

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

The **Ahuiateteo** were named for various days in the ceremonial calendar with the number five, and as the **Macultonaleque** (five-day-deities), these gods were invoked by priests and diviners to predict the future. Researching the Nahuatl word “Ahuiateteo” proves only that successive pieces of the word mysteriously relate to ‘wood,’ ‘woodpecker,’ ‘accessible,’ and ‘volcano’ in both Nahuatl and Maya languages. So much for linguistic clues...

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



C. Aubin



C. Borgia



C. Vaticanus B

Macuil Cuetzpallin – As the day Lizard is symbolic of sex, that’s the realm of this god of indulgence, and doubly so as the patron of that day is the sexual deity *Huehuecovotl*. The Aubin image is an epitome of excess in regalia, and the Borgia and Vaticanus images are elegantly understated in comparison. Note that the Aubin and Borgia figures have a hand tattooed across their lower faces, a hallmark of the Ahuiateteo. I don’t know what the Vaticanus guy wears over his mouth, but later figures will wear it too.

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



C. Aubin



C. Borgia



C. Vaticanus B

Macuil Cozcacuauhtli – Reflecting the auguries of the day Vulture, (the patron of which is *Itzpapalotl*), this deity represents the joys of wealth and riches, An excess of these joys can lead to greed and gluttony, punishable by financial woes like poverty or the odious responsibilities of great wealth. Now it’s the Borgia and Vaticanus figures with the tattooed hand across their mouths. This second set of Ahuiateteo illustrates the stylistic uniqueness and consistency of each codex. In fact, you will note in the following roster that the Borgia figures are drawn on a

detailed template, varying only in a few minor details, mainly in their skin-color. A different range of skin color appears in the Vaticanus images.

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



C. Aubin



C. Borgia



C. Vaticanus B

Macuil Malinalli –Again interpreting from the day Grass, this god embodies penance, suffering, and sorrow, as well as the perverse joys thereof (masochism?). However, as that day is under the patronage of *Patecatl*, the god of medicine and drugs, his purview may well extend to the ecstasy and abuse of psychedelics. The Borgia image is iconographically notable for the flower-like tassel extending upward from the deity’s mouth. Common to all five of the Vaticanus figures, note that the gods’ left hands are drawn upside-down; such awkward, contorted positions of hands are frequently seen in many of the codices.

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



C. Aubin



C. Borgia



C. Vaticanus B

Macuil Tochtli is a pulque god, a deity of alcoholic drunkenness, both the joys of inebriation and the agonies of hangovers. Pulque (octli) is the fermented juice of the maguey plant. Five Rabbit is the biggest wig among the *Centzon Totochtin* (400 Rabbits), so-called octli gods that cause drunkenness, though another big shot is *Ome Tochtli* (Two Rabbit). This multitude of drunken bunnies is the offspring of *Mayaue*, goddess of the maguey, and *Patecatl*. Curiously, this Aubin image of Five Rabbit is comparatively simple and rather gruesome.

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



C. Aubin



C. Borgia



C. Vaticanus B



T. Borbonicus



C. Magliabechiano



C. Borgia

Macuil Xochitl is the best known of the Ahuiateteo. Per the augury of the day Flower, he's the god of music and dance and a principal *nagual* of *Xochipilli*. He's the joyful deity of games (particularly of *patolli*) and gambling, feasting, and merry-making and punishes excess in these activities with the woes of dissolution, addiction, and madness. In the second row is famous icon of Five Flower playing an Aztec *huehuetl* drum and singing (indicated by the curls).

The last image of Five Flower comes from a matrix of deities engaged in mysterious activities with human figures, including eye-gouging. In this image, Five Flower strangely grasps a newborn infant by the umbilical cord. Like the other images from damaged originals, this last image has been grossly refurbished to show the deterioration of colors, particularly in Codex Borgia. Five hundred years ago, the dark grey details of this figure's regalia were probably blues, and the brownish-golds are degraded greens (for quetzal feathers—and maybe even the god's hands).

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The Aztec Lords of Five are the closest that ancient culture came to a code of conduct for its humans. They didn't represent commandments or prohibitions, just the rule of sufficiency in all things, the delicate balance between enjoyment of life and suffering the repercussions of excess. The five Ahuiateteo were a bunch of sexy, rich, stoned, and drunk gambling guys who knew how to have a good time and not overdo anything.

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