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Codex Zouche-Nuttall "Obverse: Pages 36--41, or, The Peregrination of Four Lords From Apoala.

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This paper constitutes an inquiry into the significance of pages 36 through 41 of the Codex Zouche-Nuttall Obverse. Previous examination of this codex text seems to indicate that the obverse might be well titled "Great Lineage Founders, Their Deeds and Genealogies." In fact, about twenty-six pages of the codex "obverse" (63.4%) are directly concerned with marriage, offspring and extended genealogies. Therefore it is reasonable to suppose that pages 36--41 have a similar purpose in mind.

Internal visual evidence gives support to the idea that we are dealing here with an entirely separate section from those pages preceding page 36. Page 35 is separated from it by a full-length red line (now partly destroyed) and, in general, the visual format of the preceding pages (from page 22 onward) is threefold--top, middle, and bottom--while

pages 36 through 41 are twofold (primarily top and bottom). This twofold visual format also demonstrates a strong continuity between pages 36 through 39 and the final two codex obverse pages. This internal evidence suggests that we are not dealing here with two discontinuous units, but, rather, that pages 36 through 39 constitute part one and pages 40 through 41 part two of a single section. That is, they are not separated by red guide lines and, in general, follow a similar layout.

Reason argues that, because the reading order of pages 22 through 35 is "up and down", from right to left, that we might ignore the right to left, top and bottom linearity of the text layout. However, when viewed as a whole this layout cannot be ignored; that is, it exists and the artist surely considered it.

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Pages 36--39: The Peregrination.

Scene 1, page 36. Site: Apoala.¹ Date: Year 5 Flint, Day 8 Movement. Apoala is identified as the place of origination by virtually everything pictured on the right and left sides of this page, as well as by everything shown along the bottom. The four main personages (the peregrinators) appear in a line at the top of this page. They are, from right to left: Lord 7 Rain, Lord 1 Rain, Lord 4 Snake, Lord 7 Snake. The date is significant. Jill Furst (1978:110), remarks that here it may be a signifier of the place of origination, rather than the beginning time of a journey *per se*. It is difficult not to regard it as having both intentions.

Visually, the place-sign (Apoala, the place of lineages) is indicated by a u-shaped stone bracket which encloses most of the available page space. A serpent's head with open mouth is situated atop the left arm of the stone bracket and faces the four peregrinators. This open mouth probably represents a cave entrance, as we will see later in this essay. At the bottom of this page, to the viewer's left of the scene, is a river upon which sit the aged couple Lord 1 Flower and Lady 13 Flower, the generational pair who produced (among others, human and non-human) their daughter, Lady 9 Alligator. She is shown seated with her husband, "supernatural" Lord 5 Wind Rain-God, atop a second river, just to the viewer's right, at the bottom. Furst calls this aged couple, Pair II (Lord and Lady 1 Deer--not shown here--are Pair I, the first progenitors.)

The stone bracket at the viewer's right is topped by a tree which is shown growing from a waterfall. This waterfall cascades over the rear-parts of a human figure shown emerging or going into the upper part of the stone bracket. At this tree and above the waterfall is the date, Year 5 Flint, Day 8 Movement. According to Furst (previously cited), this signifies turbulent waters. At any rate, this is clearly the Apoala waterfall which is still a prominent feature of the site today. The serpent's mouth, or cave previously mentioned is important because our four peregrinators face it and, just behind it, an attached footpath leads to the next scene (page 37-I). It is likely that our four peregrinating Lords enter the cave and emerge at

the next locality. This cave is a specific feature found at Apoala. John Pohl remarks (on page 13 of his essay, "Lady 9 Grass: The Ancestor Cult"): "Caves are still considered sacred throughout the Mixteca today. Jansen (1980:23) has recorded myths involving a cave called 'Yahui Coo Maa' or 'Cueva Profunda de la Serpiente' in the Apoala valley. The entrance is located above a spring which emerges from an underground river."

The four lords shown here are separated into two groups of two each, not only by the similarity of their respective calendar names, but also by the fact that Lords 4 and 7 Snake wear bright, sacrificial knives at their waists. These two snake-named males are at times followed by and at times preceded by the two rain-named lords. A round, woven offering mat with a red-and-white bundle of reeds--found in the upper left of this page--qualifies this scene.

