

# Late Classic Maya Vases, Bowls and Plates with God D



## Part II, Kerr Rollouts that include God D

**FLAAR Reports**  
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# Introduction

I am preparing reports on all three Maya deities that are typified as elderly men: God D, God L, and God N. For God D there are about 50 rollouts and photos by Justin Kerr that show God D. There are about 67 results when you ask the Kerr database for "God D". At the end of this report I mention which rollouts do not have any God D (I do not publish these actual photos since they have no God D). What is on the front cover is trimmed so it will fit; the complete Kerr rollout of this vase is Fig. 9.

The present report with Kerr rollouts is Part II of the God D iconography research. Part I is a separate PDF with photos from the FLAAR Photo Archive.



Fig. 1. God D is under the Initial Sign and God N of the Primary Standard Sequence row of hieroglyphs. The person smoking a cigar with thin limbs is potentially a God N (though God N does not usually smoke a cigar; but this is not God L due to the headdress).

The God D is receiving a deer carrying a monkey. Lots of other animals are elsewhere in this scene. As we will see later, God D frequently sits on a throne with animals rendering homage or bringing him gifts.

This God D is missing the oval motif that sticks out of the front of most God D's. But this God D has a perfect traditional example of the "upside-down J symbol".

Kerr rollout K1558 from Dumbarton Oaks enhanced database.



Fig. 2. God D is in the middle. He has the traditional "upside-down J symbol" rising from the top of his head. He has an oval motif in front of his forehead.

The crocodile tree is not found so far in any other God D scene. The person at the left has black spots of Hunahpu and a sombrero of a deer hunter. There is no Xbalanque in this scene so the spotted person may not be Hunahpu. That said, on one other vase with a spotted person (Fig. 26), Xbalanque is behind, so that spotted person is clearly Hunahpu, of the Hero Twins of the Popol Vuh.

Kerr rollout K1607 from Dumbarton Oaks enhanced database.





Fig. 3. God D is riding a peccary. We will see that on other vases (especially in Part I, the FLAAR Photo Archive). God D's on Codex Style vases are conservative and usually feature the conventional headdress decorations: "upside-down J symbol" rising from the center of the top of the head; and an oval motif sticking out of a headband in front of his forehead. What this God D does not have is a "second" domed head and two hair areas (that we will see especially in Part I). The hieroglyph in front of the deer headdress has a face that reminds me of God D.

The spotted "deer hunter" on this Codex Style vase is similar to the one on the other vase. He carries an atlatl in his back hand and a short spear (long dart) to be propelled with the atlatl. The person at the right has areas of spots on his body but I have never seen an Xbalanque with a 4-petaled flower in his headdress.

Kerr rollout K1991 from Dumbarton Oaks enhanced database.





Fig. 4. One God D rides a peccary; the other God D rides a deer. The “upside-down J” rises from the top of the head of each God D. His forehead band sticks out with the semi-circle motif at the end. The other headdress features (at the back) are atypical.

The other old man does not have any God N features other than his aged appearance. Kerr rollout K8622 from Dumbarton Oaks enhanced database.





Fig. 5. God D is the thin elderly deity on the jaguar-hide covered throne. He has a long “upside-down J symbol” rising from the top of his domed head. And a circular motif on what sticks out of his forehead. A child is offering God D two probable macaws. As on several other God D vases, a man in the scene has large black spots on his body.

Kerr rollout K7727 from Dumbarton Oaks enhanced database.

