

YE GODS! THE AZTEC PANTHEON

An Illustrated Encyclopedia of Aztec Deities

by Richard Balthazar

The Aztec pantheon is probably larger, more diverse, and flat-out scarier than that of any other culture in the world. Indeed, the Hindus have a few dozen deities, including fairly weird ones, and the Egyptians kept a veritable divine zoo, but the Aztecs worshipped hundreds of divinities, many right up there with your worst nightmares. In that pinnacle civilization of the pre-Columbian Americas, the uniquely human propensity to personify (whether singly or multiply) the natural, the divine, the ineluctable, and/or the supernatural, ran hog wild.

For the Aztecs, almost every aspect of the world, nature, and human life had a deity in charge of it for good or ill, and usually for both. They saw the dichotomy of what we call good and evil as more of a balancing act not of opposites, but of complementary parts in the whole, like yin and yang. That cosmic balance had to be maintained by propitiating the deities with sacrifices, human or otherwise, and some gruesome penitential practices I haven't the intestinal fortitude to mention. Squeamish they were not.

The Aztec deities, whom they largely adopted from the broad Mexican mythology, are a fascinating crowd of inter-related, extreme personalities involved in a violent soap-opera of creation/destruction, love/strife, and life/death that makes the gods of Olympus look like total wimps. Perhaps the confusing dramas, frequent aliases, and surreal images are due to the fact that the Mexicans and their deities indulged in psychoactive drugs like alcoholic pulque, peyote, hallucinogenic mushrooms, and many other psychedelic herbs.

About those aliases, many of the deities often represented different manifestations of each other, not unlike the notion of the bodhisattva, a phenomenon they called the *nagual* {*na-gwal*} embodying specific aspects of divine influence.

To pronounce the tongue-twisting names, here are some general pointers about the Nahuatl language:

- 1) The stress is always on the penultimate (next to last) syllable.
- 2) The letter 'h' is much more heavily aspirated than in English.
- 3) The letter 'x' is pronounced 'sh' as in 'show.'
- 4) The letter 'tl' is a 't' released laterally (at the sides of the tongue like an 'l')—and rather noisily. For instance, the Aztec word 'atl' (water) is only one syllable.
- 5) The letter 'c' before 'i' or 'e' is an 's;' 'ch' is like English 'ch;' and otherwise it's a 'k.'

The illustrations in this deity-based encyclopedia of Mexican mythology (as well as culture and history) are cited from the relatively few (15) surviving Pre-Conquest codices (picture-books). Some come from the Mixtec and other cultures and share deities and religious traditions inherited from the distant past of the Toltec, Teotihuacan, and the Maya. They are our only documentary evidence from that lost world. Everything else, all their graphic arts and literature, including the royal library of the poet-king of Texcoco, Nezahualcoyotl, was piously burnt by Fray Juan de Zumarraga as "devil-books."

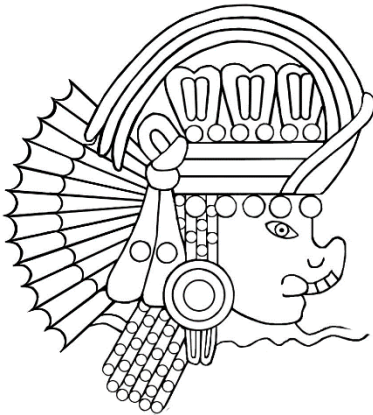
THE AZTEC PANTHEON

AHUIATETEO (Gods of Pleasure) {a-hwee-a-te-te-o}

(see individual
also entries below)

The **Ahuiateteo** are five male deities embodying all types of pleasure including sex, drinking, wealth, gaming/gambling, and penance. They cause the diseases and misfortunes of excessive indulgence in those areas. Often paired with the Cihuateteo, they all bear day-names of five, that number being symbolic of excess: Macuil Cozcacauhtli (Vulture), Macuil Cuetzpallin (Lizard), Macuil Malinali (Grass), Macuil Tochtli (Rabbit), and Macuil Xochitl (Flower),

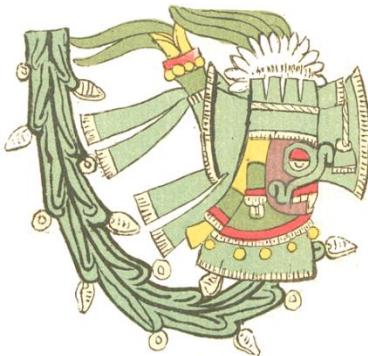
ATL (God of Water) {atl}



(after Stone of the Suns)

Atl is the deified element of water, and a *nagual* (manifestation or bodhisattva) of Tlaloc, the ancient God of Storms. In the *tonalpohualli* or ceremonial count of days, also called the Turquoise Year, Atl is 9th of the 20 named days in the month, a lucky day. *Nahui Atl* (Four Water), the 4th of the 13 numbered days in one of the weeks, is the day-name of the Fourth Sun, a previous world ruled by Chalchiuhtlicue and destroyed by Water. Its humans were turned into fish. As no codex image of this god has been identified, this is my sketch based on the Stone of the Suns.

ATLACOYA (Goddess of Drought) {a-tla-ko-ya}



Codex Telleriano-Remensis

Beyond the name, there is no information available about **Atlacoaya**. Even this image is only counter-intuitive guesswork, relying on the water motif and the mask resembling that of Quiahuitl, God of Rain.

ATLATONAN (Goddess of Disease) {a-tla-to-nan}

(image unavailable)

Atlatonan is an earth goddess in charge of causing and curing leprosy, sores, and physical deformity. She is possibly a *nagual* of Tlaltecuhli.

CARZ (God of Fitness) {karz}

(image unavailable)

I found only one reference to this deity—in the Florentine Codex list—and the name itself doesn't sound like Nahuatl.

