

God N Iconography



Part II,
Rollouts from Justin Kerr and also Nicholas Hellmuth

FLAAR Reports
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Fig. 1. God N in conch shell in two panels (one eroded). The God N wears a headdress accessory with the woven pattern. This is a major feature to establish a God N (in addition to the conch shell). Highland Maya (potentially Chipoc style). Museo Popol Vuh, Universidad Francisco Marroquin. Rollout by Nicholas Hellmuth



Fig. 2. God N has woven pattern accessory sticking out of his headdress and a conch-like shell. Highland Maya, potentially Chipoc style. Kerr rollout K5380.



Fig. 3. God N in two panels. Has conch-like shell but no woven pattern accessory sticking out of his headdress. Museo Popol Vuh, Universidad Francisco Marroquin. Rollout by Nicholas Hellmuth.



Fig. 4. God N in shell with large water lily flower at the end. Curtain is tied above him. Kerr rollout, K3324, Dumbarton Oaks enhanced database.



Fig. 5. Two God N's each with a stylized shell. Headdress is other pattern than woven. Kerr rollout K4969.



Fig. 6. Two God N's each in their conch shell. The turtle facing the God N at the right has a turtle head (not a God N head).
Kerr rollout, K4705, Dumbarton Oaks enhanced database.



K7010

Fig. 7. Two probable God N's (no seashell). Kerr rollout K7010.