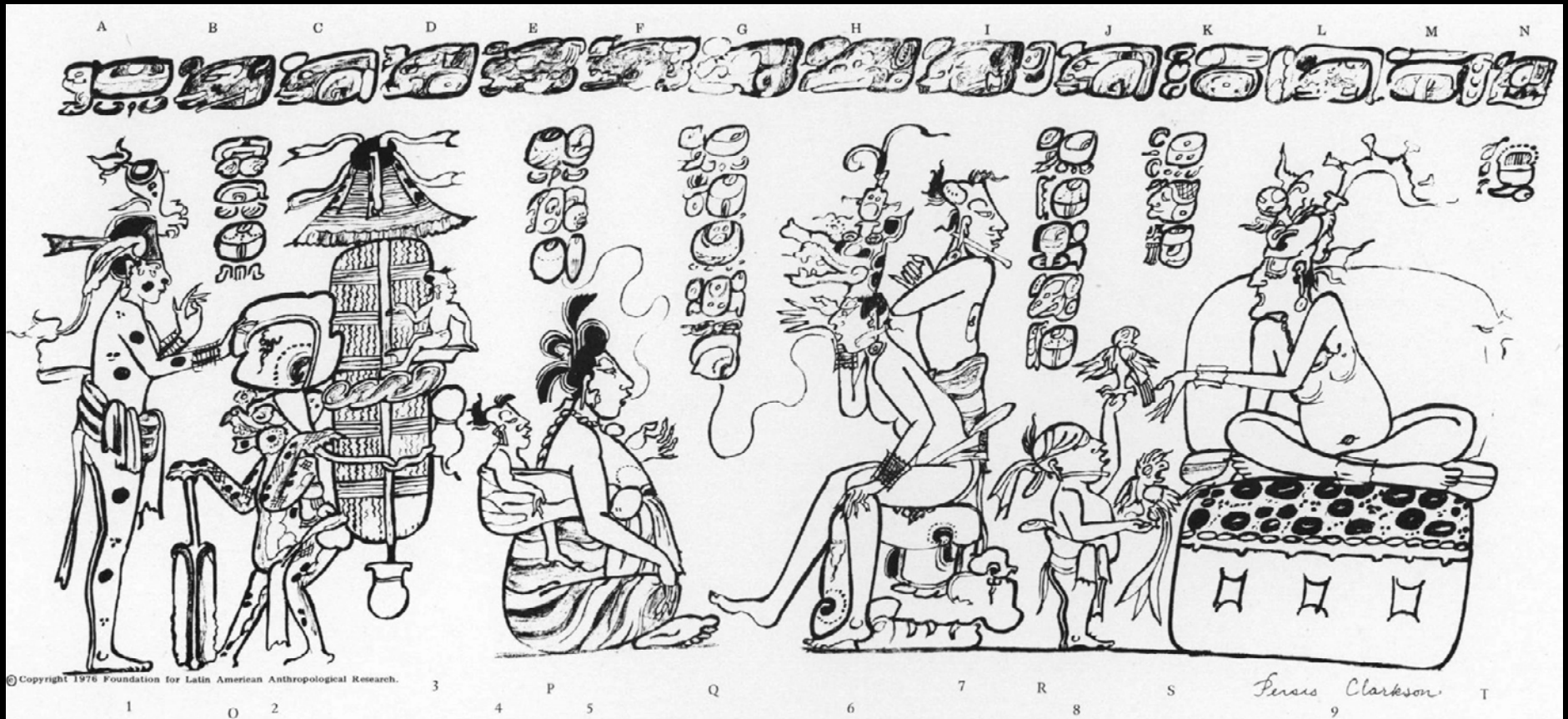


Fig. 6. God D is at far right. Drawing by Persis Clarkson, FLAAR Photo Archive, published by Hellmuth in 1976.





Fig. 7. God D sits on a Sky Band throne. Other scenes also associate a Sky Band throne with God D. God D is receiving an animal (potentially a deer albeit no antlers present). A giant enema jug is between them (and another enema jug below God D). God D's headdress and forehead decoration are simplified. This God D has a bit of a beard under his chin. Drawing by Lin Crocker, FLAAR Photo Archive, in the Kerr archive as K3056 (citing Crocker and FLAAR).



Fig. 8. God D has a well-fed female behind him. The symbol behind her identifies her as the Moon Goddess. God D's forehead band and frontal decoration is very elaborated. The "upside-down J" is straight, not J-shaped. Kerr rollout K0504 from Dumbarton Oaks enhanced database.





