

PREHISTORIC CHINESE IN MEXICO

Proofs That Mongolians Once Inhabited That Country—Mexican Archaeologists Solve an Interesting Problem

(By one of those inexplicable and regrettable accidents that occasionally occur in all publishing houses and editorial rooms, the text of this article appearing in the July issue of *The Review* was lacking in an essential portion. The entire article, but without the hieroglyphics that appeared in the previous issue, is given herewith.)

IN a recent issue of the *Universal*, one of Mexico's leading newspapers, appeared an article giving an interesting account of a visit paid by Mr. Yeeshing L. C. Tao, Secretary of the Chinese Legation, to the archaeological collection gathered during many years of research by Professor William Niven, who has devoted his energy to investigations in this direction. Secretary Tao was fascinated from the start by the varied and extensive collection, and at a glance was able to note many most marked resemblances to the handiwork of his own country. Three mortars of baked clay, one painted red and the other black, were first examined and declared to be identical with similar objects well known in China. They are to be found in temples of worship, being used for offerings and incense, and are called "Ting" in Chinese. Red is a sacred color used on all monuments, while the receptacles each had three feet—the number three being of mystic significance. The use made by the prehistoric natives of Mexico of these objects was exactly the same as that in China, according to Professor Ramon Mena, one of the leading archaeologists of the Republic. Reverence for the number three was also shown by them in other objects of household use than these.

Mr. Tao proceeded to give an exemplification of the ancient and modern Chinese way of writing the word "Ting," demonstrating explicitly that the upper oval portion indicated the contents, and the lower part, the feet. With reference to the place from which they had been taken, Professor Mena stated that they were discovered in the environs of Atzacapotzalco, embedded in a Teotihuacan or Toltec stratum, but notwithstanding this, the specimens pertained to the Tarascan culture and were evidently brought hither for purposes of exchange or as a means of presenting their religious offerings.

The attention of Mr. Tao was attracted to a collection of little heads with the headdress displaying a bird, and he was informed that these were also of Toltec and Aztec elaboration, and that the bird was undoubtedly a quetzal, or their sacred one, with the characteristics of the same showing plainly in the figures, but the Chinese visitor perceived and made mention of the fact that not all of them had the usual top-knot, nor the long, narrow feathers, and that therefore if they should be peacocks it would be wonderful the similitude existing with a passage in a very old and popular book much esteemed in China, entitled: "A Journey Westward," in which is narrated that about the year 627 A. D., during the Tang dynasty, an emperor sent the monk Chen-Youan-Tchuan on a journey to India in search of Buddhist Bibles, and that during his travels there he came across a statue of Buddha whose headdress was adorned by a peacock. His attention was called to the fact that this style of headdress was a common one and not extraordinary at all, and Mr. Niven proceeded to exhibit a number of heads carrying the peacock or quetzal, indiscriminately, and when he was shown that the headdresses frequently display cushions of flowers, Mr. Tao replied that this was also customary in China and that the shape of many of the headdresses which he had observed resembling helmets or

military headpieces, was absolutely of a Buddhist type.

Having expressed the desire for an explanation of those cylindrical clay-objects commonly called "seals," he was informed that they were rollers for the skin, whereupon he replied that these also existed in China, but made of wood, and serving for embellishing the skin in a manner similar to the tattoo, a custom which is still in vogue in the southern part of China.

Referring to one of the paintings he said that it was almost identical to the writing of the Chinese word "money"; and regarding another one representing a flower of four petals with the little central circle, he declared that it strongly resembled the word "plum."

With reference to some applique pieces used in adorning incense burners, he said that similar ones were employed for the same object in China. After contemplating one of these adornments of circular form with a radiated border and its field divided into two portions, by means of an undulating line, he declared that this represented a well-known sign or symbol in Chinese philosophy with the smooth, circular



Professor William Niven, Who Has Made Many Important Researches and Discoveries of the Prehistoric Races of Mexico

face signifying "the all," "the created," and the portions separated by the undulating lines, represented: Positive and negative; male and female: "Yan-yin"; only that each portion has a point.

