



## Texas Notes on Precolumbian Art, Writing, and Culture

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### Codex Zouche-Nuttall "Obverse": Pages 1-2 Lord 8-Wind Eagle-Flint: The Earth-Walker

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Codex Zouche-Nuttall "Obverse" begins with two pages which introduce Lord 8 Wind "Eagle-Flint", a great hero and lineage-founder. The reading order of these pages is not obvious upon cursory examination since the scribe did not provide red guiding-lines to direct the eye. However, five events are related here (three on page one and two on page two) and the proposed reading-order is as follows.

The reading order begins in typical boustrophedon fashion, that is, in the lower right of the right-hand page. This is the only event where the main character, Lord 8 Wind, is shown emerging from a hole. In all others he is fully

emerged. This event displays a particular date. Then, the eye proceeds to the next event with the same date, in this case just above event one at the upper right of the right-hand page. This leaves just one event on page one and, sure enough, it has a different date than that recorded for events one and two. In crossing over between pages one and two, locate the event on page two which has the same date as the last event on page one: in this case it occurs at the top right of the left hand page (page two). Then the final event occurs at the bottom half of page two. In all it reads like this:

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<p>Event 4: Date, Year 7 Flint, Day 1 Movement</p> <p>Event 5: Date, Year 3 Reed, Day 4 Flint</p>	<p>Event 2: Date, Year 1 Reed, Day 1 Alligator</p> <p>Event 3: Date, Year 7 Flint Day 1 Movement</p> <p>Event 1: Date, Year 1 Reed, Day 1 Alligator</p>
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Page 2

Page 1

### The Events: Appearances of Lord 8-Wind

These two pages concern themselves with appearances (epiphanies) of Lord 8 Wind "Eagle-Flint." That he appears at four places is obvious; it is his manner of appearing that is interesting. If you examine the text closely you will see that Lord 8 Wind is always shown emerging from or just having emerged from a hole. This is suggestive of an interest in caves or, when dealing with temples and cities, tunnels (see Codex Z-N "Obverse" page 5-I, where 8 Wind emerges from a hole in a temple platform). On page 3-I of this codex "obverse" he is even shown going into an opening in a hill with a masonry platform and emerging from an opening at a different site (perhaps he is hiding during the following war events on page 3).

#### Event 1: Date: Year 1 Reed, Day 1 Alligator

Regarding this date as used in Mixtec codices, Furst (1978:315) remarks: "In these manuscripts the Year 1 Reed Day 1 Alligator is consistently used as a metaphor for the beginning of dynasties and the birth of the sacred ancestors."

Lord 8 Wind emerges from an opening at a site I call "Personified Earth." This important site is also mentioned later in this "Obverse" text on page 15-II and page 18-II (upper left). He emerges before the temple and ballcourt of this place

and is accompanied by a second male, Lord 12 Alligator. This secondary male carries a ceremonial bundle on his back and a bundle-staff in his right hand. He points to Lord 8 Wind with his left hand and stands over his own cave or tunnel opening.

**Event 2. Date: Year 1 Reed, Day 1 Alligator.** Lord 8 Wind has emerged from a hole in Monkey-Ballcourt-Mummy Bundle Platform-Jewel Disk Hill.<sup>1</sup> Again, he is accompanied by Lord 12 Alligator who is now painted black, without his back-bundle and who bears a venus-staff in his left hand. Lord 8 Wind is before four assembled Lords: 1 Reed, 1 Rain, 8 Vulture, 10 Lizard. They bear gifts. Lord 8 Wind's mouth issues a bifurcated vegetation wand and a decorated maguey plant adorns the beak of his eagle helmet. A woven grass disk (offering mat) with knotted and tasseled grass rope qualifies this scene.

