

墨西哥母亲在
中国的血与泪
漂洋过海



Julia María Schiavone Camacho

CHINESE mexicans

Transpacific Migration and the Search for a Homeland,
1910–1960

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CHINESE mexicans



Para los expulsados y sus descendientes

For the expelled and their descendants



Note on Names and Terms

I use “Chinese Mexican” throughout the book to denote new cultural formations and to emphasize the Mexicanness of the expelled, who “became Mexican” in China. Retaining the original spellings from Spanish-language sources, I use the names Chinese men adopted in Mexico to integrate into local society; when available, I also give their Chinese names as they appeared in the sources. As a result of the legacy of Spanish colonialism, Mexican women have historically kept their paternal surnames and added their husbands’ paternal surnames to the end of their names; at times, the patriarchal “de” (of or belonging to), signaling the tradition of coverture, is used between the two surnames. Children’s surnames are commonly given in reverse order to privilege that of the father. For example, the wife of Chinese migrant to Mexico Felipe Chan is known as Rosa Murillo de Chan, and their eldest child’s name is Ramón Felipe Chan Murillo. Upon widowhood, some women have traditionally added “viuda de” (widow of) to their names to indicate their new status.

When discussing the crisis of “Chinese refugees from Mexico” in the United States, I refer to the U.S. Immigration and Naturalization Service (INS). The Bureau of Immigration and the Bureau of Naturalization fused in 1932 and became the INS. The agency was under the Department of Labor during the 1930s.

I use the common pinyin transliterations of proper Chinese names in the book; pinyin is the romanization system adopted by the People’s Republic of China. There are, however, a few instances in which I have kept nonstandard usages as they appeared in Spanish-language archival material. I use “Chee Kung Tong,” for example, and indicate the standard “Zhi Gong Tang” spelling in parentheses. I have used the original spelling, along with the standard, to acknowledge the importance of that organization to Chinese migrants in Mexico, who were mainly from southern provinces. In other instances, I use the names for villages in China given by Mexican women in their letters to consuls when the exact origins of these

places were difficult to locate. Conversely, I have used the standard, updated spellings for places such as “Chungshan” (Zhongshan), “Kongmoon” (Jiangmen), and “Nanking” (Nanjing). In the past, “Canton” referred both to the city known today as Guangzhou and to the southern province of Guangdong. While I have used the standard spellings of these places, I have kept the commonly used adjective “Cantonese.”

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CHINESE mexicans

Contents

Note on Names and Terms ix Acknowledgments xi

Introduction 1

PART I.

CHINESE SETTLEMENT IN NORTHWESTERN MEXICO AND LOCAL RESPONSES

1 | Creating Chinese-Mexican Ties and Families in Sonora,
1910s–early 1930s 21

2 | *Chinos, Antichinistas, Chineras, and Chineros* 39
*The Anti-Chinese Movement in Sonora and Chinese Mexican
Responses, 1910s–Early 1930s*

PART II.

CHINESE REMOVAL

3 | The Expulsion of Chinese Men and Chinese Mexican Families
from Sonora and Sinaloa, Early 1930s 65

4 | The U.S. Deportation of “Chinese Refugees from Mexico,”
Early 1930s 81

PART III.

CHINESE MEXICAN COMMUNITY FORMATION AND
REINVENTING MEXICAN CITIZENSHIP ABROAD

5 | The Women Are Neither Chinese nor Mexican 105
Citizenship and Family Ruptures in Guangdong Province, Early 1930s

6 | Mexico in the 1930s and Chinese Mexican Repatriation under
Lázaro Cárdenas 122

7 | We Want to Be in Mexico 135
Imagining the Nation, Performing Mexicanness, 1930s–Early 1960s

PART IV.

FINDING THE WAY BACK TO THE HOMELAND

8 | To Make the Nation Greater 155
Claiming a Place in Mexico in the Postwar Era

Conclusion 174

Notes 179 Bibliography 203 Index 219

Illustrations, Maps, and Tables

ILLUSTRATIONS

- Alfonso Wong Campoy 2
- Anti-Chinese Dragon Map 42
- Anti-Chinese Drawing.
“Mexicano” 43
- Anti-Chinese Drawing.
“The Wedding Night . . .
and Five Years Later” 44
- Anti-Chinese Drawing.
“¡Ah Infeliz!” 45
- Anti-Chinese Drawing.
“Mujer Mexicana” 46
- Anti-Chinese map.
Chinese presence after
expulsion 71
- Guillermo Chan López,
María Elena López Islas, and
Luis Chan Valenzuela 77
- Seminario San José in Macau 131
- Virgen de Guadalupe
at Santa Teresa Church in
Hong Kong 139
- The Wong Campoys in Mexico 165

MAPS

- Sonora and the Mexican-U.S.
Borderlands 22
- Southeastern China 106

TABLES

1. The Chinese Population
in Mexico, Sonora, and Sinaloa 24
2. Sonora's Population and
Sex Ratio by Sex and Working Age,
1910 and 1921 47
3. Chinese Apprehended
and Tried at Nogales, Arizona,
for Illegal Entry into the
United States, January 1931–
July 1932 85
4. Lay Mazo's List of
Mexican Families Residing in
Macau, 1959 140