Other Headdresses

Referring to other forms of headdress which were shown to him, he said: "These (of the helmet type) are of a Buddhist character of the ancient China; these with the cushions of little flowers with the peacocks or quetzals are archaic, as well as those with the two trapezoidal bands united in the center by means of a flower or clasp; but those displaying a species of "T," existed in China from the most remote periods, although they originated in India, and the "T" sign is called in Chinese "Tao," or head. Here and there another style of headdress resembling a series of vegetable leaves crowning the top by means of a brooch or flower in the center, attracted his attention and he declared these also to be of Chinese origin, and even almost in vogue at the present time, as their former Empress sometimes wore similar ones.

And when he was shown a miniature head of a "primitive type" with a pyramidal style of headdress, he declared at once that it was typi-

cal of that worn by the Chinese mandarins, and this was indeed a revelation, because in view of the antiquity of that archaeological type in the Valley of Mexico and throughout the Republic, explained Professor Mena, we find the missing link and thus discover the origin of a style of dress that is strictly national; and as regards the large palm-leaf hat, we see that as the tribes reach farther and farther back into the remote past, the hat or cap resembles more and more that of the mandarin. He also spoke of the morphology of the palm-leaf hat as seen throughout the different States of the federation.

A miniature figure with headdress and clothed as in a habit with surplice as shown in the illustration, was declared by Mr. Tao that, excepting the ear coverings, the garb was that of a Chinese monk, and that he had already spoken of the symbol "T."

One of the statuettes shown herewith was called to Mr. Tao's attention, and he at once declared that the costume was Chinese and evidently one of an ancient warrior, with a projecting coat of mail, and that the disk called the "breast casting" serves as a protector over the heart for the warriors; and that without the nose-piece and ear coverings not customary in China, the whole dress seemed to be that of a Mandarin. Apropos to the question of warriors, Mr. Niven exhibited a caracole instrument and sounded it; but Mr. Tao was not surprised at this, because in China it was also used as a warrior's trumpet, and is still used in some parts of the country by the Chinese police; and in order to utilize it, they proceeded just as the Aztecs did, to first cut off the point.

When he saw a red Teotihuacan urn or vase with a vertical undulated ornamentation, he stated that an identical ornamentation signified water in China, and was surprised to find on the Nahuan receptacles an identical representation, together with the upper band of same, also of a purely ornamental nature as in China.

Referring to other vessels, such as cups or bowls found on the top of a mass of craniums in a stratum unquestionably of Toltec origin near Atzacapotzalco, he declared that the types were absolutely Chinese.

Speaking of the fragment of a red urn with floral ornamentation, and cruciform characters the Swastika, he stated that this originated in India, and that the adornments of the same were Chinese, precisely owing to the flowers and forming an astronomical figure.

And in regard to an adorned fragment of an incense burner, circular in form and with a yellow background and red figures, he said that the colors were those of Chinese preference and that bricks equal in form, and with reliefs although different from those on the specimens mentioned, were peculiar to the culture of the ancient Chinese.

The attention of Mr. Tao was next called to certain slabs taken from the ruins at Teotihuacan and bearing painted inscriptions. These slabs were found in two different temples and distant one from another, with three of them serving as construction material in a cornice, and the other ones as a part of the flooring in a department of the Temple of Tlaloc, but not in concert, and which indicated that when these edifices were constructed, the stone slabs were already a negligible quantity. And in answer to the question if the red signs or characters applied to the unpolished surface of the stones and without priming were really Chinese, he replied that this would be according to the position in which they were placed—that is, if horizontally in the longitudinal sense, there could be read the numerals according to the ancient Chinese writing. One, Two and Three, as well as also the words, Light, Sun, Moon, but remarked that in these words the writing appeared somewhat modified either owing to stupidity or forgetfulness. There were brought to Mr. Tao a number of specimens and he found on them Chinese numerals, Two and Three as shown in the illustration, and he believed that in view of the abundance of material of which

they are made and the great number of them, they must have been pieces of exchange, a species of money which had distinguishing values; and that in China there had been a similar money made of wood, although the shape was quadrangular.