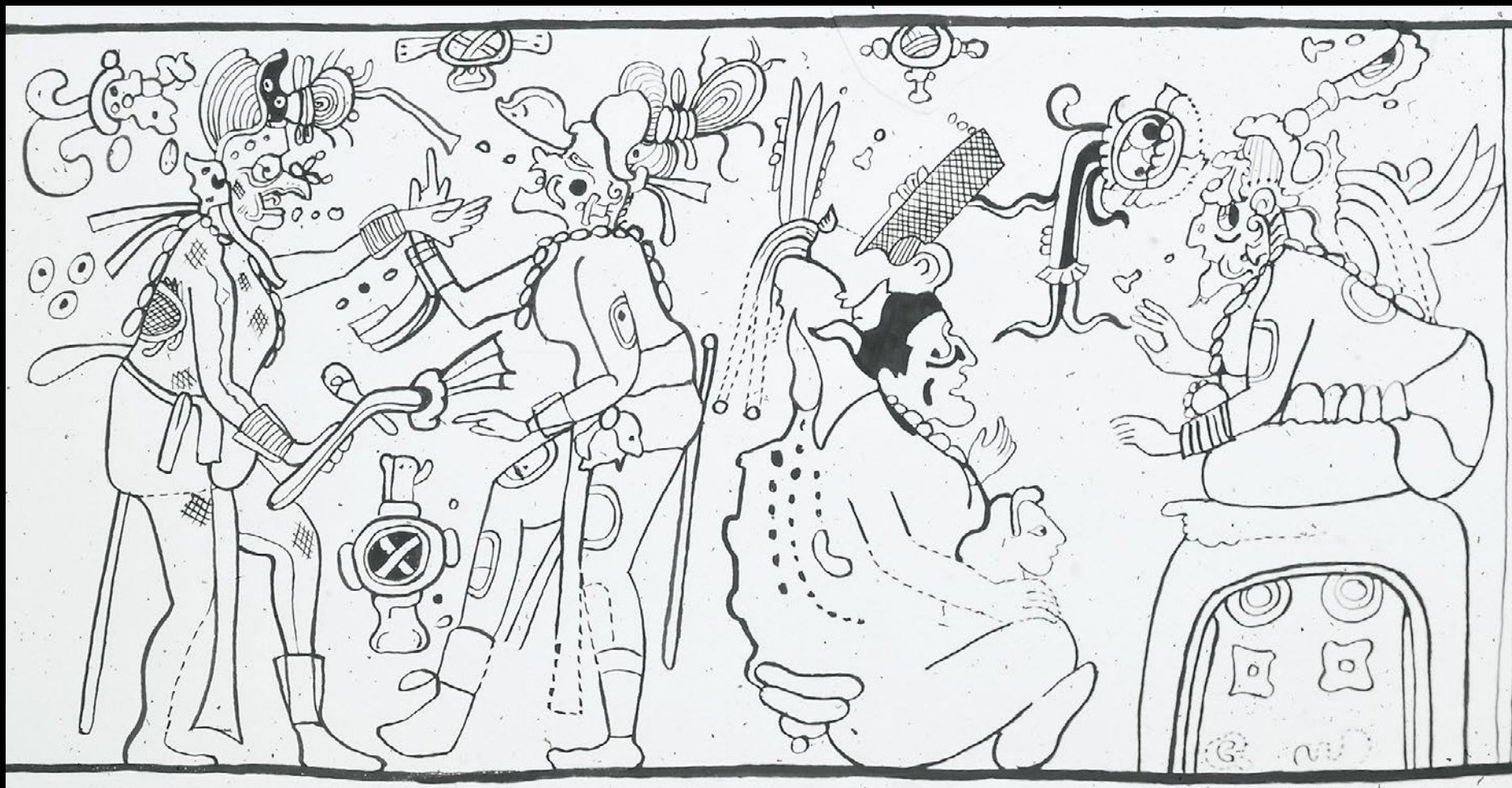


Fig. 8. God N seated in front of enthroned God D. God N has the woven pattern sticking out of his headdress. The two deities behind are not yet identified. Drawing by FLAAR illustrators. Photographs of the dark red background vase are in Part I.

