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Codex Zouche-Nuttall, "Obverse: Pages 14-22: A Catalogue of Events, Part 1.

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This intriguing narrative sequence (Codex Zouche-Nuttall, "Obverse" Pages 14-22), concerns the actions of Lady 3 Flint the Elder, her husband Lord 5 Flower, and her daughter Lady 3 Flint the Younger. However, Lady 3 Flint the Elder is the chief actor in these mysterious and complicated events--most of which seem to be instituted in order to bring about the birth of, then the marriage of her daughter (Lady 3 Flint Younger) to Lord 12 Wind on double page 19 (the peak event of the sequence). The marriage itself is primarily important and a subsequent genealogy appears later on in the text, but descending from individuals who are not Lady 3 Flint Younger and Lord 12 Wind. This latter couple (Lady 1 Snake and Lord 7 Death) are married at Tilantongo and this is a secondary peak event of the sequence. The folding of the codex is even set mechanically

to allow the marriage of Lady 3 Flint Younger on double page 19 and the marriage of Lady 1 Snake to be viewed side-by-side. The implication, reinforced by page format, is that they are like-kind events.

The difficulty in distinguishing between Lady 3 Flint Elder and her daughter is consistent throughout these pages. Nuttall (1902:28-32) takes note of the problem. I assume that, prior to the birth of Lady 3 Flint Younger on page 16-II, the artist represents Lady 3 Flint Elder. Thereafter, we probably see a mixture of events involving the two women. From time to time they both wear similar garments, nose pieces, and red forehead "bangs." I assume that 3 Flint Elder is always always associated with her husband, Lord 5 Flower: Caso [1984:I:55-57] does not.

Page 14: Persons and Places.

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This page introduces the sequences to follow and reading begins in the upper right-hand corner with the principal characters, Lady 3 Flint Elder and Lord 5 Flower. Thereafter the reading order is difficult to determine, except to say that it must end in the upper left-hand corner in order to be in line with the next page of text. Date sequence may determine it.

1. Upper right-hand scene. Date: Year 7 Reed. Place: Stone House with Walls of Sky and Footpath. Also, this place is festooned with cave openings. Personages: Lady 3 Flint and Lord 5 Flower, both standing and facing each other. A triangular woman's garment decorated with a fiery shell-like object is suspended in the air between them. I interpret this to mean that Lady 3 Flint Elder is a lineage lady. This scene does not represent their marriage, but, rather, introduces them to the reader.

Their "house" has wall and ceiling made of stone and these are "plastered" on their interior surfaces with "sky". A mouth-like opening occurs in the upper right corner at the juncture of wall and ceiling and the multicolored footpath emerges from it. Lady 3 Flint Elder and Lord 5 Flower thus start a peregrination. 2. Lower right-hand scene. Date: none recorded. Places: rising from a lake, Eagle Stone Mountain (with cave opening); Stone Movement Hill (with cave opening). Personages: Lord 10 Vulture atop Eagle Stone Mountain—he bears a Venus Staff and a Red-and-White Knotted Staff with Conch Shell; and, Lord 10 Reed atop Stone Movement Hill: he bears a bundle staff in both hands. These lords do not face each other (they face to the left) and will appear again at various points throughout the text. 3. Middle lower scene. Date: Year 4 Flint, Day 8 Movement. Places: (a) on a masonry surface with subterranean opening, Jade and Fire Mountain; (b) Dismembered Eagle Mountain. Personages: atop Jade and Fire Mountain, Lord 10 Grass who bears a cup, bundle and smoking copal ball; atop Dismembered Eagle Mountain, Lord 10 Rain who bears the same gifts as Lord 10 Grass except his incense ball is black. Both of these males will appear again at various points throughout the text to follow.

4. Middle top scene. Date: none recorded. Place: Grass Torch Valley. Personages: facing

each other across the valley, Lords 1 Rain and 7 Rain. Both of these males will appear later in these sequences as well as in "Obverse" Pages 36-39. The codex artist has reversed their names here, as he does one other time in the Obverse Pages 36-39 sequence. Lord 7 Rain (really Lord 1 Rain) is shown here bearing a torch.