Lords 4 and 7 Snake are important Mixteca precursors, possibly gods. Codex Vindobonensis Mexicanus I shows them as offspring of the first progenitors, the aged couple, Lord and Lady 1 Deer (pg. 51-II), and, as directors of an important conference of the gods (pg. 33-I). They also accompany epiphanies of Lord 9 Wind (pg.48-III), who may have had something to do with events just prior to their birth. Lords 4 and 7 Snake are shown also in maize-maturation rituals (Furst, 1978:161). In this respect, Caso (1970:16) remarks that, among the Aztecs, corn was designated by the calendar name 7 Snake. Lord 4 Snake is shown in previous sections of the Codex Zouche-Nuttall Obverse (pg. 4.-I--4-II). "The Relaciones de Tilantongo" probably identifies them as the gods of Tilantongo (John Pohl, quoting Jansen, personal communication, 1991).

Codex Vindobonensis Mexicanus I demonstrates Lord 7 Rain in attire identified with the later Mexican deity Xipe Totec. He is also the offspring of Lord and Lady 1 Deer (therefore, a brother to Lords 4 and 7 Snake): he is associated with the birth-tree at Apoala (Furst:165). Furst (1978:165) does not list 7 Rain shown in this peregrination sequence as the same character of that name who is surely shown on Zouche-Nuttall "Obverse, page 33-II, attired as Xipe Totec. Lord 1 Rain is unmentioned in Vindobonensis, but does appear in a supernatural context with our present

1. Maarten Jansen (1976) identifies this as the Apoala Valley.

Lord 7 Rain on Zouche-Nuttall "Obverse" page 17-I. This latter appearance is strong evidence of supernatural qualities for both of them. A multi-colored footpath which emerges from near the serpent's head leads to:

Scene 2, page 37-I. Site: Rain-God, Cradleboard Valley. Date: none recorded, thus assumed to be the same as before, Scene 1, pg. 36. The four lords arrive at another site, named on this page as two mountains defining a valley. In this valley and visually associated with the left mountain, is a red cradleboard in which is an effigy head of the rain-god. Associated with the right mountain is a round, green, woven offering mat with a yellow center, surmounted by a green twist of grass with a red-and-white banded end. Lords 7 and 1 Rain now lead the procession and they display different objects: 1 Rain carries a four-tiered staff topped by a kind of tassel; 7 Rain carries an three lobed bag and a tripartite vegetation wand. In Scene 1. this wand was quadripartite. These alterations in accouterment probably indicate that a ceremony occurred in this place. Lord 7 Rain leads the way along a footpath to Site 3.

Scene 3, pages 37-II-38. The Peak Event. Date: Year 7 Reed, Day 7 Reed. This event is seen to involve a major sacrifice of some sort by or of Lord 9 Wind and more page-space is devoted to it than to any other event in this sequence. Also, as Troike has observed (personal communication, 1991) the codex artist has set the unusual precedent of painting an extended scene across an outside fold in the codex pagination. The date is shown in the middle of the upper register of text as is the peak event itself. Furst's remarks (1978:111) associating it with Rain-God Hill do not seem to apply here in the literal sense of a "map" location. The implication of the date, Year 7 Reed Day 7 Reed, as associated with "hill" obtains, however. Caso (1984:304) also remarks that this date is associated with the beginning of peregrinations.

The lower register of text establishes place and the individuals who rule it. This is a large valley bounded by two mountains—on the left is Conetop and Gold-White Rope Mountain with its temple, presided over by Lord 4 Death; on the right Cloud Headband and Nightsky Mountain, presided

over by Lord 4 Deer. Within the spacious valley defined by these two named mountains is a site wherein is found Insect Hill and the large, "White Flag-Pot" and Hearts Temple (this latter is presumably the location of the peak event).

In the upper register of text, Lord 9 Wind—assisted by Lords 7 Alligator, 7 Monkey, 1 Rain and 7 Rain (the codex artist has reversed the numbers for Lords 1 and 7 Rain)—sacrifices a bird, burns incense, and performs the peak event. Whatever that may be, Lords 4 Snake and 7 Snake do not appear again in this narrative. The footpath now leads to:

Scene 4, Site 4, page 39. Dates (1) Year 7 Reed, Day 7 Reed (as before, Scene 3); (2) Year 6 Rabbit, Day 7 Snake; (3) Year 9 Flint, Day 7 Wind. In the same year and day as in the previous scene, Lord 7 Rain leads us into the fourth and last site of this sequence. In Year 6 Rabbit, on Day 7 Snake (a reference to Lord 7 Snake, possibly sacrificed), they arrive at the first valley of a place of two valleys defined by three mountains. Lord 1 Rain is shown above this valley on this date: he sings or speaks.

