

rising one above the other. None of these works stand upon the last-formed terrace, some of those on the second bear marks of having been invaded by the current, at that time flowing near their level, while most of them are on the oldest and highest of the three. We may therefore infer that they disappeared before the formation of the last terrace. The fact that some of the monuments were covered with primeval forests in the seventeenth century, and that some of the trees growing on them are from four to five hundred years old, while others were met with in all stages of decomposition at their feet and under the ground, implies that the works were abandoned about one thousand years ago; and even this estimate must be extended when we reflect that cultivated land in reverting to the condition of a forest has to support several generations of trees of different species before it returns to the condition of primeval forest, which was destroyed in the ancient clearings. It is a singular coincidence that the approximate date of the abandonment of these works, arrived at in this fashion, should agree with the date which is assigned by tradition to the arrival of the Nahuas in Anahuac. We may add that the abandonment of the copper mines of Lake Superior is proved to have happened many centuries ago by the large size of some of the trees growing on the old workings. The complete disappearance of all wooden structures from the works of the mound-builders, and the decayed human bones which Mr. Bancroft brings forward as evidence of high antiquity, do not seem to us to have any bearing upon the point, because the preservation of such remains depends upon accidental circumstances varying in each case.

If, however, we attribute any portion of the Mexican or Central American civilisation to the mound-builders, we are bound to admit, with Mr. Bancroft, that by far the greater portion cannot be traced to any particular source in America. Neither in California, nor in New Mexico, or Arizona, are there any traces of a civilisation in any degree analogous to that of Uxmal, Palenque, Copan, Tezcuco or Mexico, the structures in those districts being referable to the ancestors of the present Moquis and Pueblos. It seems therefore tolerably clear that the culture of the Mayas, Nahuas, and Peruvians was not derived from this quarter. Outside the Americas, however, in the art of the Chinese, Japanese, and other Mongolians of Asia, we find resemblances which can scarcely be accidental. The polished bronze mirrors of Peru are, as Professor Wilson observes, remarkably like those of Japan, the plumed serpents and other figures recall to mind the dragons