CE CALLI (One House) {*se kal-lee*}



Codex "para-Aubin"

Ce Calli is one of the Cihuateteo, warrior spirits of women who die in childbirth. At least in Codex Aubin, she is paired with Macuil Xochitl (Five Flower). Judging from the augury of the day House, she would represent intelligence and nobility.

CE CUAUHTLI (One Eagle) {*se kwa-uh-tee*}



Codex "para-Aubin"

Ce Cuauhtli, another of the Cihuateteo, is paired in Aubin with Macuil Cozcacuauhtli (Five Vulture). Again, according to her day-name, she may be representative of bravery.

CE MAZATL (One Deer) {*se ma-zatl*} possibly a *nagual* of Xochiquetzal.



Codex "para-Aubin"

Ce Mazatl, another of the Cihuateteo, may well be a *nagual* of the goddess Xochiquetzal (Flower Feather), whose day-name is the same. According to her day-name, she might be the timid one, but if she is an aspect of that goddess, her area of influence would be beauty, sex, and love. In Aubin she is paired with Macuil Cuetzpallin, who is a deity of sexual excess, which seems indicative.

CE OZOMATLI (One Monkey) *{se o-zo-ma-tee}*



Codex "para-Aubin"

Ce Ozomatli, the fourth of the Cihuateteo, is paired in Aubin with Macuil Tochtli, a god of drunkenness, and following from her day-name, she may represent correspondingly strong emotions and immorality.

CE QUIAHUITL (One Rain) *{se kee-a-hweetl}*



Codex "para-Aubin"

Ce Quiahuitl, another of the Cihuateteo, should represent peace and plenty, if we can interpret from her day-name. For what it's worth, she is paired in Aubin with Macuil Malinali (Five Grass), a deity of worship and penance.

CENTEOTL (God of Maize) *{sen-te-otl}*



Codex Cospi

Centeotl is the son of Tlazolteotl and Piltzintecuhtli. Some say he's the son or husband of Xochiquetzal. However as the principle deity of maize, his female counterpart in the codices is usually Chicome Coatli (Seven Snake), and the deity of blooming maize is a female called Xilonen (Hairy One). Centeotl is the 4th lord of the night and the 7th lord of the day.

CENTETEO (Gods of the types of maize) *{sen-te-te-o}*

(images unavailable)

Iztacuhca *{eez-ta-kooh-ka}* is the god of white maize; Tlatlahuhca *{tla-tla-oooh-ka}* is the god of red maize; Cozauhca *{ko-za-oooh-ka}* is the god of yellow maize; and Yayauhca *{ya-ya-oooh-ka}* is the god of black maize.

CENTZON MIMIXCOA (400 Gods of the Northern Stars) *{sen-tson mee-meesh-ko-ya}*

CENTZON HUITZNAHUA (400 Gods of the Southern Stars, *{sen-tson hweets-na-hwa}*)

These were the sons of Cihuacoatl and Mixcoatl slain by Huitzilopochtli.

CENTZON TOTOCHTIN (400 Rabbit-Gods of Drunkenness) *{sen-tson to-toch-teen}*

These are the children of Mayauel and Patecatl and include Ome Tochtli, Tezcatzoncatl *{tez-ka-tson-katl}*, Tlilhua *{tleel-hwa}*, Toltecatl *{tol-te-katl}*, and Tepoztecatl *{te-poz-te-katl}*.

(images unavailable)

CHALCHIUHTLICUE (She of the Jade Skirt) *{chal-chewh-tlee-kwe}*



Codex Borbonicus

Chalchihuatlicue is goddess of flowing water, rivers, streams, and lakes, as well as of youthful beauty and ardor. Every stream or lake had its own local *chalchihuatlicue*. With a birth day-name of Ce Atl (One Water), she is patron of women in labor, childbirth, children, and motherhood. Certain of her purification rites struck Spanish clergy as similar to the sacrament of baptism. As goddess of storms and forces of nature, she can be dangerous. She is the 6th lord of the night (which has 9 hours), and the 3rd lord of the day (of the 13-day week). The wife of Tlaloc and Xiuhtecuhtli, and possibly mother of Tecciztecatl and the twins Quetzalcoatl and Xolotl, she destroyed the Third Sun (Four Rain) and ruled the Fourth Sun (Four Water).

CHALCHIUHTOTOLIN (Jade Turkey or Fowl) *{chal-chewh-to-to-leen}*



Codex Borbonicus

Chalchihuatotolin is a nagual of Tezcatlipoca. Often called the Green Tezcatlipoca, he's the magnificent patron of the Jaguar warriors of the night and of power and glory for warriors in general, cleansing them of contamination, absolving them of guilt, and overcoming their fates. Appropriately he's the patron of the deified day Tecpatl (Flint), the sacramental knife. Besides for political domination, Aztec wars were waged to harvest food for the gods—human hearts. A powerful sorcerer, the Turkey is also a trickster who plays a flute in the night to lead people astray. Whoever chances to see him should make bold to seize him and demand to be granted a wish. Significantly, he's also god of disease and pestilence. (The Aztec civilization, like that of the Inca and others, was destroyed more directly by plagues than by the military conquests of the Spaniards.)

CHALMECACIHUATL (Lady of Sacrifice) *{chal-me-ka-see-hwatl}*



Codex Aubin

Chalmecacihuatl and husband **Chalmecatecuhtli** (Lord of Sacrifice) *{chal-me-ka-te-kooht-tee}* are patrons of the Chalmecca people. They rule one of the nine levels of the Underworld that reflect the nine hours of the night. In Aubin and Rios he's the 11th lord of the day, but in Borbonicus the standard Mictlantecuhtli is 11th lord. Logically, they are *naguals* of the ruling couple in Mictlan, the ninth (lowest?) level of the Underworld.