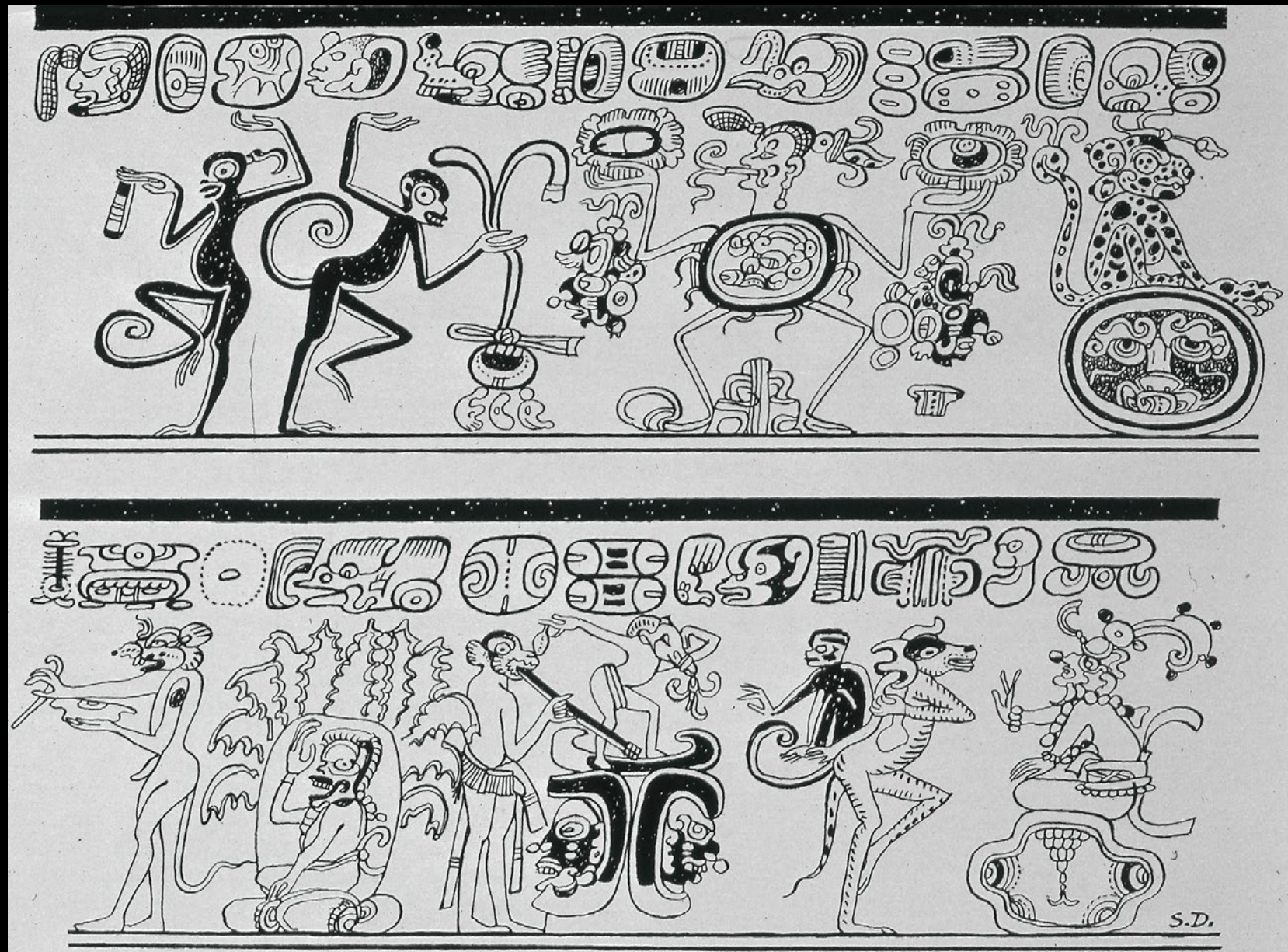


Fig. 9. God N has very thin arms and legs. His headdress is traditional for God N. He smokes a cigar which is atypical for God N. Instead of a shell he has an oval area across his body. God D is at the lower right. God N hieroglyph is at the top left. Drawing by FLAAR team. The rollout of this vase follows.



K7226

Fig. 11. Two enthroned God D's. At the far right there is a God N in conch shell with water lily pad around his forehead. A water lily flower stem is tied around the water lily pad. A fish nibbles on the water lily flower. Kerr rollout, K7226.



Fig. 12. God N in turtle shell is third from the left. Rollout, probably Kerr.



K2980



Fig. 13. God N completely inside a turtle shell. Kerr photos K2980.



Fig. 14. Grumpy looking God N in turtle shell. His headdress has woven pattern. Kerr rollout K9174.



Fig. 15. God N sticks out the right side of the turtle shell. Another aged male sticks out the left side. A possible Maize God steps out of the split part of the turtle shell. All the other deities are in tiny dugout canoes. Kerr rollout, K0731, Dumbarton Oaks enhanced database.



Fig. 16. God N in black conch shell interacts with an unidentified creature.



Fig. 17. Although it is God D who is associated with the Principal Bird Deity, I estimate the aged person here is a potential God N. This basal flange bowl is Early Classic, Tzokol. Kerr K2131 in Dumbarton Oaks enhanced data base.



Fig. 18. God N sticks out an opening. I estimate this is Early Classic Tzakol. A God K is on the Manikin Scepter held by an unidentified deity. Kerr rollout, K1285, from Dumbarton Oaks enhanced data base.



Fig. 19. God N in upper left. It is unclear what the object is on his back. At the right side of the ritual hut is a potential God N in a simplified conch-like shell. Whether repainted or not needs to be decided. Kerr rollout, K0114, from Dumbarton Oaks enhanced data base.



Fig. 20. Possible God N in lower middle. The three spots on his earring are found on felines and on Bufo Toads and elsewhere, so these three spots unlikely always mean hix, feline. Kerr rollout, K0501, from Dumbarton Oaks enhanced data base.



Fig. 21. Unclear whether the two aged deities getting a massage from the female behind them are God N or God D. This enema scene has been published many times. Kerr rollout, K0530, from Dumbarton Oaks enhanced data base.



K8798

Fig. 22. God N in front has an enema syringe. Other God N is holding a small object. Both God N's are in different kinds of shells.
Kerr rollout, K8798.



Fig. 23. Four God N's in a row. Each has a lily pad covering their forehead (so do the two long-beaked personages behind them and the personage holding the pregnant? Woman. Seated on the throne is a possible God D but has a water lily pad across his forehead. But God N is rarely on a throne. The three old men holding cloth strips in front of the enthroned deity are potential God N's. Kerr rollout, K1485, from Dumbarton Oaks enhanced data base.