In the Year 9 Flint on Day 7 Wind, Lord 7 Rain is shown above the second valley in this place. The year-sign is unusually ornamented and, indeed, represents a mask, perhaps an owl. This ends the first sequence.

Pages 40--41: The Lineage.

Scene 5, page 40. This page presents a top line of text depicting four males all facing to the viewer's left and a bottom line of four females, similarly positioned so that both males and females seem to be paired. No red line divides them from the preceding page and, indeed, the men are seen to be positioned in the same register as the two Lords (1 and 7 Rain) on page 39: the women are positioned in the same register as the place defined by the three mountains on that same page. The males are (from right to left): 5 Lizard, 6 Reed, 10 Lizard, 5 Alligator. This last male bears the same name as Lord 8 Deer Ocelot Claw's father. The females, again from right to left are: 10 Snake, 12 Ocelot, 5 Death, 7 Grass. Among the males, Lord 10 Lizard and 6 Reed seem to be found on Codex Zouche-Nuttall "Obverse", page 24, in Genealogy #1. Caso disagrees and says in his two-volume work, *Reyes y Reinos*

de la Mixteca, "No sabemos nada más de estos personajes pues no estan mencionados en otro codice. Como ninguno tiene sobrenombre su identificacion es muy dificil e insegura. " There is little doubt, however, that Lord 6 Reed does appear on Codex Zouche-Nuttall "Reverse" on page 60 among the 112 lords meeting with Lord 8 Deer Ocelot Claw.

Scene 6, page 41. This is the end of this second sequence and presents the codex obverse's final genealogy. Reading from lower right to lower left we see, in a house, Lord 2 Grass and Lady 6 Reed. The costuming of this male is similar to that of Lord 6 Reed on page 40 and, were it not for differing body paint, it would be easy to assume that the codex artist reversed the calendar names of this man and woman. Lord 2 Grass (6 Reed?) is seated on an ocelot throne and both are in a conventional representation of "marriage." Continuing to move from right to left, their offspring are: Lord 6 Reed "Hummingbird", Lord 10 Snake "Ocelot-Vulture", Lord 15 (?) Grass, Lord 3 Wind "Ocelot." Now the text moves directly to the upper register above Lord 3 Wind Ocelot Warrior to: in a house, Lord 13 Flint--seated on an ocelot throne--and Lady 12 Eagle, his wife. Their offspring (moving from left to right are: Lord 13 Flint and Lord 12 Deer. A partial red line appears just after Lord 12 Deer and divides him from the top line of males on page 40.

Conclusions

1. Codex Zouche-Nuttall "Obverse", pages 36 through 41 constitute an integrated unit and not three disparate units unrelated to one another. This is deduced through the internal evidence provided by the codex itself; namely, the bilateral (top and bottom) format for the text as it progresses from page 36 through page 41. It is noted that these pages are divided from the preceding narrative by a full-length red line which is found in the fold between pages 35 and 36. No similar line occurs from page 36 through page 41.

2. The narrative unit composed of the text of pages 36 through 41 is concerned with relating the events leading up to the founding of a lineage. This is evidenced by three things: (a) the symbolism of the initial date--Year 5 Flint, Day 8 Movement; (b) the place--Apoala, the source of

later Mixteca lineages, and; (c) the concluding page (41) which demonstrates that lineage.

Speculations

Pages 37-II through 38 which display what I call the "peak event" may relate the sacrifice of Lord 9 Wind himself, since he holds the white sacrificial "flag." However, the disappearance of Lords 4 Snake and 7 Snake from the codex narrative is suggestive. Perhaps it was they who were sacrificed. Also, Lord 9 Wind is displayed as facing them while being backed up by several other actors--4 Snake and 7 Snake are to themselves and facing Lord 9 Wind. At the beginning of this narrative they display knife-like accoutrements at their belts which are not shown with other individuals who appear here. Also, the temple in the lower register of text at its middle is separated from the scene above by a ceramic pot holding at least five (perhaps six) such white "flags".

On page 40, the top line of males descend from Lord 7 Rain and the bottom line of females descend from Lord 1 Rain; or, the top line of males descend from Lord 7 Rain, the bottom line of females descend from the places where the rain-named males settled. These places are named on page 39. In any event the individuals listed constitute an abbreviation of the complete lineage prior to that listed on page 41 and are not necessarily married to one another.