CHANTICO (She who Dwells in the House) *{chan-tee-ko}*



Codex Telleriano-Remensis

Chantico is the goddess of fire in the family hearth and fire of the spirit, as well as fire of the earth (volcanoes), and logically the wife of Xiuhtecuhtli, the god of fire. Patroness of cooking, eating, domesticity, and weaving she represents the feminine side of life, fertility, and the waters of birth. She is also the goddess of precious things, the lady wealth and jewels, defensive of her possessions and vindictive with gods or mortals who take her treasures. Her own particular omen-bird (parrot?) is attached to her headdress. (Each deity has one.) The jaguar-pelt seat indicates a divine or royal being.

CHICOME COATL (Seven Snake) *{chee-ko-me-ko-atl}*



Codex Magliabechiano

Chicome Coatl is the maize goddess of nourishment and plenty and a wife of Tezcatlipoca. Every September a young girl was sacrificed by ritual decapitation and flaying. There are other maize goddesses of various regions, such as Chicome Mallinali (Seven Grass) and Chicome Tecpatl (Seven Flint).

CHICOME XOCHITL (Seven Flower) *{chee-ko-me-sho-cheetl}*



Codex Fejervary-Mayer

Chicome Xochitl is a *nagual* of Xochipilli (Prince of Flowers) and is the deity of writing, painting, and song, as well as of hallucinogenic plants.

CHIMALMA (Goddess of Fertility) *{chee-mal-ma}*



Codex Laud

Chimalma is the patron of life and death and as guide for the rebirth of souls may be a *nagual* of Omecihuatl. (The image here may be a mistake, but at least it's functional.)

CIHUACOATL (Snake Woman) *{see-hwa-ko-atl}*



Codex Magliabechiano

Cihuacoatl is a goddess of fertility, motherhood, midwives, and sweat-baths, probably a *nagual* of Tlazolteotl or Tlaltecuhтли. The highest Aztec official below the Revered Speaker was traditionally entitled Cihuacoatl.

CIHUATETEO (Divine Women) *{see-hwa-te-te-o}*

(See individual entries above)

The **Cihuateteo** are the warrior spirits of women who die in childbirth. They escort the sun from noon to its setting. They are demons who cause seizures and insanity, and after sunset they go to the crossroads to steal children and seduce men to adultery. Their day-names are: Ce Mazatl (One Deer), Ce Quiahuitl (One Rain), Ce Ozomatli (One Monkey), Ce Calli (One House) and Ce Cuauhtli (One Eagle).

CIPACTLI (Earth Monster) *{see-pak-tee}*



Codex Borgia

Cipactli is a vast crocodile (more properly a caiman) or fish monster vanquished by Tezcatlipoca, who created the First Sun (Four Jaguar) on her back. She is also a *nagual* of Tlaltecuhтли. Cipactli is the 1st day of the month, a lucky day, and Ce Cipactli is the first day of the ceremonial Turquoise year.

CIPACTONAL (God of the Day) *{see-pak-to-nal}*



Codex Borbonicus

Cipactonal is the deity of the daylight hours and he is shown in many codices with his consort Oxomoco, Goddess of the Night, in apparent intimacy behind a screen or mat. Your interpretation of that scene is as good as mine.

CITLALICUE (Star Skirt) *{see-tla-lee-kwe}*



Codex Rios

Citlallicue and her husband **Citlalatonac** (Star Lord) *{see-tla-la-to-nak}* are deities of the Milky Way, creator of the stars. They are also called Ilamacihuatl and Ilamatecuhtli and are of course all *naguals* of Ometeotl (Omecihuatl and Ometecuhtli). Citlallicue the 13th lord of the day as shown in this calendrical symbol.

COATLICUE (Snake Skirt) *{ko-at-lee-kwe}*



Stone of Coatlicue

Coatlicue is the mother of Huitzilopochtli, who was beheaded by her hundred sons, who were then slain by the new-born god with the Xiuhcoatl (Fire Serpent). Also known as Toci (grandmother), she is a patron of the Cihuateteo. She is dressed in a skirt of writhing snakes and a necklace of human hearts, hands, and skulls.

COYOLXAUHQUI (Golden Bells) *{ko-yol-sha-ooH-kee}*



The Stone of Coyolxauhqui

Coyolxauhqui is the daughter of Coatlicue by Mixcoatl and the sister of Huitzilopochtli, who for very good reason dismembered her, turning her head into the moon. So the Aztecs promoted her as the goddess of the Moon.

EHECATL (God of Wind) *{e-he-katl}*



Codex Vindobonensis

Ehecatl is the deified element of air and the breath of life. A *nagual* of Quetzalcoatl, he helped him create the Fifth Sun by breathing life into bones in Mictlan. He is the god of secrets and mystery, intelligence, and spiritual life. Only smoke, feathers, and birds are sacrificed to him. His breath moves the sun and drives the clouds and rain across the sky. Ehecatl is the 2nd day of the month, and Nahui Ehecatl (Four Wind) is the day-name for the Second Sun. That Sun was destroyed by wind (hurricane), and its people were turned into monkeys.

EHECATOTONTLI (Gods of the Directional Winds) *{e-he-ka-to-ton-tee}*

(images unavailable)

The winds from each direction are deified as Mictlanpachecatl *{meek-tlan-pa-che-katl}*, god of north wind; Cihuatecayotl *{see-hwa-te-ka-yotl}*, god(dess) of west wind; Tlalocayotl *{tla-lo-ka-yotl}*, god of east wind; and Huitzlapaehecatl *{hweets-la-pa-e-he-catl}*, god of south wind

HUEHUECÓYOTL (Old Coyote) *{hwe-hwe-koy-otl}*



Codex Borgia

Huehuecōyotl is the trickster god of mischief and pranks and can lead one into trouble. (His tricks on other gods often backfired.) Patron of the day Lizard, along with Macuil Cuetzpallin (Five Lizard), he's a deity of sexual indulgence, and with Xochipilli and Macuil Xochitl (Five Flower), he's also a deity of music, dance, storytelling, and choral singing. Personifying astuteness, pragmatism, worldly wisdom, male beauty, sexuality, and youth, he's a balance of old and new, worldly and spiritual, male and female, and youth and old age. He is a shape-shifter, turning into animals or humans with sexual partners female or male of any species. Among his male lovers were Xochipilli and Opochtli, god of hunting. He brings unexpected pleasure, sorrow, and strange happenings, and people appealed to him to mitigate or reverse their fates.

