and that his own group did not interfere there. So at least two separate operations, run by different peoples, in different parts of the world, with their own interests.

Read that way, the dates stop being milestones of evolution and become stages of the experiments.

Six hundred thousand years ago the line divides, and more than one version is running at once. The Neanderthals are one of them.

Three hundred thousand years ago the modern human form settles into what it still is, which is the point at which one design held.

The human races came much later. They were produced by further introgressions of alien DNA into populations already established, and different capacities were put into different places. Those differences are what allowed the building of empires, and the spreading and multiplying of some peoples over others.

And none of it ended. The reproductive procedures described in the abduction accounts are the same work, still going on, in our own generation.

A qualification

The account above can be read as tidier than it was. It describes stocks being chosen and worked on, which suggests a small founding group each time. A small founding group is a bottleneck: a narrow point through which a whole later population passes, so that everyone afterward descends from a few. Bottlenecks happen and they leave a clear mark, since a population that passed through one carries much less variety than one that did not.

There is no need to assume the story ran that way throughout. A different picture fits the same sources. Colonies were planted here over a very long period, by different peoples, in different regions. Those colonies grew, and spread, and met one another, and interbred, and fought. Some absorbed others. Some replaced others. The whole time there were many populations on this planet, and what looks from a distance like a single line being worked on may be the surviving thread of something far busier.

On that reading the direct laboratory work is one part of what happened, and the rest is ordinary population history running its course between peoples who were already here. Colonies competing, merging, and taking each other over, with the deliberate interventions coming in at intervals.

Which would explain something the genetics keeps finding. There is no single clean line of descent in our ancestry. There are branches that separate and rejoin, contributions from populations nobody can identify, and evidence of mixture at almost every depth anyone looks. That is what a crowded planet leaves behind.

PART FOUR. WHAT WAS LOST AND WHAT IS COMING BACK

What each Race brings

The Races are not only a sequence of peoples. Each brings one faculty of the human being into existence, and when it is established the Race closes and hands on. Setting that sequence out is worth the space, because it is where this book ends up.

The Third Race, and the height of the faculty

Lemuria is where mind arrives. Steiner puts the moment precisely: humanity became ready to receive Manas in the third race, in the middle of the Lemurian period. Before that there were bodies without self-conscious thought in them. The Theosophical account names the beings who brought it, the Manasaputras, the Sons of Mind, who had passed through the human stage in earlier ages.

And Lemuria is where the psychic faculty stands at its highest, which is worth dwelling on, because the usual assumption runs the other way.

They had no speech. They communicated by direct thought, one to another, and language came afterward as the faculty began to fade. Steiner describes the Lemurian body as still soft and malleable, not yet finished into the fixed form ours has.

The third eye was theirs. Blavatsky treats it as a Third Race organ, the eye of the Cyclops of the old stories, functional and outward-looking, and she has it beginning to close only afterward, as the race grew dense and the outer eyes took over. The pineal gland is what remains of it.

And out of that wordlessness came the magic word. Steiner is specific about this and it is the most concrete thing in the whole account. He places it at the opening of the Fourth Race, in the first Atlantean sub-race: the word of the Rmoahals, he says, not only had meaning but also power, so that a spoken word developed a power like that of the thing it named. Sound doing work in the world, not sound describing it. He traces the inheritance forward from there: the Tlavatlis still possessed it. As ordinary language came forward, knowledge of the magic word was gradually lost. By the time of the Toltecs it had less and less effect upon the outside world, and a few kept it afterward as an art.

That is a description of a faculty in decline across three Races, and the decline begins the moment speech begins.

The Fourth Race, and the turn toward feeling

Atlantis develops kama, which is feeling and desire, and its psychism is coloured by that.

The Theosophical account calls the Fourth the first fully human Race, the one in which the physical body consolidated and reached its finished form. Intellect began in it, and speech with it.

The psychic gifts were still very great. Blavatsky writes that the Atlanteans were born with a sight which embraced all living things, and adds that it was independent of both distance and material obstacle. Remote viewing, in a sentence, in 1888.

Steiner's account is the fuller one. The soul-powers of those people, he says, were of a different nature from ours. Their perception was pictorial and dreamlike rather than rational, a living imagination rather than a faculty of argument. They held clairvoyant and magical powers, and those powers were what they built with. He says of the Lemurians, and it carries forward to their descendants, that such a man built without engineering knowledge, on the basis of a faculty of imagination which acted with the sureness of a kind of instinct, seeing directly how much a tree trunk would bear and where a stone would sit and where it would not. Their science was psychic and it was applied.