Fig. 9. A well fed God D sits on a Sky Band throne. Another Sky Band runs across the entire bottom of the scene. His headdress and forehead band are traditional; as is his "domed head" curling to the left. Another example of an individual with black spots associated with God D. Kerr rollout, K1183 from Dumbarton Oaks enhanced database.





Fig. 10. A well fed God D seated on his throne, with a bird-man in front. This God D has a double top of his head, each with a row of hair. What rises up from the domed head is not the usual upside-down J shape. The giant reptile face sticking out of the back of his head is not typical for this position. A short PSSequene is above the bird-man: Initial Sign, God N, Wing Quincunx then final glyphs. Kerr rollout K5764.





Fig. 11. God D on his throne. He has the oval decoration from a headband accessory (the rest of the headband is not shown). No upside-down J. He has two sets of red "hair" and a dome rising from his head. The giant bird in the other panel has the same domed head. Kerr rollout K7821 from Dumbarton Oaks enhanced database.



Fig. 12. The two obvious God D's can be recognized by the beaded upside-down J symbol rising from the top of their heads. They each have an oval decoration at the end of their headband. A third old man deity is at the left but the symbol on his forehead differentiates him from traditional God D. Kerr rollout K1774 from Dumbarton Oaks enhanced database.





Fig. 13. God D is the deity most often associated with animals, especially deer and peccary. In this scene there are almost a dozen animals bringing offerings to the elevated God D. The God D has the traditional headdress and forehead band accessories. Kerr rollout K3033 from Dumbarton Oaks enhanced database.



Fig. 14. God D is on the throne, receiving greetings from an anthropomorphic animal. A large rabbit is at the far left. Due to erosion of the middle of the scene it is unclear whether the Moon Goddess is reaching out her hand to the rabbit companion. Kerr rollout, K3094.





Fig. 15. Early Classic God D's are rare. He has the expected features at end of his headband and rising out of the middle of the top of his head. Curiously the Principal Bird Deity has the same headdress accessories. The God D has a wing, albeit on his back, not on his side. Kerr rollout K3863 from Dumbarton Oaks enhanced database.





K4545

Fig. 16. A probable God D is at the upper right. His headdress decorations are different. All the people in this scene have a reptile head issuing from their forehead area. Kerr rollout K4545.





Fig. 17. God D seated on his throne with an animal in front. The animal's ear has been eaten away by leishmaniasis. This God D has a beard under his chin. Even without the traditional headband and headdress accessories, he is obviously a God D. Kerr rollout K4548 from Dumbarton Oaks enhanced database.





K7265

Fig. 18. Another God D seated on his throne with an animal in front. The animal's ear has been eaten away by leishmaniasis. This God D has the traditional headband decoration and double domed head (each one with a row of red hair). The decoration issuing from behind his head is similar to that on another God D rollout. A short Primary Standard Sequence of hieroglyphs is across the top: Initial Sign, God N, Wing Quincunx and a fourth glyph. Kerr rollout, K7265.





Fig. 19. God D on the throne to the right. An enema jug is in front of the throne. He has the expected forehead decoration and a single domed head. No upside-down J symbol. Kerr rollout K4999.





Fig. 20. Elderly God D with none of the traditional headdress features. Kerr rollout K5093 from Dumbarton Oaks enhanced database.



K7226

Fig. 21. Two nearly identical God D's, each with traditional upside-down J rising out of their domed head; and oval decoration at the end of their forehead band. The God D at the left has two rows of red hair. Behind the God D at the right is a bird head also with two rows of red paint and a God D upside-down J symbol.

God N is seated in his conch shell with a fish feeding on the water lily flower that sticks out from the water lily pad (that is the headdress of God N). The other seated individual has a Bufo Toad as his headdress, identified in part by the three-dots in the "ear". Kerr rollout, K7226.





Fig. 22. Two aged seities are potentially God D even without the traditional J-motif and headband motif. Kerr rollout, K6994.



Fig. 23. God D sits on his throne with a dwarf standing in front. A bird fills the space where the headband extension would usually be shown. The upside-down J symbol rises from the domed head of God D. Two monkeys and two other animals are around the edge of this plate. Kerr photo, K2249.