K1491

Fig. 24. A possible God N is in front of the monkey. The photo is too low a resolution to enlarge to see details. Kerr photo, K1491.

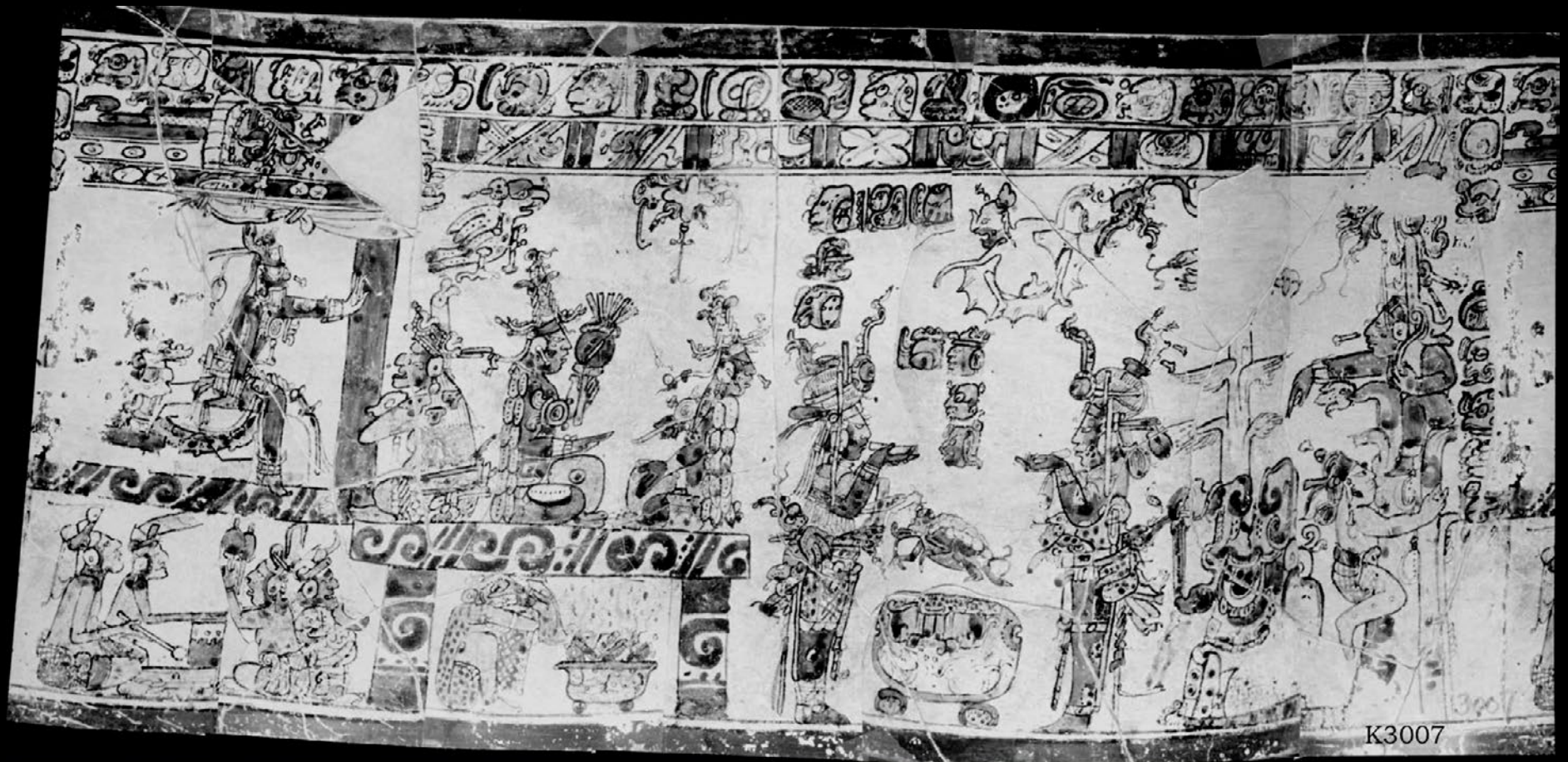


Fig. 25. A probable God N is seated in humble position in front of personage on the throne. Kerr rollout, K3007.



