

## ANCIENT MEXICAN CITY DISCOVERED.

Teayo, the Long Lost Ruins of Ancient Otomite Capital, in the State of Vera Cruz, Found Unexpectedly by Party of American Engineers While Prospecting.

The discovery of the ruins of the ancient Otomite capital of Teayo, in the state of Vera Cruz, a month ago, is regarded by archaeologists as an event of the first importance. The site of the city has been sought for 300 years, and expedition after expedition had been

with tigers, hares and large serpents, such as the Cuatro narices, which natives gravely assert attains a length of 30 feet and a girth of one foot, and besides having the power to kill by constriction, is more venomous than the rattlesnake.

This party of Americans were the

ground and 25 feet at the summit. The ancient Otomites, according to tradition, constructed a vast system of underground thoroughfares, abodes and vaults. The subterranean works have been compared with the Catacombs in magnitude and the Cretan Labyrinth in intricacy.

The tower was said to be the key to the system. Underground chambers with sculptured walls are numerous. Some of the corridors have been filled with skeletons of victims of religious rites, of criminals, of Aztecs taken captive and executed, and of Spaniards and Mexicans sacrificed on the summit of the tower, by the Otomites of the last five hundred years.

If the traditions of the handful of savages who comprise the surviving remnant of the Otomite nation are true, the subterranean features of Teayo will prove of great interest. Thus, at a distance of seven miles from Ixhu-

that of the Romans, to the point, from which the nostrils of little less than ordinary thickness, sloped upward slightly, but plainly. If the point had been brought forward and upward a little the nose would have been perfectly Roman.

The mouths of the ancient Otomites were smaller and better formed than those of the Aztecs and Mayas. It is only in the jaws, whose excessive development indicates that brutal deterioration which characterized the two other dominant races of Mexico, that any trait of inferiority is to be noted, and it is very much less remarkable than that evidenced by the rulers of Anahuac and Yucatan.

There are many reasons for believing that the Otomites were allied to the white race. Their descendants living today in Teayo are among the fairest of Mexican natives. The Quila and Mayas of the state of Sonora alone

useful articles for the household and the person. Although there are less than 200 of them living in Teayo, they keep the place in better sanitary condition than most Mexican towns of 2,000 inhabitants.

On the other hand, they have for centuries carried on a savage warfare with the Mexicans, which has ceased now only on account of their approaching extinction. They have been guilty of the worst atrocities.

In 1896 they swooped down upon towns at dead of night and murdered the inhabitants indiscriminately. Such was the terror which they inspired that the Mexicans abandoned many villages near their settlements.

Captives taken by Otomites to Teayo were tortured to death. They were burned, flayed and mutilated. No captives ever returned to tell the tale of their treatment.

The dwindling and disappearing Teayo which now has scarcely enough inhabitants to defend it against the Mexicans is bound to be the resort of the archaeologists and ethnologists of Mexico in the next few years. As it is said to have had a population of 200,000 in the days of its glory, being as large as the City of Mexico, it may yield up sculptures and other relics of the past in great numbers. The discovery of Teayo practically opens up a new world of speculation.

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Among the old chemists gold was symbolically represented by the sign Webster's Dictionary.

It looks like a bull's-eye. It is a bull's-eye.

Whoda thought those old chemists knew so much. Hundreds of years ago they adopted this symbolical sign, and yet they knew nothing of Utah politics, tariff reform, nor trust mergers. We all know that the one who hits the most bullseyes in the financial, political and social world generally has the most gold, but we don't know much about chemistry.

It's peculiar our diverted and dissimilar intellects should so thoroughly coincide as to the appropriateness of the sign.

Evolve the thought and think—are we evolving into natural born chemists, or are we going to stop at the bull's-eye?

We collected one hundred and twenty-five dollars for Mr. William Kirkup of Franklin, Idaho, last week. So far as we know, he is not a chemist, but he hit the bull's-eye, and is one hundred and a quarter ahead. It was an old note. It was torn and ragged; had to be pinned together. Its fragments had long lost whatever glitter they ever had, but the gold we traded the note for was as bright as a midday sunbeam. Do you need any of this kind of gold? If so, send us your old, miled and massacked claims and notes. We will make some bullseyes by collecting them, and you will get some gold.

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sent into the table lands of Vera Cruz for the purpose of locating it, but without success.

Yet, strange as it may seem, Teayo has never been without inhabitants. The Otomite Indians have never abandoned the seat of power of their ancestors, but their savage character has hitherto kept explorers from penetrating to their capital.

Teayo was found unexpectedly. The discovery was made by a party of American engineers sent out to prospect for minerals. A friendly Otomite guide was enabled to take them to Teayo by representing them to be enemies of the Mexicans, which is a respect to the favor of the Otomite Indians.

For 14 days they traveled through mountains almost unknown even to Mexicans, at times finding it necessary to use machetes to cut their way through the jungle. While the distance from Mexican centers was not great, the obstacles to travel made the journey one of many hardships.

There were dangers from wild beasts to guard against, as the region abounds

first representatives of modern civilization to enter the Otomite city of mystery. Those who composed the party were George Lowell Roberts, mining engineer; Herbert Gray, assayer; F. L. Von Roncan, coal expert, and Lawrence MacGregor, interpreter.