HUEHUETEOTL (the Old God) *{hwe-hwe-te-otl}*



Codex Borgia

Huehueteotl is the ancient ---deity of Fire, a nagual of Xiuhtecuhtli. He is usually depicted as an aged man, often with a beard. In sculptures, he tends to wear a brazier on his head.

HUITZILOPOCHTLI (Hummingbird of the South) *{hwee-tsil-o-poch-tee}*



Huitzilopochtli is the god of war, power, force, action, accomplishment, and nobility, as well as patron of the city of Tenochtitlan and god of the South. As patron god of the Mexica (Aztecs), he was credited with both their victories and defeats on the battlefield, requiring sacrificial human hearts in either case. He is sometimes called the Blue Tezcatlipoca, the sun at mid-day, and as Lord of the warriors of the day, the Eagle Knights, he wields the *Xiuhcoatl* (Fire Snake) with which he slew his 400 brothers. Son of Coatlicue (Snake Skirt), he led the Mexica people on their migration from Chicomoztoc (Seven Caves) into the Valley of Anahuac.

Codex Magliabechiano

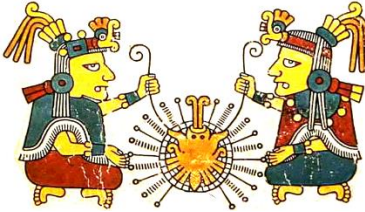
HUIXTOCIHUATL (Lady of Salt) {*hwee-shto-see-hwatl*}



Codex Borgia

Huixtocihuatl is a fertility goddess who presides over salt and salt water—and thus the sea. Her younger brother is Tlaloc. A woman was sacrificed at the end of her festivals, and salt makers honored her with dances.

ILAMACIHUATL (Lady of Creation) {*ee-la-ma-see-hwatl*}



Codex Fejervary-Mayer

Ilamacihuatl and her husband **Ilamatecuhtli** (Lord of Creation) {*ee-la-ma-te-kooh-tlee*} are naguals of Ometeotl (Omecihuatl and Ometecuhtli) and possibly another name for Cihuacoatl.

ITZACCIHUATL (Obsidian Lady) {*eets-ak-see-hwatl*}



Codex Nuttall

Itzaccihuatl is goddess of elemental violence, terror, and evil and a *nagual* of Itzpapalotl. She is one of the two deified volcanoes outside the Aztec capital of Tenochtitlan, the other being Popocatepetl, the Smoking Mountain. The shape of the volcano's ridge is famously suggestive of a prone woman.

ITZPAPALOTL (Obsidian Butterfly) *{eets-pa-pa-lotl}*



Codex Borbonicus

Itzpapalotl is the ancestral goddess of the stars (Milky Way), lady of mystery and death, but also of beauty and fertility. Her husband is sometimes identified as the artificial Itzpapalotltotec. Patron of the day Cozcacuauhtli (Vulture), she is a fearsome warrior who rules over the paradise of Tamoanchan for victims of infant mortality. She may be the mother of Mixcoatl, the Cloud Serpent, and is patron of the Cihuateteo, harmful spirits of women who died in childbirth. She is also one of the Tzitzimime, star demons that devour people during solar eclipses. She is usually depicted with a skull-face and butterfly or eagle wings, but can also be a beautiful woman also known as the Clawed Butterfly.

ITZTLACOLIUHQUI (Curved Point of Obsidian) *{eets-tla-ko-lee-oo-h-kee}*



Codex Vaticanus 3773 b

Itztlacoliuhqui is the god of stone, frost, ice, cold, winter, sin, punishment, and human misery, but also of objectivity and blind-folded justice. A *nagual* of Tezcatlipoca, he is also seen as Tecpatl (Flint or sacrificial knife) in the ceremonial calendar, the tonalpohualli.

ITZTLI (also **Itzli**) (God of Obsidian) *{eets-tlee}*



Codex Laud

Itztli, like Itztlacoliuhqui, is a god of stone and sacrifice. In some sources, he is called the second Lord of the Night instead of Tezcatlipoca for whom he is a *nagual*. This image comes from a pairing with Mictlantecuhtli celebrating the mystical connection of sacrifice and death.

MACUIL CUETZPALLIN (Five Lizard) *{ma-kweel kwets-pal-leen}*



Codex Aubin

Macuil Cuetzpallin is one of the Ahuiateteo gods of pleasure and excess. As the day Lizard is symbolic of sex, that is his realm of indulgence, and doubly so as the patron of that day is the sexual deity Huehucoyotl.

MACUIL COZCACUAUHTLI (Five Vulture) *{ma-kweel koz-ka-kwa-oohtlee}*



Codex Aubin

Macuil Cozcacuahtli, according to the augury of the day Vulture, is the god of the joys of wealth and riches and conversely of financial woes like poverty, (or the oppressive responsibilities of great wealth).

MACUIL MALINALI (Five Grass) *{ma-kweel ma-lee-nal-lee}*



Codex Aubin

Macuil Malinali, again interpreting from the day Grass, is the god of penance, suffering, and sorrow (and the joys thereof, i.e. masochism?). However, as the day is under the patronage of Patecatl, the ecstasy and abuse of drugs may be in this god's purview as well.