Fig. 26. Two God N's each with woven pattern on their headdress accessory.
No conch shell or other shell. Kerr rollout, K5597, from Dumbarton Oaks enhanced data base.



Fig. 27. The scrolling "snake" ends in a God N-like head. Kerr rollout, K8091.



Fig. 28. God N in black shell. Hard to judge whether the spot-cheeked potential Hunahpu is trying to kill the shell with a lance. Kerr rollout, K8817.

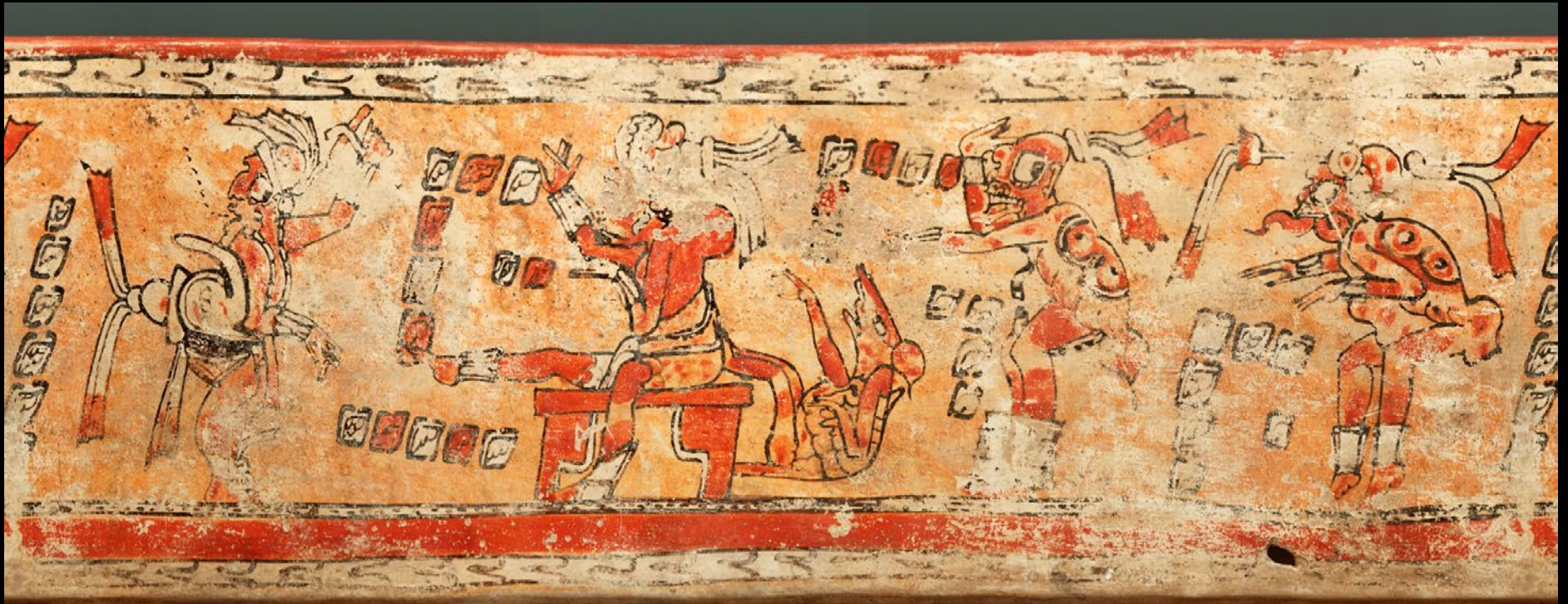


Fig. 29. God N in small conch shell at the left. Rollout by Nicholas Hellmuth.



Fig. 30. God N at the left is recognized by his woven headdress accessory. The other man wears a hunter's hat. Both are being prepared for an enema ceremony by the woman behind each man. Kerr rollout, K0956, from Dumbarton Oaks enhanced data base.



Fig. 31. Again, probable God N being prepared for an enema ceremony by the woman behind them.
Kerr rollout, K5005, from Dumbarton Oaks enhanced data base.