The most interesting of the ruins as yet encountered is the sacrificial tower, a pyramidal structure of quadrangular form, which rises to a height of 65 feet above the ground. The sub-structure extends 40 feet below the soil.

According to tradition the structure in the days of Otomite civilization rose much higher, terminating in a point at the top.

If tradition is right, the original extreme altitude was approximately 200 feet, making it the most elevated structure of its kind built in Mexico.

There is no doubt that it was considerably more than 100 feet above the soil at one time, as is indicated by the great quantity of stones scattered about the country in its vicinity and evidently detached from it. At the level of the ground the north and south sides have a width of 65 feet and the east and west sides, 75 feet. The width of the stairs on the east side is 30 feet at the

than there is an opening in the side of a precipice which tradition says is the mouth of a tunnel that penetrates the seven miles of hills and mountains intervening between Teayo and the precipice and was constructed for the purpose of providing the Otomites, or at least the imperial family, with a means of exit from the capital in case of danger.

An attempt was made to investigate the tunnel many years ago by the Otomites, but water was encountered at a short distance from the entrance. A party is now being organized to make a second attempt to explore.

Sculptures found in Teayo are said to show that the ancient Otomites were far in advance of the Aztecs and Mayas in art. The expressions of the human face as represented on stone by Aztec and Maya sculptors were primitive as compared with those wrought by the Otomites.

The foundation stones of the sacrificial tower, several of which have been brought to the surface, are notable examples of Otomites. This was constructed in the first decades of the sixteenth century, at the time of the conquest of Mexico, by the Spaniards under Cortez. Tlachinome was the first of the rulers of the Otomites to be buried outside the ancient tower.

The tomb is a strange combination of pagan and Christian idols and emblems. Upon the stone platform which serves as a cover for the tomb, two sphinx-like figures stand like guards over the remains of the pagan ruler, while surmounting all stands a Christian cross of mahogany, erected in recent years.

The cross is imbedded in cement a foot thick. On top of it there has been nailed part of a weather vane, including the brass arrow and the brass letters N and S, all rigidly held together.

The arrow and letters were taken from the city hall of the Mexican city of Ixhuatlan eight years ago when the Otomites captured it. Not knowing the real significance of the articles, the savages made the next best use of them that they could.

At each corner of the paved area over the tomb stands a sculpture of stone. One of these stones is needle shaped and over eight feet high, having many allegorical figures, inscriptions and hieroglyphics. Another represents a prince, a third a wise man and the fourth a lady of high degree minus her head.

So far there is nothing to indicate that the ancient Otomites were as lavish as the Aztecs in the sacrifices of human beings to the gods. That human sacrifices were made there is no doubt, as many an underground chamber filled with the skeletons of victims will attest.

In one way the Otomites of old differed from the Mayas and Aztecs. The conclusion of their sacrificial ceremonies consisted in casting the bodies of the victims into the hole which penetrated the tower from top to bottom and connected with the subterranean passages. A great part of this hole is still in perfect condition, and the proximity of its mouth to the sacrificial altar indicates what its purpose was. At the bottom of the hole attendants of the priests disposed of the remains of the sacrificed.

The sculptures show that the Otomites of antiquity pertained more nearly to the white race than to the Indian, or chocolate colored. The faces have features a great deal less Indian in type than those of statues found in the Maya ruins of Yucatan. All the figures show craniums rounded and full, indicating ample brain development.

While the foreheads do not manifest by height any very lofty thinking, by breadth, in conjunction with the width of the temples, they impress one with the quickness of perception and the slowness of judgment of the race. In shape the eyes resemble those of Caucasians more than of the Hindoos, in this particular differing radically from those of the Aztecs and relatively from those of the Mayas.

The cheekbones do not bulge prominently. It is, however, the nose which predominates more than any other feature of the sculptured Otomite faces, the racial superiority of this people over contemporary Aztecs and Mayas. The Otomite nose was straight, like

are of lighter complexion, and the Mayas of Yucatan form no more than a link between the living Otomites and the Mexicans, being only a few shades lighter than the latter.

Otomites as dark as Mexicans are very exceptional, indeed. Moreover, it is almost certain that the Otomites of modern times have been losing their lightness of skin because of contact with neighboring Mexicans.

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GERONIMO, "THE RED DEVIL."

Reproduced from the Deseret News World's Fair Portfolio.

Geronimo, "The Red Devil," was the name given to the Apache chief when his band was scouring the Arizona-Mexico border years ago. Raid after raid was made on the ranches and the mining camps. The troops of the United States and of Mexico followed the trail many weary months. It became at last a question of endurance. The white man won, notwithstanding the red man's cunning in desert craft and ability to make long marches. Geronimo and the survivors of the war were captured. For several years the Apaches were close prisoners in Georgia. When there seemed to be no danger of an escape to the warpath they were given more liberty on a military reservation in Oklahoma. Geronimo and a select party of his people form the Apache community in the department of anthropology. The old leader is an ex-chief now. By reason of his age—he is more than 70—he does not rule his own people. He lives in a tepee by himself. He is erect and rather haughty in manner. After his arrival at the world's fair he made the acquaintance of American people and immediately acquired much fondness for it. The old man's amusement is adding and singing Apache war songs. He goes through his program with gravity. His clothes do not relieve his appearance of aboriginal ruggedness.