5. Lower left scene. Date: Year 7 Flint, Day 8 Movement. Place: a valley between the Mountain of Lord 1 Death and the Mountain of Lady 9 Snake. Personages: Lord 7 or 8 Death and Lord 7 Reed. Both mountains are shown snow-capped and both males wear vegetation head-pieces: they face each other. Lord 1 Death, whom we typically associate in these Mixtec codices with the sun god, is here shown in rain god attire.

6. Upper left scene. Date: none listed. Place: a plain with masonry surface. Personages: two males face each other—Lord 2 Reed bears a sacrificial bird and Lord 4 Ocelot bears a jaguar or ocelot staff. A Lord 4 Ocelot has much to do with 8-Deer's rise to power as is recorded on Codex Zouche-Nuttall, "Reverse" Pages 52,70,75,77-80, but this is not the same person.

Page 15-I.: The First Scene

No dates or places are listed. Six individuals are shown, paired and listed from top to bottom in a column at the far right-hand side of this page. The first two pairs are characterized by the number "10" in their calendar names and all three pairs appeared on the previous page and will appear subsequently in coming events.

Pair 1: Lord 10 Grass bearing cup, bundle and green smoking incense ball; Lord 10 Rain bearing cup, bundle and gray smoking incense ball.

Pair 2: Lord 10 Vulture bearing Red-and-White Bundle Staff in both hands; Lord 10 Reed bearing Venus Staff in both hands.

Pair 3: Lady 3 Flint Elder bearing a footed crown staff and Lord 5 Flower bearing a green crooked staff and holding an incense bag. A triangular woman's garment (the same as shown on page 14, scene 1, previously) is displayed between them.

Page 15-II: Scenes 2, 3, 4

These three scenes read from bottom to top and have added significance because they (with one other appearing at the top right-hand part of page

16) immediately precede the birth of Lady 3 Flint Younger.

1. Lady 3 Flint Elder's River Ceremony. She is shown appearing from the mouth of a plumed serpent in the river at Serpent-Wheel Ballcourt. She appears before and offers incense to Lady 1 Eagle, the patron supernatural of rivers and steam-baths: a jewel is given in return. The river's surface displays three waterlilies. A date is listed at the top of this page which may be for all three of these scenes: Year 10 Reed, Day 7 Rain. 2. Scenes two and three are connected by a large representation of the Lord 9 Wind Bundle Temple which is shown here along their right margin. Immediately beneath this temple is the place I referred to as "Personified Earth": it appears on page one in event one of this codex "obverse." Directly before this temple lady 3 Flint offers incense before a person attired as a volcano (the volcano costume seems to be made of the same material ascertain priest's garments). Other gift bearers here are the lords 10 Wind and 10 Reed (previously mentioned), both of whom bear incense bags, sacrificial bird and a vegetative wand, respectively. This is Lady 3 Flint's volcano ceremony.

3. Scene three, shown here at the top of the previously mentioned temple, is Lord 5 Flower's volcano ceremony. Lord 5 Flower is shown with incense bag perforating his ear with a stylus before an actual volcano. This mountain is represented as a jade mountain with movement sign and flames. Just behind this mountain is another represented by fretted stone and throne: it has an opening in its apex. Lord 5 Flower will not reappear until the underworld events described after the birth of Lady 3 Flint the Younger on page 16. He is shown here literally offering his blood to the mountain.

Page 16-I: Second Sacrifice to Lady 1 Eagle, Birth of Lady 3 Flint Younger, Lady 3 Flint Elder Enters the Underworld.

1. Top right. No date. Place: a valley with Splayed Reed Bundle and Tree Mountain to the right. Stone Flower Mountain to the left. Lord 9 Movement sits atop the right-hand mountain, Lord 10 Wind (previously mentioned) sits atop the

mountain at the left. In the valley between them are certain objects sometimes associated with the veneration of Lady 1 Eagle, goddess of rivers and steam-baths. In the air between these two males are seen a smoking house and steam-bath. This is the fourth and final ceremony before the birth of Lady 3 Flint Younger. The birth-giver here wears the same triangular garment seen during the volcano ceremony on the previous page.