MACUIL TOCHTLI (Five Rabbit) *{ma-kweel toch-tee}*



Codex Aubin

Macuil Tochtli is the god of alcoholic drunkenness, a pulque god. He's a big shot among the Centzon Totochtin (400 Rabbits), the octli gods that cause drunkenness, who are children of Mayauel and Patecatl.

MACUIL XOCHITL (Five Flower) *{ma-kweel sho-cheetl}*



Codex Aubin

Macuil Xochitl is the best known of the Ahuiateteo. Per the augury of the day Flower, he the god of music and dance and a nagual of Xochipilli. He is the deity of games (particularly of *patolli*) and gambling, feasting, and merry-making, as well as of excess in these activities.

MALINALXOCHITL (Grass Flower) *{ma-li-nal-sho-cheetl}*



Codex Magliabechiano

Malinalxochitl is the goddess of snakes, scorpions and insects of the desert. She is the sister of Huitzilopochtli, whom he abandoned on the migration with her infant son Copil, whom he later also slew in battle. She suffered a very bad reputation as an evil sorceress.

MAYAUEL (Goddess of Pulque) *{ma-ya-wel}*



Codex Laud

Mayauel is the personification of the maguey plant and a maternal and fertility goddess connected with nourishment. Besides fibers for ropes and cloth, the most important maguey product is the alcoholic beverage pulque (or octli). As a pulque goddess, she is the mother of the Centzon Totochtin (400 Rabbits), octli gods that cause drunkenness. There were rabbit deities for all kinds of intoxication. (Drinking was generally only permitted in ceremonies, but the elderly were free to drink whenever they wished.) With the birth-name of Eight Flint, she also protects mature wombs and is the wife of Patecatl, among others.

METZTLI (Goddess of the Moon) {*mets-tee*}



Codex Rios

Metztli is the first moon goddess, probably inherited from Teotihuacan times. In fact, the Mayan deity of the moon was a female, and like the peoples of central Mexico, they also saw a rabbit in the moon. Metztli became the consort of Tecciztecatl when he took over as the new God of the Moon for the Fifth Sun. Then under the Aztecs' influence, she was replaced with (the head of) Coyolxauhqui, the dismembered sister of their supreme god Huitzilopochtli.

MICTLANCIHUATL (Lady of Mictlan) {*meeek-tlan-see-hwatl*}



Codex Magliabechiano

Mictlancihuatl is wife of Mictlantecuhtli and is sometimes called Mictocihuatl or Mitecacihuatl. She watches over the bones of the dead and gave the bones of the dead from the Fourth Sun to Ehecatl, who breathed life back into them to people the Fifth Sun. She presides over festivals for the dead which have now evolved into the contemporary celebration of the Day of the Dead. Mictlancihuatl is the 11th lord of the Day.

MICTLANTECUHTLI (Lord of the Land of the Dead) {*meeek-tlan-te-kooh-tee*}



Codex Fejervary-Mayer

Mictlantecuhtli, is the most prominent of several deities of death, 5th lord of the night, and 6th lord of the day. His worship apparently involved ritual cannibalism. (Counter-intuitively, skulls and skeletons were symbols of fertility, health, and abundance.) His wife is Mictlancihuatl. Souls who die normal deaths have to climb eight hills and cross nine rivers in four days to reach Mictlan, the Land of the Dead, an empty place of darkness, dust, and vile insects. Souls of heroes, warriors, sacrificial victims, or those dying in childbirth join the sun-god Tonatiuh in his idyllic Fourth Heaven, and those who drown go to Tlaloc's Eighth Heaven, the paradisiacal Tlalocan.

MIXCOATL (Cloud Serpent) *{mish-ko-atl}*



Codex Fejervary-Mayer

Mixcoatl is the god of the hunt, the stars, and the heavens and brought fire to humanity. He fathered 400 offspring (Centzon Huitznahua) by his wife Coatlicue, all slain by the new-born Huitzilopochtli with the Xiuhcoatl (Fire Serpent). Often appearing as a deer, he was the patron of the Chichimecs in northern Mexico, and to the Mixtecs known as Camaxtli *{ka-mash-tee}*.

NANAHUATZIN *{na-na-hwa-tzin}*



Codex Laud

Nanahuatzin is an unassociated young god who immolated himself to become the Fifth Sun and thus is an earlier manifestation of Tonatiuh. Tecciztecatl followed suit and jumped into the fire to become the moon.

OCELOTL (Lord of the Animals) *{o-se-lotl}*



Codex Vaticanus 3773 b

Ocelotl (Jaguar) is the Aztecs' deity of all animals of land, sea, and air, including Man. It is a nagual of the god Tezcatlipoca who created the First Sun, Nahui Ocelotl (Four Jaguar), a world peopled by giants who were devoured by divine jaguars. Ocelotl, the 14th day of the month, was usually a lucky day, but anyone born on the day Ce Ocelotl (One Jaguar) was destined for sacrifice to one god or another. Ocelotl is patron of scouts and warriors, and the elite corps of warriors of the night were known as the Jaguar Knights. In Mesoamerica ever since the Maya, jaguar pelts in shades of tawny gold to white were the sacred possessions of priests and royalty.

OMECIHUATL (Lady of Two) *{o-me-see-hwatl}*



Codex Vaticanus 3773 b

Omeihuatl and her husband **Ometecuhtli** (Lord of Two) *{o-me-te-kooh-tee}* are respectively the female and male halves of Ometeotl, the dualistic creator of everything and progenitor(s) of the other gods, as indicated in this "sex scene."

OME TOCHTLI (Two Rabbit) *{o-me-toch-tee}*



Codex Borgia

Ome Tochtli, also known as Tepoztecatl *{te-poz-te-katl}*, is a pulque god of drunkenness, the principal member of the Centzon Totochtin (400 Rabbits), the children of Mayauel and Patecatl. He is also the patron of the board-game patolli.