**Event 3. Date: Year 7 Flint, Day 1 Movement.** Lord 8 Wind is shown appearing from a hole in the River of Lord 1 Flower and Lady 13 Flower (see Codex Z-N "Obverse," pg.36) at Apoala. For a discussion of the cave found at this site see *Texas Note 25* (1991:2-3) on Codex Z-N "Obverse," Pages 36-41:

*The Peregrination of Four Lords from Apoala.* This time he is accompanied by a different male, Lord 11 Flower, who stands on the second river at Apoala, that of Lady 9 Alligator and Lord 5 Wind. This secondary male carries a white,

1. This is a Yanhitlan, a site fifteen miles north of Tilantango (John Phol, personal communication, 1991)

plaited bundle on his back and a plain, unadorned staff in his left hand.

Lord 8 Wind stands before four males and he is not shown speaking. They are: 10 Lizard (not the same as in Event 2, above), 3 Eagle, 7 Ocelot, 7 Monkey. Three of the males in Event 2, above, bear gifts. Here all four bear gifts: a torch, a bird, two tassellated xicalis (garments).

Page 2, Event 4. Date: Year 7 Flint, Day 1 Movement. Lord 8 Wind appears from a hole in the top of Rain God Hill. He is in full eagle regalia and is accompanied by both Lords 12 Alligator and 11 Flower. Both of these secondary males have bundles on their backs and bear staffs which they clutch in both hands. Lord 8 Wind is shown with a sharp, jeweled object emerging from his mouth and a decorated maguey is displayed at his throat. This time six gift bearing males appear before him:

Male	Gift
2 Lizard Rain God Teeth	Torch
5 Flower Stone Man	Conch Trumpet
7 Wind Red Hair	Tobacco or Copal
4 Rain Arrow Mat	Bird
10 Ocelot Jewel Disk Back	Tripartite Wand (type 1)
2 Water Rain God Mask	Tripartite Wand (type 2).

An offering mat-disk with knotted, tassellated grass twist qualifies this scene.

Page 2, Event 5. Date: Year 3 Reed, Day 4 Flint. Fire-drilling apparatus closely accompanies this date and, with it, qualifies the events or places which follow. In fact ten places subsequent to the above events are listed: 6 temples or buildings, a ballcourt and three hills. The three hills are shown to have cave openings. Because of their proximity it is possible that these ten places are to be considered as sites of activity (fire-drilling in the latter instances) by Lord 8 Wind.

### Conclusions.

Pages 1 and 2 of the Codex Zouche-Nuttall Obverse serve as an introduction to Lord 8 Wind Eagle Flint. He appears from, or is born from, the earth, and, in events two and four described above, displays vegetation symbols.

A male of similar name is shown on page 35-I of Codex Vindobonensis as one of those persons born from a tree at Apoala. This is Lord 8 Wind

Twenty-Eagles who is named in Codex Selden (5-III) as the founder of the second dynasty at the site "Beiching Mountain," and is a progenitor of the famous warrior and queen, Lady 6 Monkey. Caso (1964:79.b) is reluctant to identify 8 Wind Twenty Eagles and 8 Wind Eagle Flint as separate individuals, and, upon reflection, he seems right. Lord 8 Wind Eagle Flint in Codex Zouche-Nuttall displays different face paint and children than Lord 8 Wind Twenty Eagles. Also, 8 Wind's costume is festooned with flint-knives, unlike the male of similar name in Codices Vindobonensis and Selden. Further, Codex Zouche-Nuttall's Lord 8 Wind is not associated with a location named "Beiching Mountain." However, Codex Selden shows 8 Wind Twenty Eagles with the same wife as Zouche-Nuttall's 8 Wind Eagle Flint, so we cannot be too hasty in separating these individuals. In Vindobonensis, 8 Wind is not among the tree-born nobles at Apoala.

