

There are five more divine animals that provide names for the days (*tonalli*) in the Aztec ceremonial calendar: Itzcuintli, Mazatl, Ocelotl, Ozomatli, and Tochtli.

ITZCUINTLI (Dog) {eetz-kween-tee}

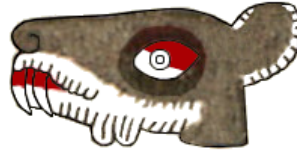
Itzcuintli is the 10th day of the *veintena*. The dog symbolizes protection, loyalty, companionship, comfort, compassion, watchfulness, and devotion. It guards households and lineages as well as the portal between worlds, conducting the sun through Underworld at night and leading souls of the dead to Mictlan. Emphasizing the dog's divinity, it also is a *nagual* (aspect) of the deity Xolotl, the Evening Star. As expected, the day-sign is a canine head.



Aubin



Borbonicus



Borgia



Cospi



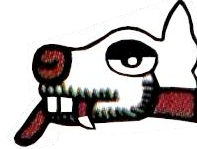
Fejervary-Mayer



Laud



Nuttall



Vaticanus B



Vindobonensis.....



Yohual

Itzcuintli appears occasionally in full naturalistic form, usually symbolizing Xolotl and in one case even suggesting that the deity is another entrance into the Underworld.



Vaticanus B



Laud



Borgia



Magliabechiano



Fejervary-Mayer



Borgia

An iconic example of the dog embodying Xolotl comes from the Vulture *trecena* patron panel in Borgia. Its deity is shown by the conch shell “wind-jewel” pendant emblematic of the god Quetzalcoatl of whom it is a *nagual*. Another image of Xolotl of equal splendor occurs in Yohual with even wilder divine regalia.



Yohual

#

MAZATL (Deer) {*maz-atl*}

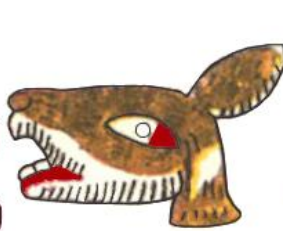
Mazatl is the 7th day of the *veintena*. The deer was important food animal for the Aztecs, and their relationship to this timid, self-sacrificing animal is celebrated in many codices. Mazatl symbolizes forgiveness and reconciliation. The day-sign is of course a head of the generous creature, usually a buck with antlers but sometimes a doe or un-horned male.



Aubin



Borbonicus



Borgia



Cospi



Fejervary-Mayer



Laud



Nuttall



Vaticanus B



Vindobonensis



Yohual



Borgia (Formal Day-Sign)



Fejervary-Mayer

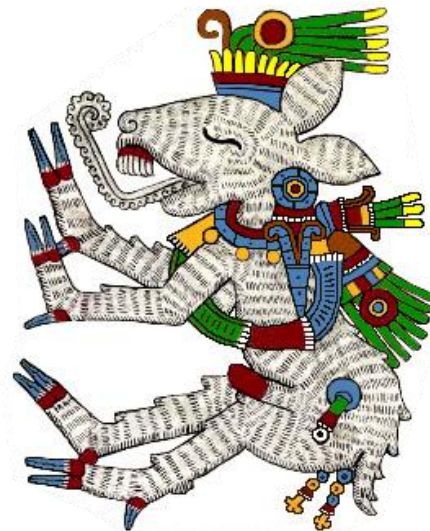
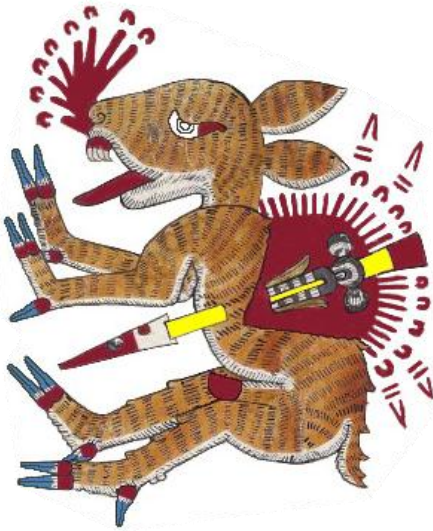


Laud



Vindobonensis

Once again, Borgia provides some remarkable images, a pair of deer which are also seen in much more awkward versions in Vaticanus B. The living creature on the left (with open eye) undergoes ritual sacrifice, and the supernatural spirit (with closed eye) on the right is richly decorated. Both are unambiguously male.



Borgia

#

OCELOTL (Jaguar) {o-se-lotl}

Ocelotl is the lord 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. The Jaguar was patron of scouts and warriors, and the elite corps of warriors of the night was known as the Jaguar Knights. Ocelotl is the 14th day of the *veintena*, and the day-sign is a spotted head with fangs.