OMETEOTL (The Deity of Two) *{o-me-te-otl}*



Codex Fejervary-Mayer

Ometeotl is the creative pair of Omecihuatl (Lady of Two) and Ometecuhtli (Lord of Two), conjoined as the supreme creator and parent(s) of the primary Aztec gods. This deity of duality has no cult, rites, or temples and exists beyond the stars. AKA Tonacacihuatl and Tonacatecuhtli (Lady/Lord of Sustenance), Ilamacihuatl and Ilamatecuhtli (Lady/Lord of Creation), and Citlalicue and Citlalatonac (deities of the stars), Ometeotl represents unity through sexual dualism. They rule the highest (13th) heaven of Omeyocan where unborn souls reside. Omecihuatl chooses the days for their birth and thus their fates.

OPOCHTLI (God of the Left/South) *{o-poch-tee}*

(image unavailable)

Opochtli is the left-handed god of hunting, trapping, and fishing. Maybe a nagual of Mixcoatl, he is one of the male lovers of Huehucoyotl.

OXOMOCO (Goddess of Night) *{o-sho-mo-ko}*



Codex Borbonicus

Oxomoco often appears with her consort Cipactonal, God of the Day, in intimacy behind a screen or mat. In the Borbonicus scene that this image comes from, they might seem to be playing a game, but she's probably just sewing stars like seeds from her bowl.

PATECATL (God of Medicine) *{pa-te-katl}*



Codex Rios

Patecatl is the god of healing and fertility, medicine (herbology) and surgery, who gives comfort in illness. Sometimes called Ixtlilton, he is patron of day Grass. Husband of Mayauel, he fathered the Centzon Totochtin (400 Rabbits), the gods of drunkenness. A pulque god like his wife, he's the deity of intoxication by hallucinogenic mushrooms, peyote, and psychotropic herbs such as datura (jimson weed), morning glory, and marijuana, plants used in healing, fortune telling, shamanic magic, and public religious ceremonies, hopefully also to tranquilize sacrificial victims and enhance the sacramental nature of the ritual.

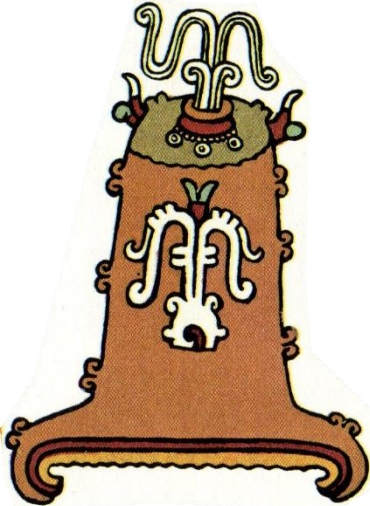
PILTZINTECUHTLI (Young Lord) *{peel-tsin-te-kooh-tee}*



Codex Borgia

Piltzintecuhtli is the planet Mercury, husband of Tlazolteotl or maybe Xochiquetzal, father of Centeotl, and a protector of children. He is the 3rd lord of the night. Sometimes known as Chicome Xochitl, god of hallucinatory plants, he is also a nagual of Xochipilli, Prince of Flowers.

POPOCATEPETL (Smoking Mountain) *{po-po-ka-te-petl}*



Codex Nuttall

Popocatepetl is one of two deified volcanos near Tenochtitlan. He is considered the husband of the other, Itzaccihuatl, the Obsidian Lady.

QUETZALCOATL (Plumed Serpent) *{ke-tsal-ko-atl}*



Codex Borbonicus

Quetzalcoatl is the god of intelligence, learning, of writing, arts and crafts, the calendar, priests, and merchants. He was the bringer of maize to mankind. Opposed to human sacrifice, he is called the White Tezcatlipoca. He is the planet Venus as morning star (with his twin Xolotl as evening star), the 9th lord of the day, and god of the West. He ruled the Second Sun (Four Wind) and created the current Fifth Sun (Four Earthquake) by using his own blood to give new life to the bones in Mictlan. He is an ancient god known as Kukulcan to the Maya, and Quetzalcoatl was also the name of rulers of the Toltecs of Tula.

QUIAHUITL (God of Rain) {*kee-a-hweetl*}



Codex Nuttall

Quiahuitl is another weather deity, a nagual of Tlaloc. The god was worshipped as many local *tlalocs* in caves or hilltop temples, just as there were local Jade Skirts. Quiahuitl is the 18th day of the month, a lucky day, and Nahui Quiahuitl (Four Rain) is the day-name of the Third Sun. Ruled by Tlaloc, it was a paradise with regular humans. However, when Tezcatlipoca abducted his wife Xochiquetzal, the angry storm deity destroyed the world in a rain of fire, probably a volcano. Those poor people became butterflies, dogs, or birds, some say turkeys.

TECCIZTECATL (Old Man Moon) {*tek-seez-te-katl*}



Codex Borbonicus

Tecciztecatl represents the male moon (the female being first Metztli and subsequently the head of Coyolxauhqui). A son of Tlaloc and Chalchiuhtlicue, he is a god of hunters and appears as things shining in the night. At the beginning of the current Fifth Sun, he vied to become the new sun but took second place as the new moon. (The Aztecs saw no man in the moon, rather the shape of a rabbit.) Sometimes Tecciztecatl wears butterfly wings or carries a large seashell as a pendant.

TECPATL (Flint) {*tek-patl*}



Codex Rios

Tecpatl, the sacramental knife, is an aspect of Itztlacoliuhqui. Often deified with a face on its edge, it appears as the extended tongue of Tonatiuh on the Stone of the Suns. Tecpatl is a ubiquitous symbol and design element in the iconography of the codices, possibly a bloodier, but no more grisly a symbol than a crucifix. Tecpatl is the 18th day of the month, patron of the 20th (last) week in the Turquoise Year, and along with Tochtli (Rabbit), Acatl (Reed), and Calli (House) is a year-bearer in the 52-year century count.

