

AZTEC CALENDAR OR THE SUN STONE

THE CUAUHXICALLI, "EAGLE'S CUP" CALENDAR, OR THE SUN STONE, THE AZTEC CALENDAR, is a single piece stone monument; it weights 25 tons proximately and its diameter is 3.6 m., «11.28 feet" length. It was carved under the domination of Axayacatl, 6th Aztec monarch in honor of *Tonatiuh*, "the solar disk". Its discovering occurred in 1790 in the southeast extreme of Zocalo, the central square of Mexico city. From there it was transferred to the metropolitan cathedral and situated in the western side of one of the towers. In 1885 it was sent to the National Museum of Anthropology and History by command of the then-president, general Porfirio Díaz.

EHECATONATIUH, "WIND-SUN". It was the second Sun or second age, during which the human race was destroyed with potent hurricanes and violent winds. To protect the human beings, the gods transformed all men into monkeys. In such a way they wouldn't be wiped out; hence the relation between man and primates.

SOLAR GOD'S CLAWS showing one eye and one eyebrow, a heart in the fingernails and a bracelet of *chalchihuites*; they imagined the deity suspending in the space by means of these claws.

Cipactli, "crocodile", the first day.

Ehecatl, "wind", the second day.

Calli, "house", the 3rd day.

Cuetzapallin, "small lizard", the 4th day.

Coatl, "snake", the 5th day.

Miquiztli, "dead", the 6th day.

Mazatl, "deer", the 7th day.

ochtli, "rabbit", the 8th day.

Atl, "water", the 9th day.

Itzcuintli, "dog", the 10th day.

XIUCOATL'S HEADDRESS, showing the *Pleyades* constellation, "the seven goats".

Head of a fire-snake, *xiucoatl* with an eye, an eyebrow, eyetooth, teeth and open fauces, which resembles a striking dragon.

The date. One *Quiahuilitl*, "rain", symbol of the south.

NAHUI-OLIN, "EARTHQUAKE-SUN". Mysterious predominating symbol that represents the fifth sun's era, which means the next end of the humankind over the planet.

QUIAUHTONATIUH, "SUN OF FIRE RAIN". It represents the third cosmological epoch, during which a rain of fire and lava extinguished everything and the men were transformed into birds in order to fly and remain alive after the catastrophe.

XIUHTECUTLI, "TURQUOISE-GOD". This is a representation of the night god. A veil representing the darkness of night covers a middle part of his face; the tongue in the shape of an obsidian dagger emerging from the mouth indicates the daily combat against *Tonatiuh*, "the sun".

THE FACE OF TONATIUH, "THE SUN" IN THE MIDDLE OF THE STONE. He was considered king of Heavens, because he ruled the Universe. The beautiful crown, nose and ear ornaments and collar were elements that characterized this deity. He was represented with blond hair because of his affinity with the sun; the face's wrinkles indicated the advanced age and the tongue in the shape of an obsidian dagger pointed out the necessity of his being nourished with human hearts and fresh blood.

The figures in the "v" shape symbolize the rays of the sunlight.

THE XIUHUITZOLLI SIGN, "SYMBOLS FROM THE EAST". The corpses of noble men and brave warriors carried this shield in the funerals.

THE SIGN OF TLACHINOLLI, "FLAMING SYMBOL". Flaming symbols projecting out from the bodies of fire serpents, or *xiucoats*.

CHALCHICHUATL (BLOOD FROM SACRIFICES) ranged in four elements. They symbolize the nourishment on the flames of *xiucoatl*'s back.

Occupying a special place over the stela, a plate of consecration is to be found which recalls the very year of the creation according to the Aztec calendar, "13 reed", 13 *Acatl*, which corresponds to the year 1470 AD.

The date. 1-*Tecpatl*, or flint, symbol of the north.

These splendid ornaments from *CHALCHIHUITES*, "PRECIOUS-USES", which means light, force and beauty, are composed by plates of jade showing five perforations, tied with red leather strips; precious pearls decorate the upper part of the eagle feathers.

The tail of the *xiucoatl*, "fire-snake".

Adornment of grass and flowers.

Four bands of maguey vegetal paper, *amatl*.

OCELOTONATIUH, "JAGUAR-SUN". It was considered as the "first and oldest of the four ancient cosmological ages". In this epoch there existed giants that were created by the gods. They lived in caves, never cultivated the land and gathered roots and wild fruits to get their nourishment. This age ended with the attack from the jaguars to the giants.

One of the four numerals of the *Nahui-Olin* sign, "earthquake-sun".

Xochitl, "flower", the 20th, the last day of the month.

Quiahuilitl, "rain", the 19th day.

Tecpatl, "flint", the 18th day.

Olin, "earthquake", the 17th day.

Cozcacuauhtli, "buzzard", the 16th day.

Cuauhtli, "eagle", the 15th day.

Ocelotl, "jaguar", the 14th day.

Acatl, "reed", the 13th day.

Malinalli, "grass", the 12th day.

Ozomatli, "monkey", the 11th day.

Fore paw of the *xiucoats*, with an eye and an eyebrow.

The date. Seven *ozomatli*, "monkey", symbol of the west.

Flame on the *xiucoats*'s back. (fire-snakes).

ATONATIUH, "WATER-SUN". It corresponds to the fourth era, that ended with strong and overflowing rains covering the highest mountains. The humankind was transformed into fishes to survive the deluge.

TONATIUH, "THE SUN". A middle part of his face shows equally adornments of jade, like those of the principal mask. The tongue appears as an obsidian dagger emerging from the mouth and throwing smoke in a demonstration of fury in the daily battle against the nocturnal god. Both of them display the ostentatious ornaments of the *xiucoats*, celestial and mythic serpents bringers of force and authority.

Little circles representing the stars in a nocturnal sky.

In the border which surrounds the stone sun there are the symbols of *Ilhuicatl*, "the Heavens".



Sign that represents the planet Venus in a diurnal sky.

Obsidian daggers over the diurnal sky are like sunlight beams.