Fig. 24. The deity at the right has a “deer antler” mouth (unless that is repainted in Miami). He is not a God D. The deity at the right has a domed head, a beard on his chin, and the expected oval decoration at the end of the extended forehead band. No upside-down J. The way the feathers issue out behind his head are very similar to the God D on the plate in the previous photo. Kerr rollout, K5745.



Fig. 25. The deity in the throne hut, and the two old men getting a happy massage from a woman behind them, are potentially God D but none has the headband or upside-down J symbol. This is an oft-published enema scene, with enema clysters atop the enema jugs. Kerr rollout K0530 from Dumbarton Oaks enhanced database.





Fig. 26. God D at the far right. The person with the "black" spots is clearly Hunahpu because Xbalanque sits behind him. The anthropomorphic animal at the far left is a different species; usually it's a deer in front of God D. Kerr rollout K0732 from Dumbarton Oaks enhanced database.





Fig. 27. These two jaguar-pawed individuals are potentially God D. Each has bird wings (with traditional reptile face on each wing as is typical of the Principal Bird Deity and other Maya birds). Kerr rollout Ko620 from Dumbarton Oaks enhanced database.





Fig. 28. The man in the middle of the throne is potentially a God D but lacks headdress features. But with fauna presenting themselves to him, that is typical of God D. Behind this deity is a woman holding her rabbit-like companion. She has no U-shaped feature of the Moon Goddess. Kerr rollout K0796 from Dumbarton Oaks enhanced database.





Fig. 29. Kerr labels these two dancing individuals as God D. But their long hair is atypical plus they lack the headdress decorations expected of a God D. Kerr rollout K1201 from Dumbarton Oaks enhanced database.





Fig. 30. Even without headdress and headband features, the person seated on the giant head as a throne is acceptable as God D. Two owls and three birds are behind the handball players. Although hands were not used when playing the Maya ballgame with the larger ball, these two individuals are obviously playing "handball". The PSSequene has an unexpected bird-beak glyph behind the Initial Sign. This bird-beak glyph is usually much further away from the Initial Sign. Kerr rollout K1288 from Dumbarton Oaks enhanced database.





Fig. 31. All four of the elderly deities at the top have water lily pads on their forehead; so these are God N. The deity seated on the jaguar hide seat is a potential God D. The deity holding the potentially pregnant woman has a "God D-like face" but has a water lily pad on his forehead. Two other individuals to the right of the four God N's also have a water lily pad with a flower stem wrapped around the pad. Kerr rollout K1485 from Dumbarton Oaks enhanced database.





Fig. 32. This is a Highland Guatemala style vase. Most of the other vases with God D are lowland Peten area. The God D on this Highland vase has potentially feline spots over his body and head. His forehead band oval has a giant "flower" between it and the deity's forehead. Kerr photo, K5500.



Fig. 33. God D with stylized reptile monster head out at the end of the forehead band. No-upside down J is needed because this individual is obviously a God D. An animal delivering gifts to the deity is typical for God D scenes. Kerr rollout K4339 from Dumbarton Oaks enhanced database.





Fig. 34. I estimate that the deity in the middle, with the domed head, is God D. The other deity behind him may be a variant of God D. Notice that most of these Highland Maya God D's have a giant flower-like motif in front of the oval on the headband. Kerr rollout K8468 from Dumbarton Oaks enhanced database.





K8485

Fig. 35. A probable Highland Maya variant of God D at the right. Kerr rollout, K8485.





Fig. 36. Two Highland Maya variants of God D. Kerr rollout K9185 from Dumbarton Oaks enhanced database.





Fig. 37. Kerr includes this in his God D inventory but the only potential God D is second from the left.  
Kerr rollout K1507 from Dumbarton Oaks enhanced database.



Fig. 38. Since this vase is unlikely from Peten, the seated elderly individual is unclear whether a God D or not. An enema jug is on the other side of the hieroglyphs. Kerr rollout, K5125.