The Night Owl as the Representative of Satan

Speaking of the "tlacatecotl" or fatidical night owl of the Aztecs, he said that in China this bird was considered as a representation of Satan (the same as the Aztecs did); that in China the years are named after the animals, such as the tiger, deer, serpent, etc.; that he himself (Tao) was born in the year of Tiger, whereupon he was informed that in the Nahuatl calendar the years and the days are represented principally by animals.

Referring to aboriginal dialects, he declared that when he heard the Nahuatl tongue spoken in Mexico, he immediately recognized by sound the Chinese language spoken in Fu-Kien.

And as regards customs of the natives, he stated that in China, the mothers carry their babies on their backs in the same manner as our natives do, and when they have twins, one is carried in front and the other one behind, all of which agrees entirely with the habits of our Indian women, as we remarked to him.

With reference to the latest discoveries made of portions of a Toltec or Teotihuacan wall (and they are the same) in the environs of Atzacapzalco, the distinguished visitor found the red and yellow Chinese colors the same as appear on the ancient monuments of his country and with the frets entirely isolated, which is a Chinese mark of great antiquity and symbolical of morality. They are sometimes made of jade and worn by the leading men of China hanging from their belts on both sides.

Speaking of serpents which show the upper lip as turned upwards, he said that this was likewise depicted in the figure of the Chinese Dragon, and which also has feet with claws homologous to the "Xiuhcoatl" of the National Museum.

The Yuan Dynasty

And as was natural the conversation drifted to the history of China, and Mr. Tao dwelt at some length on the grandeur attained in the olden times by the Yuan dynasty, whose first emperor was the great Chen-Ki-Hsi-Han to whom China owes her splendor and fruits of conquest.

During the Han dynasty the Hun tribe from the northeastern part of China may have crossed over into Europe and founded Hungary and Austria; and Mr. Mena here interrupted with an observation to the effect that the Hungarian types of Europe were the ones most resembling the Mexican ones, and that he had heard various Hungarians say that according to sound our native languages appeared to be very much like their language; and as Mr. Tao continued stating that the founders of the Yuan dynasty were of Mongol origin which had also overrun and dominated in Turkestan, this information was considered of such importance as to lead Professor Mena to again add that after having made a series of careful studies along the above lines, he had arrived at the conclusion that Turkestan was one of the points of origin of our prehistoric ancestors.

A considerable quantity of little heads with oblique eyes which Professor Nevin had found in Ahulzoctla and Amantla of the Atzacapzalco jurisdiction, embedded in strata pertaining to the Tecpeneac and Teotihuacan periods were shown to Mr. Tao, whereupon the cultured Chinese diplomat exclaimed: "They are, without doubt, of the Mongol and Manchu types."

Mr. Tao then wrote in Chinese the following words: Sun, Moon, Eye, Light, White, and the numerals from One to Four both in ancient and modern Chinese, and he manifested considerable surprise on discovering that the old Chinese way of writing Light was identical to the writing of the Aztec hieroglyphs for Star.

The Han and Yuan Dynasties in Chinese History

In the first period of the Han dynasty (and the Han dynasty was divided into two periods, each of them being more or less than two hundred years—206 B. C.—219 A. D.) there was a tribe called Hun which originated in and settled over almost the whole northeastern part of China. This race being a very barbarous and warlike one was always desirous of making war on the Chinese, and caused much trouble along the frontiers.

About one hundred and fifty years later, however, they were overthrown and forced to leave the country and settle in another region far away from China.