2. Place: unrecorded. Date: Year 3 Flint, Day 3 Flint. Lady 3 Flint Elder gives birth to Lady 3 Flint Younger. Directly beneath Lady 3 Flint Younger is shown a red triangular woman's garment, again signifying a lineage woman. This red garment may be diagnostic for Lady 3 Flint Younger (page 17-I).¹

3. Place: Univalve Temple Stonehill. Date: same as #2, above. Lady 3 Flint Elder is shown entering a cave at this site. Lords 10 Grass and 10 Reed (previously mentioned) accompany her but do not follow. Beneath this hill an underworld river pours out and waiting there are Lords 9 Wind and 7 Flower. Lord 7 Flower is a supernatural, but 9 Wind does not seem to be the same supernatural that we associate with this calendar name.

Page 6-II: Lady 3 Flint Elder in the Underworld.

These events begin at the top of the left side of page sixteen and move to the bottom. There are two scenes.

1. No date. Lady 3 Flint Elder and her husband Lord 5 Flower appear before Lords 5 Wind and 5 Eagle who stand over flames and a star, respectively. Directly behind these two males is a fire drilling bundle flanked by two staffs: a venus-staff and a red-and-white bundle staff.

2. Date: Year 7 Rabbit, Day 3 Flower. Lady 3 Flint Elder, attired only with an enormous conch-shell on her back, appears in The River of the Great Tree before Lord 1 Grass (whom she seems to be addressing) and Lord 4 Deer. She holds onto the bird-claw feet of a two-faced supernatural named Lord 10 Alligator Eagle-Flint whose body extends above the river before the two deities, Lady 1 Eagle and Lord 4 Death. The great tree, after which this river is named, rises from directly

1. Lady 3 Flint possibly dies in childbirth (Caso 1984:I:57)

behind Lord 1 Grass (underwater) and extends above water directly behind Lady 1 Eagle.

This terminates the events on page 16. However, the reading order is disjoined here, between pages 16 and 17. Since the events of page 16 stop at the bottom of the left side of that page, one would expect them to continue on the right bottom of page 17—but they don't. The text continues at the right top of page 17 and moves to the right bottom of that page. There is no evidence of a red line dividing these pages at the fold. We must assume, therefore, that part one of this sequence of events has terminated here and that part two begins with page 17 at the top right-hand side of that page. When we last saw Lady 3 Flint Younger she was newly born. Now we will see her in the next scene acting in events at the same time as (but not with) her mother, 3 Flint Elder.

The next sequence, beginning with Obverse Page 17-I, seems to be initiated by Lady 3 Flint the Younger. It begins a restatement of events which culminate in the marriage of her mother and 5 Flower on Page 17-II-18-I. We must bear in mind that part of an interpreter's difficulty in this Ladies 3 Flint Section of Codex Zouche-Nuttall "Obverse" arises in distinguishing the two women apart. As adults, they look exactly alike and, for the most part, wear similar costumes. Both periodically wear a jade nose ornament. In this next sequence (Page 17-I.) I identify the first Lady 3 Flint (appearing in scene one) as the daughter because she wears an accouterment never associated with her mother and which never appears again, namely, an animal-head helmet. She also wears the red, triangular garment displayed at her birth on the previous page.

Further, I assume that this next sequence, while not excluding participation by Lady 3 Flint Elder, is designed to demonstrate that the daughter was just as important and potent a character as the mother.

Pages 17-I–18-I.: Marriage of Lady 3 Flint Elder and Lord 5 Flower

1. Page 17-I. Scene 1. No date. Place: Two Bundles Hill. Lady 3 Flint Younger appears before Lords 1 and 7 Rain (see Codex "Obverse" Pages 36-39). Lord 7 Rain sacrifices a bird and Lord 1 Rain bears a torch. This scene appears at

the top right of page 17. 3 Flint Younger wears an animal helmet. Move down for:

2. Page 17-I. Scene 2. No Date. Place: White Flagstones with Large Grassknot. Lady 3 Flint Elder and Lord 5 Flower sacrifice a dog and bird with Lords 10 Grass and 10 Rain. Move down for:

3. Page 17-I. Scene 3. No date. Place: a river. Lady 3 Flint Elder appears in a river and offers incense before Lords 4 Deer and 4 Death (these supernaturals also appear on Codex Zouche-Nuttall Obverse Pages 37-II-38).