Finally, the Lord 5 Alligator who is the last male listed on page 40 is probably the father of Lord 8 Deer Ocelot Claw. He does wear the priestly garment.

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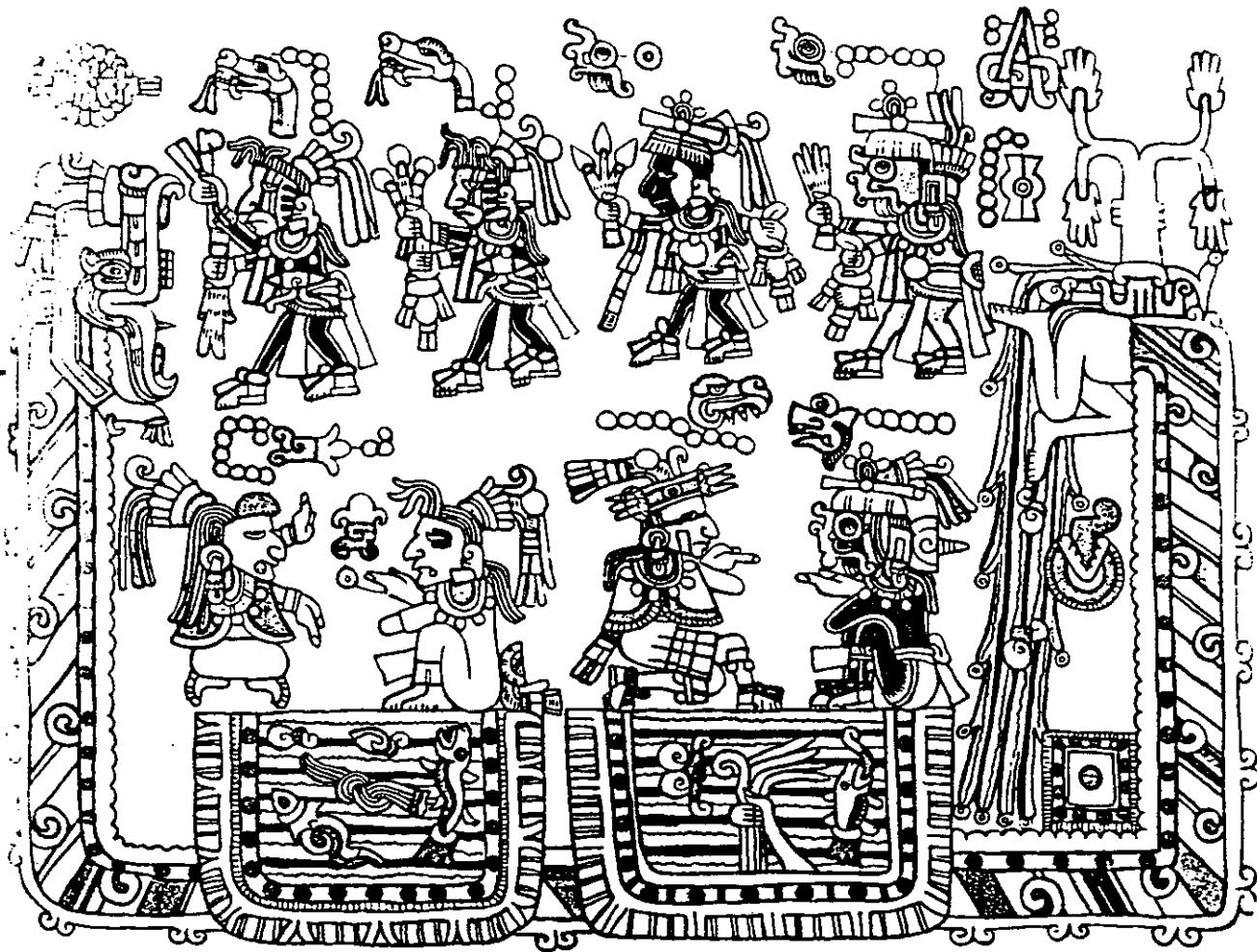
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CODEX ZOUCHED-NUTTALL "Obverse," Pages 36-37. Page 36-I (lower) is the place-sign for Apoala. Page 36-I (top) shows the four peregrinating lords entering the Cave of the Great Serpent at Apoala. They emerge (note arrows) on page 37 at Rain God Place.

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II

I