What they worked with was the life force itself, the etheric energy latent in living things, and specifically the germinal energy held in seeds. Steiner says they knew how to put the germinating power of organisms into the service of their technology. They stored seed in quantity and drew the force out of it, and the vessels they built with it floated a short distance above the ground rather than flying as ours do.

He adds a condition that makes it intelligible. Neither their bodies nor the air around them were as dense as ours. The atmosphere was thicker, the water thinner, and the whole world more answerable to the working of will upon it. A technology of that kind requires a world of that kind, and both faded together.

Scott-Elliot, working from Leadbeater's sight, gives the same picture from a different angle. He calls the earliest motive power personal vril, the force carried in the operator rather than in the machine, and says that later this was replaced by something generated mechanically, of an etheric nature and undiscovered by science. His airships were built to be driven by it.

And the same mastery went further than transport. Steiner has the Atlantean drawing on the life force in his own body in a way no modern body can. Scott-Elliot has their agricultural schools working the same knowledge upon plants, and credits them with the making of the banana out of a wild seed-filled thing like an elongated melon, by centuries of guided selection.

So the picture is consistent across two independent sights: a civilization whose engineering was the direct handling of vital force, in machines, in medicine, in agriculture, and in the length of a human life.

They kept mystery centres. Steiner says of the earlier ones that they were educational and scientific institutions at the same time, and he is careful to say that what was cultivated in them was not really religion but divine wisdom and art. There were seven of them, the Atlantean oracles.

And the Race fell through the misuse of exactly these powers. The Theosophical literature is unanimous on that point, and Blavatsky has the last Atlantean island going under with the sorcerers still on it.

So: the faculty at Lemurian height was active, spoken, world-affecting. At Atlantean height it was vast and increasingly passive, a seeing that came rather than a seeing commanded, and it curdled.

The Fifth Race, and the price

Ours develops manas, the intellect, and the price is named by Steiner without softening. The pictorial, dreamlike perception recedes as reasoning comes forward. The two cannot occupy the same attention.

And the persecution described by Radin falls in the middle of this Race, upon whatever remained. He gives the mechanism as the Church enforcing its own ideology and eliminating anybody who had alternative powers or visions. Joseph of Cupertino was seen levitating by thousands, was cleared by the Inquisition of any pact with the Devil, and was then moved by his superiors from one remote friary to another, away from the crowds.

What we gained in argument, we lost in sight, and then what was left of the sight was hunted.

The Sixth Race, and why it is a different thing

Here a natural objection answers itself. Two Races given the same task would make little sense, and they are not.

The Sixth develops buddhi, intuitive wisdom. The Atlantean faculty was dreaming and unbidden; what is coming is conscious, and it is joined to the intellect the Fifth Race built. Blavatsky describes the coming sub-race as blending the intelligence of the Fifth with the emotion of the Fourth, and A. E. Powell is oddly specific about the organ, saying the pituitary body will develop and give an additional sense, that of cognising astral emotions in ordinary waking consciousness.

In ordinary waking consciousness. That is the whole distinction. The Atlantean saw while dreaming. The Sixth will see while awake, and will know that it sees.

So the line runs: body, then mind, then feeling and vision, then intellect, then vision restored beneath the intellect, then spirit. Nothing repeats.

The idea

What I was looking for, when this began, was traces of alien genetic manipulation in living people.

Radin describes what was done to psychics across the centuries of persecution. Whoever is killed before they have children leaves nothing behind, so the capacity thinned out of our species by ordinary selection.

The channeled sources say it is being restored, and that the hybridization is how.

Put those beside the identification and an idea follows. The faculty was Lemurian and Atlantean. The Denisovan and Neanderthal genomes are sequenced and public, and five further parahuman peoples are partly reconstructed from the living. The alleles that carried the faculty are therefore known quantities, or becoming so, and restoring the faculty would mean restoring those alleles to a species that has lost them.

Which gives the work its shape: an archaic allele returning to a modern genome, carrying an old faculty into a mind built long after it.

Autism

There is a place this may already be visible.

Recall where this book began. The channelers hold that humanity is a hybrid, and they mean hybridization in the technical sense: the crossing of two lineages and the birth of offspring carrying both. Seth from 1963, the Law of One from 1981, Bashar from 1984, the Pleiadian material, and Jim Charles. The Law of One tells of a population brought from Mars into earthly incarnation with the physical vehicle altered to receive them. Bashar's own people, the Sassani, arose from a crossing of human beings with the Greys.