TEMAZCALTECI (Goddess of Maternity) {*te-maz-kal-te-see*}

(image unavailable)

Temazcalteci is the deity of the sweatbath (the *temazcal*). The reference comes from the Florentine Codex.

TEPEYOLLOTL (Heart of the Mountain) *{te-pe-yol-lotl}*



Codex Telleriano-Remensis

Tepeyollotl is the god of darkened caves and echoes. He causes earthquakes, avalanches, and volcanos, cures and causes diseases. A deity of witchcraft, he guards the ways to Mictlan and may historically be God L of the Maya. As a nagual of Tezcatlipoca, he is the Jaguar of the Night whose roaring heralds the sunrise. Understandably, he is also known as the Lord of Jewels (mines), and is the 8th lord of the night.

TEZCATLIPOCA (Smoking Mirror) *{tez-ka-tlee-po-ka}*



Codex Fejervary-Mayer

Tezcatlipoca is deity of the night sky, hurricanes, obsidian, blackness, enmity, discord, war and change through conflict, and the arch-enemy of Quetzalcoatl. The 10th lord of the day and god of the North, he is also protector of slaves and the patron of magicians, sorcery, and divination and brings and cures diseases. He created the First Sun, Nahui Ocelotl (Four Jaguar), a world of giants, losing a foot in battle with the Earth Monster Cipactli. Invisible, the deity signals his presence in rituals by a single footprint appearing in a box of sand.

TIANQUIZTLI (Goddesses of the Pleiades) *{tee-an-keez-tlee}*

(images unavailable)

The reference to the **Tianquiztli** comes from the Florentine Codex.

TLAHUIZCALPANTECUHTLI (Lord of the House of Dawn) *{tla-hweez-kal-pan-te-koo-h-tlee}*



Codex Cospi

Tlahuizpantecuhtli is Venus as the Morning Star. A nagual of Quetzalcoatl, he is 12th lord of the day, a god of war, and the god of the East. The light of the morning star was considered very dangerous, and he was depicted as various deities or creatures attacking everything.

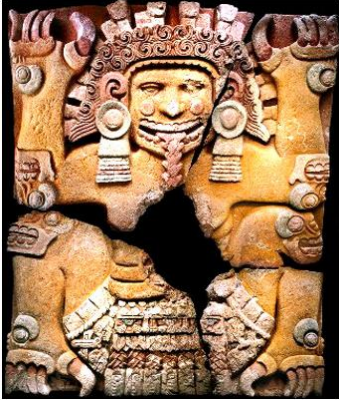
TLALOC (He of the Earth) *{tla-lok}*



Codex Vaticanus 3773 b

Tlaloc is the god of storms, rain, lightning, thunder, and general weather, responsible for both floods and droughts. He was a deity in ancient Teotihuacan and known to the Maya as Chac. A beneficent god of fertility, vegetation, and sustenance, he is associated with springs and caves, and his worship involved child sacrifices. His first wife was Xochiquetzal and second Chalchiuhtlicue by whom he fathered Tecciztecatl. Tlaloc ruled over the Third Sun Nahui Quiahuitl (Four Rain) and the Eighth Heaven Tlalocan. He is the 9th lord of the night and 8th lord of the day.

TLALTECUHTLI (Lord of Earth) *{tla-te-kooH-tee}*



Stone of Tlaltecuhli

Tlaltecuhli is another name for the Earth Monster Cipactli vanquished by Tezcatlipoca to create the First Sun. Sometimes seen as the goddess Tlalcihuatl, the hermaphroditic deity is the 2nd lord of the day.

TLAZOLTEOTL (Goddess of Filth) *{tla-zol-te-otl}*



Codex Vaticanus 3773 b

Tlazolteotl is the goddess of fertility and sexuality, as well as of purification, bathing, midwives, and child-bearing. On the other hand, she is the patron of witchcraft and fortune-tellers, and as the goddess of lechery and unlawful love, she is the patron of adulterers and sexual misdeeds. She forgives those sins and cures diseases caused by them, particularly venereal. She is mother of Centeotl and Chicome Coatl, 7th lord of the night and 5th lord of the day. People confessed their sins to her only once in their life, and besides confession, her rituals include offerings of urine and excrement.

TOCI (Grandmother) *{to-see}*



Codex Rios

Toci is considered the mother of the gods and is the goddess of divination. She is a manifestation of Coatlicue, Omecihuatl, Tlazolteotl, and other earth goddesses. She is also the patron of midwives and curers and in association with war is called Woman of Discord.

TONACACIHUATL (Lady of Sustenance) *{to-na-ka-see-hwatl}*



Codex Rios

Tonacacihuatl and her husband **Tonacatecuhtli** (Lord of Sustenance) *{to-na-ka-te-kooH-tee}* are naguals of Ometeotl (Omecihuatl and Ometecuhtli).

TONALTIN TECUHTZINTLI (Lords of the Day) *{to-nal-teen te-kooH-tsin-tee}*

(See individual entries)

The thirteen **Tonaltin Tecuhtzintli** are the calendrical patrons of the thirteen days of the week and the thirteen heavens. In order, they are Xiuhtecuhtli, Tlaltecuhli, Chalchiuhtlicue, Tonatiuh, Tlazolteotl, Mictlantecuhtli, Centeotl, Tlaloc, Quetzalcoatl, Tezcatlipoca, Mictlancihuatl, Tlahuizcalpantecuhtli, and Citlalicue.