It may be likely—although we have not sufficient proofs of this—that the vanquished race had gradually moved into Central Europe and founded there what is now known as Hungary.

About one thousand and fifty-eight years after the Han dynasty, a Mongolian named Chen-Ki-Hsi-Han became emperor of China and established the Yuan dynasty. He was a man of



Lic. Ramon Mena, Whose Archaeological Researches Have Been of Great Moment and Interest

great ambitions, and his brilliant career in military service had no equal in all Chinese history. Under his regime he conquered Mongolia, Turkestan, part of India and Indo-China, and his military influence stretched southward even to Java. Later on he invaded north Russia, and took possession there of a city. The Mongolian influence was at that time widely spread and reached its greatest height.

Chen-Ki-Hsi-Han was well known in Asia as well as in Europe, and judging from the foregoing facts, some Mongolians might have established themselves in Northern or Central Europe, and from there may have emigrated to this country. At all events, this is the prevailing belief and would seem to be confirmed by the numbers of images wonderfully resembling the Mongolian types as have recently been discovered in the excavations which at present are being carried on in the Valley of Mexico. (Signed) YEESHENG L. C. TAO.

The Government of Mexico has appropriated several million dollars for the dredging of the ports of Frontera (Tabasco) and Manzanillo (Colima), and the work will begin immediately.

La Ley de California Sobre Manifestaciones de Títulos de Terrenos Petrolíferos

LA Sección 49 de la Ley General de California establecida en 1915, "Estableciendo Un Departamento Para la Protección del Petróleo y del Gas," provee lo siguiente:

"Todos los arrendamientos, permisos o asignaciones, o algún interés en los mismos, sobre o con referencia a tierras en este Estado por medio de los cuales se otorga el derecho de trabajarlas o perforar pozos en ellas en busca de petróleo o gas, serán manifestados inmediatamente para su registro, y anotados en los registros por el registrador del condado en el condado donde esté situada la propiedad de referencia, y dichos documentos no serán removidos hasta no ser propiamente registrados. Ningun arrendamiento o permiso de esta naturaleza será válido hasta no ser manifestado para su registro como queda indicado, excepto en tratándose de dos partes interesadas que el reclamante tenga la posesión actual."

Desde 1881 México ha tenido en sus estatutos una ley similar a la anterior, pero muchas de las compañías petroleras americanas han optado por ignorarla por completo, como, por ejemplo, la empresa de Doheney, la cual ha manifestado para su registro menos de una cuarta parte de los terrenos sobre los cuales alega tener título. Es debido a esta actitud que han surgido tantas dificultades para dicha empresa, la cual quiere remediarlas por medio de la amenaza del apoyo del Gobierno de los Estados Unidos. Como los intereses británicos, y otros intereses extranjeros, ya han cumplido con la ley, ahora se calumnia también a éstos.

Sólo para sostener el Departamento de Petróleo el Estado de California ha impuesto un gravamen sobre terrenos petrolíferos que en 1918 ascendió a 14.6 centavos por acre, más .119 de centavo por cada barril de petróleo extraído a la superficie. Naturalmente, este gravamen es aparte de los impuestos generales sobre la propiedad y las franquicias corporativas y otros que se fijan de acuerdo con el valor actual de las propiedades. Después de todo esto, las compañías tienen que pagar al Gobierno Federal el "income tax" y un impuesto sobre excedentes de utilidades.

Ha quedado reanudado y está ya en funciones el servicio de trenes nocturnos entre Veracruz y México, por la vía del Ferrocarril Mexicano. Estos trenes, como antes, están dotados de excelentes carros-dormitorios, y prestan gran servicio a los hombres de negocios.

El Representante de la Iglesia Metodista en México, Bishop W. C. Thirkield, celebró recientemente una importante conferencia con el Presidente de la República, quien ofreció dar toda clase de garantías y facilidades a las misiones protestantes en México, por sus trabajos en beneficio de las clases sociales necesitadas.