Fig. 39. Two deities are possibly God D. There is a Sky Band in front of and behind each deity.  
Kerr rollout K9251 from Dumbarton Oaks enhanced database.



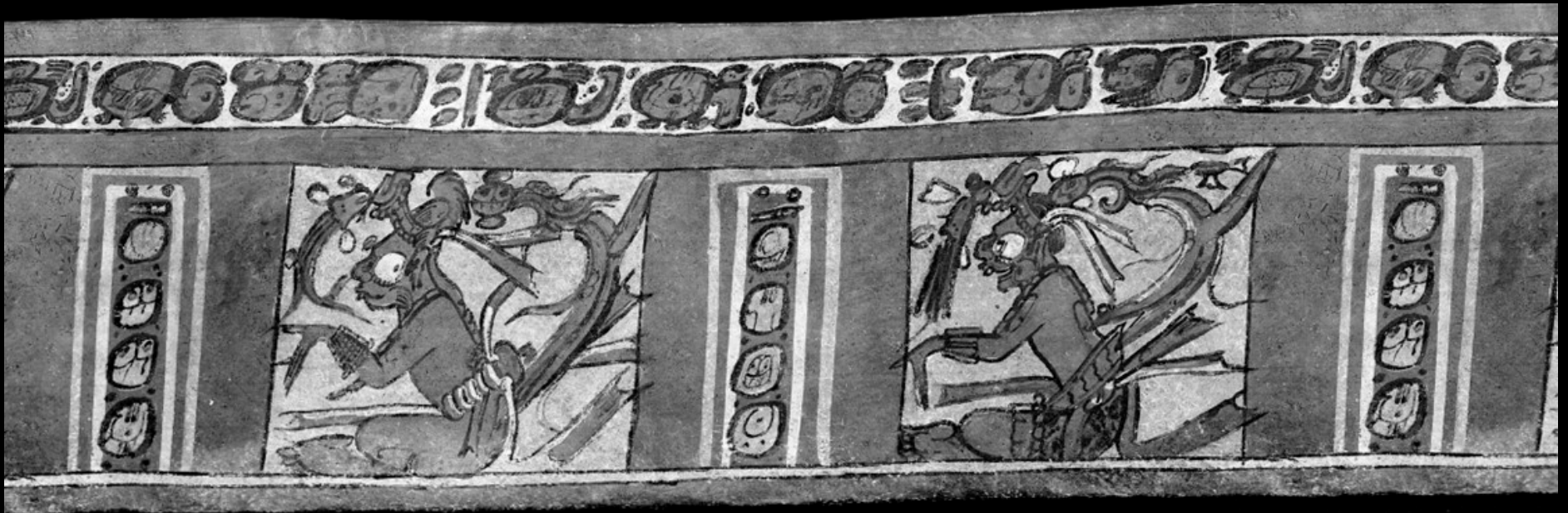


Fig. 40. The eye and face of the person at the left is not what I would expect of a God D but his domed head with mass of hair only at the top is typical of God D. The face of the person at the right is more of what I would expect for a God D. Kerr rollout K2082 from Dumbarton Oaks enhanced database.



FiFig. 41. All the rollouts here are cataloged by Kerr under God D. The face of the personage at the left is "God D like" but the headdress is not. Kerr rollout K2706 from Dumbarton Oaks enhanced database.





Fig. 42. The domed head with hair across the top is typical of God D. The other person's head is not the shape I would expect of God D. Kerr rollout, K3091.



Fig. 43. The two elderly characters facing right are potential God D's but they both lack the expected features. Kerr rollout, K4605.





Fig. 44. No traditional God D but the thin-limbed man holding an enema clyster (behind the ritual hut) is the closest, but lacks the expected headdress and headband. Kerr rollout K5538 from Dumbarton Oaks enhanced database.





Fig. 45. The long nose and black face are not what I expect of a God D.  
This is a pre-enema ritual scene. Kerr rollout K8763 from Dumbarton Oaks enhanced database.





