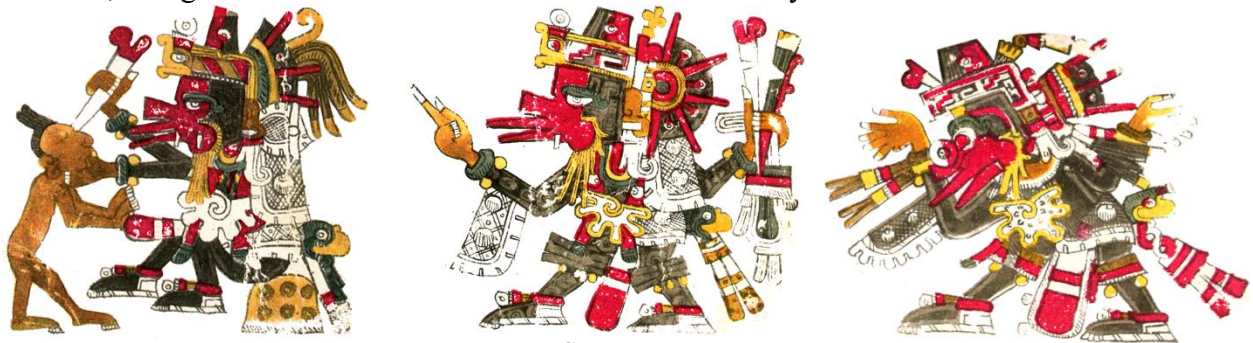


EHECATL (God of the Wind) {*e-he-katl*}

Ehecatl is the deified element of air and the breath of life. A *nagual* (alter-ego of Quetzalcoatl, the mystical Plumed Serpent) he helped create the Second Sun or era, Nahui Ehecatl (Four Wind), which Quetzalcoatl ruled. That Sun was destroyed by wind (hurricane), and its people were turned into monkeys. Ehecatl also helped create the current Fifth Sun, Nahui Ollin (Four Earthquake), descending to Mictlan (Land of the Dead) and breathing life into bones of the people of the Fourth Sun, Nahui Atl (Four Water).

Ehecatl is the god of secrets and mystery, intelligence, and spiritual life. Only smoke, feathers, and birds were sacrificed to him, and his temples were round (conical) because he blows in all directions. His breath is what moves the celestial bodies across the sky: the sun, moon, stars, and rain clouds. Ehecatl is only involved in the ceremonial calendar as the name of the 2nd day of the *vientena* (the 20-day month), and his birth-day name is Nine Wind.

Ehecatl is frequently pictured in the codices, apparently more highly revered even than Quetzalcoatl. He's iconographically very distinctive with a "duck-billed" red mask and conical headdress, though each of the codices renders him in its own style.



C. Borgia

The images of the Wind Lord in Codex Borgia are too many to include here, but they're all very standardized as shown by these three examples. (I haven't taken the time to doctor these up because they're in decent shape.) Note that he wears the conch-shell gorget emblematic of Quetzalcoatl. I can't speak to the meaning of the eye-gouging scene which is repeated with various deities performing the operation.



C. Fejervary-Mayer

C. Laud

The standardization of Ehecatl continues through Codex Fejervary-Mayer (another eye-gouging scene) and Codex Laud with the symbolic mask and a protruding eye, another iconographic identifier. Note the continued conical hat of red and blue halves.



C. Vaticanus B

The same identifiers can be seen in Ehecatl images from Codex Vaticanus B (#3773), including a questionable eye-gouging operation. The consistency of motifs is remarkable.



C. Vindobonensis

Oddly, there are several appearances of Ehecatl in the historically oriented Codex Vindobonensis (Vienna), including a narrative panel of some sort. They are all quite orthodox in detail.

As the 2nd day-sign of the *vientena*, the several tonalamatls use thumbnail heads of the Wind God in their distinctive styles. Note the versions with lots of teeth.



T. Aubin

T. Borbonicus

C. Borgia

C. Cospi

.....*C. Fejervary-Mayer*



C. Laud

C. Magliabechiano

T. Vaticanus B

T. Yohual

I've saved the very finest epiphany of the Wind God Ehecatl (which I've painstakingly re-created) for the last. It again comes from Codex Borgia and embodies a basic philosophical concept of the Aztec view of reality, the complementary duality of life and death.



Ehecatl & Mictlantecuhtli, C. Borgia, plate 73

This composition the two figures backed up to each other can be seen in a number of the codices, though sometimes in reverse. The order of the 20 day-signs (*tonalli*) associated with each body part is fairly standard. Here the exaggerated day-sign Ehecatl hovers in the headdress, relating to the head/skull/brain. The day-sign Ocelotl (Jaguar) below and between the gods probably associates with the spine or torso. Most remarkable are the elegant conch-shell pendant and the unusual design of Ehecatl's ornate mask.

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

The winds from the four cardinal directions were also deified by name, though I've found no depictions of them. (One wonders how the Aztecs handled, let's say, a wind from the northwest.)

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
 Huitzlapahecatl *{hweets-la-pa-e-he-catl}*, god of south wind.

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