Borbonicus



Borgia



Cospi



Fejervary-Mayer



Laud



Aubin



Vaticanus B



Yohual

The three examples from Cospi show the variations in that codex, but the others generally hold to a common template. Otherwise, the Jaguar appears often in the codices, usually in dramatic scenes with pelts of many patterns, some only approximating the natural irregular design of dark rosettes on a background ranging from white through many shades of gold/brown to black.



Aubin

Borbonicus



Borgia



Cospi



Fejervary-Mayer



Laud



Nuttall



Vaticanus B



This jaguar wounded by an arrow/dart is a detail from a scene with Tlahuizcalpantecuhtli, the Morning Star, smiting the divine beast. In the preceding image from Cospi, it's the God of Hunting Mixcoatl doing the smiting, as also omitted in the detail below on the left from a full-page scene in Vaticanus. Note the fanciful pattern of the pelt and darts in its neck. On the right, a tiny vignette on a crowded page in Borgia, Mixcoatl is also the hunter.



Vaticanus B



Borgia (w/ Mixcoatl)

At this point I must pause to explain my unorthodox inclusion of Tonalamatl Yohual amongst the authentic Aztec codices. Yohual is my artistic reconstruction of the crudely executed images from Codex Telleriano-Remensis and their Italian copies in Codex Rios (Vaticanus A). The two sketchy originals of the jaguar below show the evolution in my re-visioning for Yohual. Note my attempt to replicate the true pattern of the jaguar's pelt.



Telleriano-Remensis

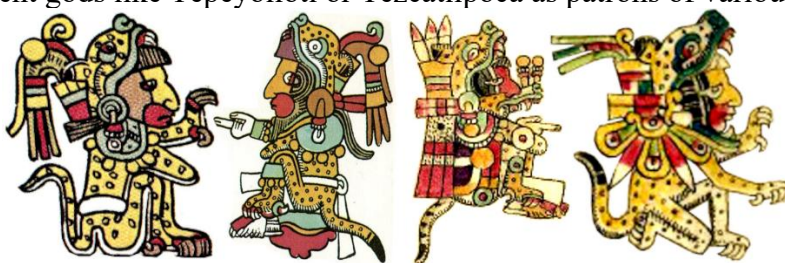


Rios (Vaticanus A)



Yohual

There are also many portrayals of humans in jaguar disguise, "jaguar men" who may be Jaguar Knights or represent gods like Tepeyollotl or Tezcatlipoca as patrons of various *trecenas*.



Nuttall

Vindobonensis



Borbonicus



Yohual

#

OZOMATLI (Monkey) {o-zo-ma-tlee}

Ozomatli is the 11th day of the *veintena*, a day for creating, playing, celebrating, fun, frivolity, and merriment. For the Maya, the Monkey represented cleverness and mental agility, creativity, capriciousness, playfulness, and cleverly weaving things/themes together. Monkeys were also seen as tricksters, for their child-like behavior and magical stratagems. They were associated with drunkenness, capriciousness, and licentiousness, behaving sometimes with reckless abandon. They were also comedians of ritual humor, famous for mocking political positions, and interpreters of sacred knowledge. The Maya tradition connecting monkeys and artists/craftsmen survived into later Aztec culture. As always, the day-sign is the head of a monkey.



Aubin

Borbonicus

Borgia

Cospi

Laud



Nuttall

Vaticanus B

Vindobonensis

Yohual



Borgia
(Formal Day-Sign)