Page 17-II–18-I.: The Marriage. First Peak Event.

This event is represented at four levels, from bottom to top. The supernaturals at the far left (page 18-I.) qualify each level of text on page 17-II.

They are:

(a) Lady 9 Grass. In a valley between two mountains, a large wood-bundle is burned on a temple platform by Lord 9 Flower who bears a torch and Lord 10 Rain who bears a bird in one hand and cup, bundle and incense ball in the other. On the mountain to the viewer's left, Lord 4 Movement is seated on a stone; on the mountain to the viewer's right, Lord 7 Reed is seated on a stone.

(b) Lord 7 Flower. At the top of the pyre, Lord 9 Alligator offers incense and a perforator. This happens at Serpent-Ballcourt.

(c) Lord 9 Wind with Perforator. At Fire-Drilling Bundle Temple, before the venus staff and bundle staff, Lord 10 Reed pours something from a conch and Lord 10 Vulture carries a green bag and vegetative wand.

(d) Lord 2 Dog and Lord 1 Death. They stand before a house wherein is found Lord 5 Flower and Lady 3 Flint Elder. This occurs at the top of the temple. This is actually their marriage and may represent a flashback intended by the codex artist to be associated with the marriage of Lady 3 Flint Younger which occurs on the next page. No date is associated with the above events.

Note: On page one of this essay I have taken care to remark concerning the problems is distinguishing between Lady 3 Flint Elder and her daughter, Lady 3 Flint Younger. While Nuttall (1902:28-33) does not distinguish between them in her relation of the narrative events on pages 14

through 22 of the codex "obverse", she does remark on the inherent problems as follows:

"Whether, in the case of the male and female individuals named Three-Flint, we have to deal with distinct personalities or the story of a disguise or metamorphosis, such as the native sorcerers were supposed to be able to accomplish, it is impossible to surmise. (32.a.)"

The only event in which we can absolutely distinguish mother from daughter occurs at the daughter's birth on "obverse" page 16-I. As I have remarked, page 17-I also presents the possibility of distinguishing the two in one scene only. It is important to note that the confusion exists regarding this matter. Zelia Nuttall raises the specter of transformational magic, and this is a real possibility which has—so far as I am aware—never been adequately considered.

I have argued in the preceding essay and will argue in the one to follow for a distinction between mother and daughter. My reasons for doing so are to present one idea regarding the codex material for examination. The reader will understand that my doing so is not intended to preclude other considerations. Space limits my presentation of both sides of the story and I must refer the reader to Nuttall's original introduction for her discussion of the narrative sequence.

My interpretation of these events differ considerably in some respects from those offered by Caso

(previously cited). He argues—credibly—that Lady 3 Flint Elder dies in childbirth, but then has her disappear from the scene; the remaining events being enacted between father and daughter. He seems to note the discontinuity in reading order which occurs at page 17-I but refuses to interpret the "obverse" page 17-II as a marriage. Caso sees in it, rather, Lord 5 Flower presenting his daughter before the gods in order to secure her rights in her upcoming union to Lord 12 Wind "Smoking-Eyebrows." This adroit interpretation is based almost entirely on not regarding page 17-II as a marriage, and, to my mind, this is not satisfactory. One simply cannot overlook the resemblance of page 17-II to classical codiacal dictations of marriage events. In this respect, Dr. Caso's scenario could create more problems than it solves. I believe that it is possible that the deceased Lady 3 Flint Elder continues to act in the underworld in ways designed to influence events (such as her daughter's marriage) in the world of the living. The codex "obverse" (page 4-III) has demonstrated that concurrence between the living and dead can occur. It is also possible that Lord 5 Flower died during his "volcano" ceremony, previously mentioned, and that both he and Lady 3 Flint Elder enact postmortem rituals, individually and collectively.