TONANTZIN *{to-nan-tseen}*



Codex Borgia

Tonantzin is a deity of agriculture and fertility and a nagual of Tlazolteotl. She is generally accepted as the mythological model for the Mexican peasant Juan Diego's miraculous vision of the Virgin of Guadalupe in 1531.

TONATIUH (the Fifth Sun) *{to-na-tee-ooH}*



Codex Borgia

Tonatiuh is the god of the Fifth Sun, Nahui Ollin (Four Earthquake), the present era. He is the 4th lord of the day (the noon hour). To encourage his birth at sunrise and path across the sky to death at sunset, human sacrifices were necessary to feed him hearts, thus ensuring the perpetuation of the world. Sacrifices came through militaristic cults, from Flower Wars (ritual battles), and in the sacred ball-game *tlachtli*. The Aztecs tried to replace Tonatiuh with their war-god Huitzilopochtli, who was just as hungry for human hearts, maybe even more so.

TZITZIMIME (Star Demons) *{tsee-tsee-mee-me}*

The **Tzitzimime** are evil spirits who devour people during solar eclipses. Itzpapalotl is the principle Tzitzimitl.



Codex Magliabechiano

XILONEN (The Hairy One) *{shee-lo-nen}*

Xilonen is the goddess of sprouting/blooming maize, a nagual of both Chicomecoatl and Centeotl.



Codex Magliabechiano

XIPE TOTEC (the Flayed God) *{shee-pe to-tek}*

Xipe Totec is the god of liberation, rebirth, and springtime. He is the lord of nature, agriculture, and vegetation, as well as patron of goldsmiths and silversmiths and god of the East. For some weird Aztec reason, he flayed himself to save humanity as a symbol of renewal, like the ear of maize that must be stripped of its husk. Lord of the sunset, he is called the Red Tezcatlipoca (a nagual of that god). He brings and cures rashes, boils, pimples, inflammations, and eye infections and is also the god that for some other Aztec reason invented warfare. He usually wears the flayed skin of a sacrificial victim but also appears often as flayed himself.



Codex Borbonicus

XIUHTECUHTLI (Lord of Fire or Turquoise) *{shee-oooh-te-koooh-tee}*



Codex Telleriano-Remensis

Xiuhtecuhtli is the god of fire, volcanoes, the blue sky, time, unity and completion. His wife was either Chalchiuhtlicue or Chantico. The senior god of the pantheon, he is possibly a manifestation of Ometeotl and credited with creating life and begetting the other gods. He is Lord of the Pole Star, Lord of the Turquoise Year (ceremonial calendar), the 1st lord of the night, 1st lord of the day, and the patron of emperors, the pochteca (merchants), and youthful warriors. Related to Huehuetotl, an old man, Xiuhtecuhtli is usually shown as a young man. His symbol is Xiuhcoatl, the Fire Serpent, and human sacrifices were burnt for him.

XOCHIPILLI (Flower Prince) *{sho-chee-peel-lee}*



Codex Magliabechiano

Xochipilli is the god of art, dance, laughter, happiness, beauty and peace, flowers, ecstasy, sleep, and dreams/hallucinations. He is also the patron of homosexuals and male prostitutes, as well as a god of fertility (agricultural produce and gardens). As patron of writing, painting, and song he is Chicome Xochitl (Seven Flower), and as god of games, feasting, and frivolity he is Macuil Xochitl (Five Flower), also the patron of the sacred ball-game *tlachtli*. His twin sister is Xochiquetzal (Flower Feather), and possibly his wife. Among his other wives was apparently Mayauel.

XOCHIQUETZAL (Flower Feather) *{sho-chee-ke-tsal}*



Codex Borbonicus

Xochiquetzal is the ever-young goddess of love, beauty, and female sexuality, and fertility (though her worship involved surreally gruesome rites). She protects young mothers in pregnancy and childbirth, and is patron of weaving, embroidery, artisans, artists, and prostitutes. Her day-name is Ce Mazatl (One Deer), her twin brother is Xochipilli, and among her husbands was Tlaloc—until Tezcatlipoca abducted and married her, causing the end of the Third Sun. (She was also married at times to Centeotl and Xiuhtecuhtli.) She is often shown with flowers, butterflies, hummingbirds, or jaguars, and marigolds are sacred to her.

XOLOTL (The Evening Star) {*sho-lotl*}



Codex Vaticanus 3773 b

Xolotl is the god of twins, sickness, deformity, monstrosities, malice, treachery, and danger, as well as of fire/lightning, and brings the eclipse. As god of the sunset, he guides the sun through the underworld at night. Along with Itzcuintli (Dog, the 10th day of the month) he is the psychopomp leading the dead on their journey to Mictlan. Xolotl represents the animal aspect of behavior and the unconscious. He is the evil twin of Quetzalcoatl personifying Venus as the evening star, while the morning star is known as Tlahuizcalpantecuhtli. Xolotl was often portrayed as a dog and in Codex Borgia appears as a monster with reversed hands and feet.

YACATECUHTLI (Lord of Merchants) {*ya-ka-te-koohtlee*}



Codex Borgia

Yacatecuhtli is the patron god of the Aztec merchant class, the pochteca, who traveled great distances for their goods. Consequently, he is the god of commerce and bartering. He is often depicted with a long nose and a bundle of staves or walking sticks.

YOAL TECUHTZINTLI (Lords of the Night) {*yo-al te-koohtseen-tlee*}

(See individual entries)

The nine **Yoal Tecuhtzintli** are the patrons of the nine hours of the night. In order, they are Xiuhtecuhtli, Tezcatlipoca, Piltzintecuhtli, Centeotl, Mictlantecuhtli, Chalchiuhtlicue, Tlazolteotl, Tepeyollotl, and Tlaloc.

ZACATZONTLI (God of Roads at Night) {*za-ka-tson-tlee*}

(image unavailable)

Zacatzontil is listed in the Florentine Codex, but no further information is available.

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