Borgia



Magliabechiano

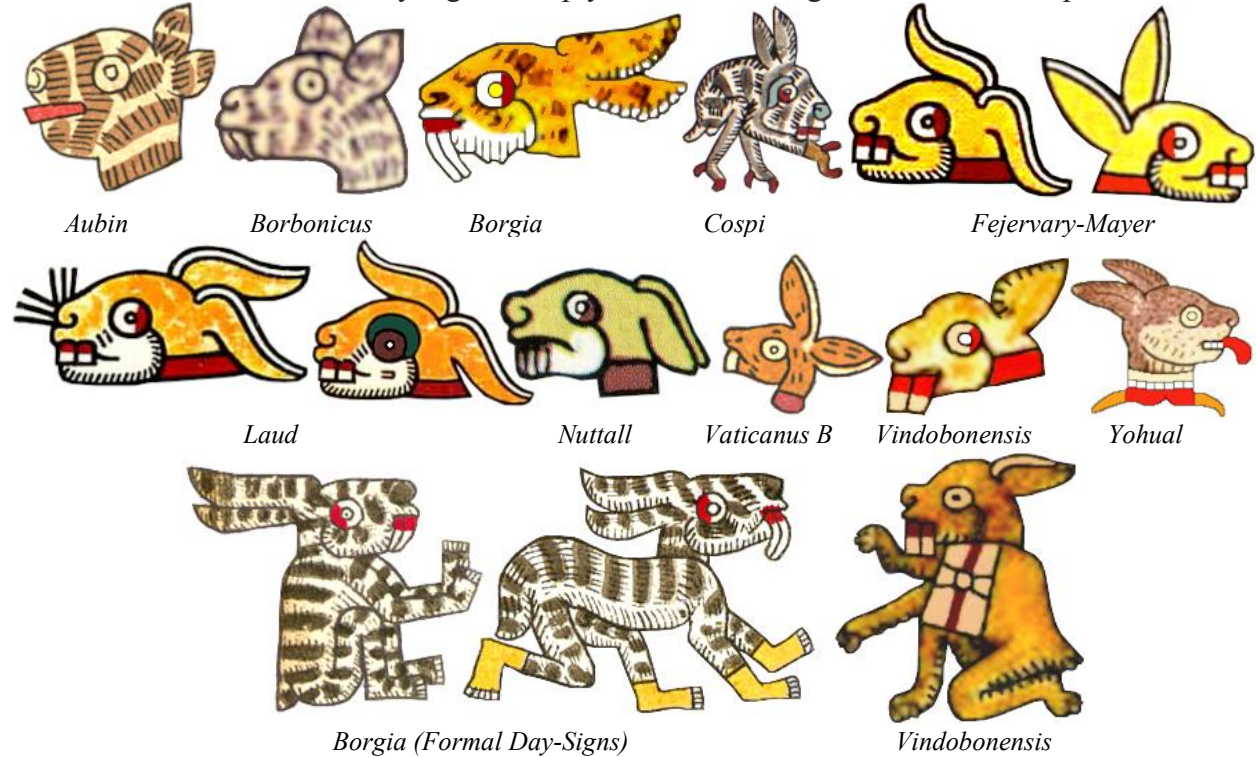


Laud

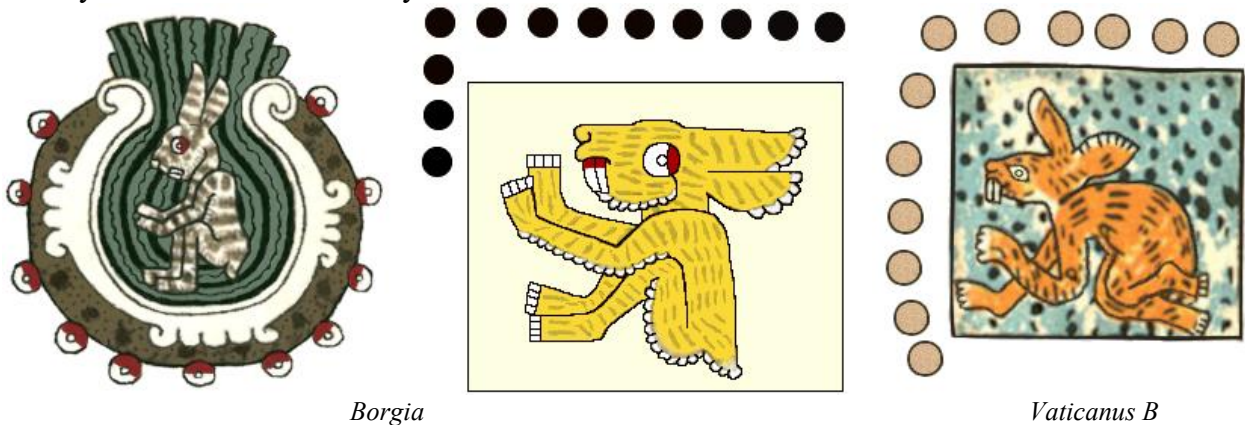
In keeping with the capricious nature of Ozomatli, its image in Magliabechiano carries a shield with a hand gesture called a “figa,” either a rude comment or a warding-off of the evil eye. Considering the many attributes of the monkey, it’s hard to interpret a disturbing dual image in Laud. Ozomatli (to judge from the day-sign in that codex) backs up with Mictlantecuhtli, Lord of the Land of the Dead. Does this baleful image imply that Death is a joke? An existential absurdity?

TOCHTLI (Rabbit) {*toch-tee*}

Tochtli is the 8th day of the *veintena*. The day Rabbit signifies self-sacrifice and service to something greater than oneself. Counter-intuitively, Rabbits were minor gods of drunkenness, the Centzon Totochtin (400 rabbits), patrons of all kinds of intoxication or inebriation. The principle drunken rabbit deity was 2 Rabbit (Ome Tochtli or Tepoztecatl). The Aztecs counted “rabbits” for intoxication levels, from 25 rabbits for mild intoxication to 400 rabbits for complete drunkenness. Per usual, the day-sign is simply a head with longish ears in various positions.



In Mesoamerican cultures, people saw a rabbit on the face of a full moon. Borgia gives us an abstract schematic of a moon in the night sky with a rabbit inside. In patron panels of the Death *trecena* in two codices, there are rabbits with the moon-god Tecciztecatl and surrounded by 12 dots. As they are not connected with the 3 Rabbit in the run of this *trecena*, I’m convinced that the day-name of the lunar bunny is 12 Rabbit.



###