And the abduction record describes the same programme from our side of it. John Mack at Harvard, Budd Hopkins, and David Jacobs gathered those accounts across decades, and the experiencers themselves have been telling it for longer: ova and sperm taken, pregnancies begun and then gone, hybrid children shown to their mothers aboard the craft. That programme is described as continuing now, in our own generation.

What I set out to look for was its consequences in living people.

Now set the autism figures beside that, because the rise is the thing to look at rather than the number.

In 2000 the American surveillance network found autism in 0.7 percent of eight-year-old children. By 2020 it was 2.8 percent. By 2022, 3.2 percent. That is a fourfold rise inside a single generation of children. And the highest site in the country is California, at 5.3 percent, better than seven times the figure of 2000. The surveillance network's own investigators attribute much of the difference between sites to how thoroughly children are identified, and California identifies more thoroughly than most.

A substantial share of those children, perhaps a quarter to a third, are nonspeaking or minimally speaking.

And it is precisely among the nonspeaking that the telepathy appears. Ky Dickens brought this to public attention with *The Telepathy Tapes* in 2024, working with the neuropsychiatrist Diane Hennacy Powell, and the work has continued since. What began as a podcast has become a movement, with parents, caregivers and teachers coming forward in numbers with accounts of their own. Children with no speech at all, reading their mothers' thoughts, and families who had known it privately for years finding that others knew it too.

And the shape of that is what holds my attention. Telepathy without speech is the Lemurian condition exactly, as the Third Race is described: direct thought, one to another, before language existed. Speech is the thing the tradition names as what displaced it.

So here is the claim, and I hold this part firmly. Autism is a consequence of the hybridization. The programme is restoring telepathic capacity to our species, and this is what that restoration looks like from inside: a generation arriving in numbers, many of them without speech, carrying the faculty back with them.

What I hold more loosely is where the alleles come from. The restoration is one thing and its source is another. They may be archaic, Lemurian and Atlantean, returned to a species that lost them. They may be something else entirely, brought in from outside rather than recovered from within. I do not know, and the identifications set out in this book are what make the first possibility worth raising at all.

If it does prove to be the archaic ones, then Terence McKenna's archaic revival, which he meant as a return to the older ways of knowing that our age set aside, will have turned out to describe something happening in the genome as well as in the culture.

What it was like to have neighbours

One thing in the list of seven deserves saying on its own, because it is easy to walk past.

There are seven of them.

Today there is one kind of human being on this planet, and after that the nearest thing to us is a chimpanzee. Nothing in between. That gap feels permanent, and it is the reason we think of ourselves as a category rather than as one species among several.

A few hundred thousand years ago there were at least seven others. Not distant relatives. People, in the ordinary sense: they made things, buried their dead, raised children. We shared the world with them. We met them, and traded with them, and fought them, and had children with them, and every one of us is carrying some of them now.

Then we took them. All of them, one after another. We conquered them, we took their women, and we extinguished them, and in a few tens of thousands of years there was nobody left but us.

We are recent in being alone, and the condition we take for normal is something we made.

What to ask

The obvious next step is not more genetics. It is to ask.

Nobody has ever put these populations to a channeler. The Veshuans were published in 2020 and have never been mentioned in a session anywhere. The Korimians were found this year. The questions are simple and they have never been asked.

Which of these peoples were Atlantean. Which were Lemurian. Which came from somewhere else entirely. And which were none of those, but simply other people who lived here.

That is a short list of questions, and the sources that could answer them are available and willing.

Where this began, and where it goes

This whole line of work started somewhere else. I was looking for traces of alien genetic manipulation in living people, and specifically for archaic revival: old capacities being restored to us by the hybridization that is still going on.

To look for a thing being restored, you need to know what it looked like before. That is what sent me back into the deep past, and it is why this book exists.

We now have something to work with. Seven parahuman peoples, named, located, and measurable in the DNA of anyone alive. Whatever was taken out of us, some of it is in that list.

And there is a place to look. I hold a collection of about seventy starseeds, and it grows slowly. If archaic material is being put back into human beings, those are the people it would be put back into, and the question of whether any of these seven peoples is returning can be asked of their genomes directly.

That is the next piece of work, and it belongs to another book.

The state of this

I call this a supposition rather than a result, because the territory it covers contains insufficient data to support even the dream of being a result.

It is weeks old. One incomplete traverse of the esoteric corpus stands behind it, and a great deal of channeled material on Lemuria and Atlantis has not been read at all. A second and more systematic pass is under way, along with fresh channeling aimed at the specific gaps.

We are in the position of explorers who have mapped one river and can do no more than indicate the mouths of the others running into it.

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