Fig. 46. No God D here, but the rear paddler has similar head (but he is one of the Paddler Gods, unlikely God D). He lacks the crueller of a Jaguar God of the Underworld. Kerr rollout K3033 from Dumbarton Oaks enhanced database.





Fig. 47. All of the several Codex Style vases that show an elderly man dying are cataloged by Kerr as God D. The females and deer are a context for God D but the deer ear on the elderly person is not what you see on a traditional God D. Kerr rollout K1559 from Dumbarton Oaks enhanced database.





Fig. 48. I am not yet convinced that this is God D on the bed. Kerr rollout K1182 from Dumbarton Oaks enhanced database.



Fig. 49. One large deer ear and another non-God D motif on the other side of his forehead. This is an interesting series of scenes and clearly important enough for the Classic Maya to show so often. Kerr rollout K4012 from Dumbarton Oaks enhanced database.





Fig. 50. Elderly emaciated person, labeled as God D but I am not yet convinced. Kerr rollout K2082 from Dumbarton Oaks enhanced database.



Fig. 51. Elderly individual behind the first person and third person. I am not yet fully convinced that either is God D but this scene is in a time of different cultural aspects, so the God D in that century may also be slightly different.  
Kerr rollout K1979 from Dumbarton Oaks enhanced database.





K6560

Fig. 52. God K at the left in each panel. Potential variant God D at far right, but I am not yet fully convinced he is a God D. Pabellon Modeled Carved vase is Tepeu 3, so a century later than all the painted scenes of God D. Kerr rollout, K6560.

# Notes

There are a dozen vases listed by Kerr in the God D category that do not seem to have any conventional God D. I list them here, plus notes on some other rollouts.

Kerr rollout, K1273, does not have any convincing God D. Pabellon Modeled Carved vase, Tepeu 3.

Kerr rollout K1182, old deity dying. Presence of females and deer are often associated with God D, but he has no God D headdress features on him.

Kerr rollout, K1559, old deity dying. Presence of females and deer are often associated with God D, but he has no God D headdress features on him.

Kerr rollout, K2794, old deity dying. Presence of females and deer are often associated with God D, but he has no God D headdress features on him (nor any adornments that are on the other two vases with a dying elderly deity).

Kerr rollout, K4012, old deity dying in presence of female and deer.. He has a deer ear on one side and an unknown motif on the other side of his head.

Kerr rollout, K3033, has no God D (has the paddler gods and Maize God). That said, the back paddler does have an elderly face and the headdress would not surprise me for a God D.

Kerr K3049 is not a Kerr rollout; this is a FLAAR rollout by Lin Crocker. Same with K3056. Both these drawings are cited to Lin Crocker and to FLAAR.

Kerr K3857 is a plate, not a rollout. It is upside down but is a potential God D.

Kerr K4972 has no elderly deity; but the young man has sticking out from the front top of his head what is similar to what sticks out from God D. But with no animal nearby or other God D context, I do not list this person as a God D.

Kerr K4988, no elderly deity and no God D headdress on the men's heads in the scene.

Kerr K5008, no deity (just two birds).

Kerr K5226, carved/gouged (not painted); not in Peten style. I do not accept any God D here.

Kerr K6749, Pabellon Modeled Carved; all are humans, not deities. Though the head of a deity being presented could potentially be a God D. On a mold-impressed scene and from Tepeu 3 (not Tepeu 1 or Tepeu 2) the features might not be the same.

Kerr K8008 is a vase that I discovered while excavating Tikal Burial 196, the Tomb of the Jade Jaguar. There are no elderly men and no God D on this vase.

Kerr K8076 has no elderly man. The man that is young is in a "God D context" (with an animal seated in front of him) but the man has no God D headdress.

Kerr K8176 has no God D.

Kerr K8342 has no traditional God D.

Kerr K8457 has no elderly person; the headdress of the principal person shares the front aspect of God D, but I do not yet accept him as a "young God D."

Kerr K8479 is a plate, not a rollout. There are photos of the same plate in the FLAAR Photo Archive.