In ancient times, Lord 8 Wind "Eagle Flint" appeared from the earth and water at four important Mixteca sites. Those males closely associated with his appearances displayed important bundles and power staffs. Lord 8 Wind performed the fire-drilling ceremony at ten sites subsequent, perhaps, to his action at Personified Earth, Yanhuiñan, Apoala and Rain God Hill. In all, Codex Zouche-Nuttall devotes pages 1 through 11 of its "obverse" to events that happened in the time of Lord 8 Wind "Eagle-Flint", the Earth Walker. As to Lord 8 Wind's talent of appearing from caves or tunnels, we see it (besides the four instances on pages one and two) on Zouche-Nuttall "Obverse" pages 3-I, 5-I, 5-II.

If we assume that the dates displayed on pages one and two of Codex Zouche-Nuttall "Obverse" are all forward or progressive then we have approximately the following span of elapsed time between them:

Event/ Date	Elapsed Times
1/1 1 Reed, 1 Alligator	
2/1 1 Reed, 1 Alligator	Same day or 52 yrs
3/1 7 Flint, 1 Movement	46 yrs. after 1/1
4/2 7 Flint, 1 Movement	
5/2 3 Reed, 4 Flint either	29 or 81 yrs. after 1/1, 35 yrs. after 4/2.

If we assume that events 1 and 2 happen on the same day, then events 3 and 4 happen 46 years later, and, event 5 happens 35 years after events 3 and 4, a total of 81 years. The year 3 Reed also occurred 29 years after events 1 and 2. If this latter is operative then the sequence of events happened in forward time as follows, with Event 5, page 2 becoming a retrospective:

1. Event 1, page 1; Event 2, page 1

2. Event 5, page 2;  
3. Event 3, page 1;  
4. Event 4, page 2.

While considering the literal interpretation of all such dates, we must be careful to remember that they also have a metaphorical significance which adds to the overall interpretative meaning of any text.

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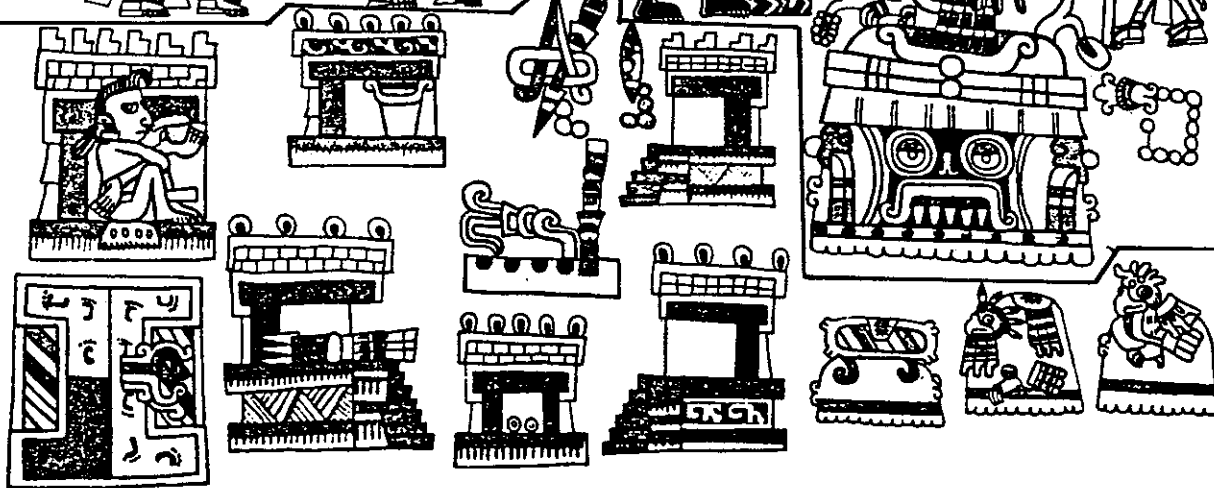
Event Two. Lords 8 Wind & 12 Alligator  
at Yanhuitlan.



Event Three.

Event One. Lords 8 Wind & 12 Alligator  
at "Personified Earth."

Event Four.



Event Five.