Fig. 32. God N in stylized conch-like shell. Kerr rollout, K6411.



Fig. 33. Chama vase with God N being pulled out of his conch shell to be executed by the weapon held by the man. The long necklace with large beads and an oval part at the end is worn by many other God N's. Short PSS at the left has a God N glyph after the Initial Sign. Kerr rollout, K0578, from Dumbarton Oaks enhanced data base.



Fig. 34. Chama area vase with God N being pulled out of his conch shell to be executed by the weapon held by the man. The earring of God N is a cross-section of a large seashell. No chevrons across top and lower area but background color is comparable to that on Chama vases. Kerr rollout, K2847, from Dumbarton Oaks enhanced data base.



Fig. 35. Chama vase with God N being pulled out of his conch shell to be executed by the weapon held by the man. God N's forehead band ends in woven motifs. Vertical PSSequene has a God N as the second hieroglyph. Kerr rollout, K6434, from Dumbarton Oaks enhanced data base.



Fig. 36. God N completely outside his conch shell discusses with unarmed man in front. Chama style. Kerr rollout, K8334, from Dumbarton Oaks enhanced data base.



Fig. 37. God N, bearded, half-way out of his conch shell. The man in front has no weapon. Chama style vase. Short Primary Standard Sequence hieroglyphs at far left. Kerr rollout, K6290, from Dumbarton Oaks enhanced data base.



Fig. 38. Non-elderly God N sticking out of his conch shell. A "child" is in front of a tiny conch shell in front of him. Chama style. Kerr rollout, K3124, from Dumbarton Oaks enhanced data base.



Fig. 39. Not young but not as aged as other God N's. The first hieroglyph at the top left looks like a God N. Glyphs in the Primary Standard Sequence suggest the Maya Lowlands though the orange background reminds me of vases from the Maya Highlands. The necklace that these God N's are holding is similar to the necklaces worn by other God N's (except that the lower part is usually oval not round). Kerr rollout, K2787, from Dumbarton Oaks enhanced data base.



Fig. 40. The aged person at the left looks more like a woman than God N. Need to see whether this scene was repainted in Miami or New York. Codex Style vase. Kerr rollout, K4113, from Dumbarton Oaks enhanced data base.



Fig. 41. God N at the left, fondling breast of female in front. The two sets of two drilled holes are by the Classic Maya to tie a string between the two holes to hold the broken vase together. The string rotted over a thousand years ago and today the vase is held together with modern glue. The woman at the right has taken off her clothing to attract the deer. Kerr rollout, K1339.



Fig. 42. Two God N's, each with traditional headdress. One God N has beard under his chin. Each God N is teaching the two men in front of them. Kerr rollout, K1196, from Dumbarton Oaks enhanced data base.



Fig. 43. This God N has a traditional headband and accessory sticking out the front, both with woven pattern. The old man at the left is sticking out from a snake (as is the person at the right). God N issuing out of a snake is usually shown only on Codex Style vases (that we will see on the following pages). Kerr rollout, K2774, from Dumbarton Oaks enhanced data base.



Fig. 44. God K at the left. God N in the middle is issuing out of the fanged jaws of a snake. The God N has a God K-like flare sticking out of his forehead. This is not common. Kerr rollout, K0719, from Dumbarton Oaks enhanced data base.



Fig. 45. God K is at the tail end of the snake. God N sticks out the mouth of the snake with a probable woman in front. God N has a God K-like flare sticking out of his forehead. Whether or not this is repainted is not documented. Kerr rollout, K1006, from Dumbarton Oaks enhanced data base.



Fig. 46. God N sticks out of a snake towards the center. Rest of scene is eroded. Kerr rollout, K1079, from Dumbarton Oaks enhanced data base.



Fig. 47. Snake grows from the leg of God K (as is known elsewhere). God N has a smile on his face. Curiously the topless female is looking behind (not towards God N who is lusting after her). Kerr rollout, K1081, from Dumbarton Oaks enhanced data base.



Fig. 48. Rare to have a frontal face in ceramic paintings. The God N wears his typical necklace of the cross-section of a shell. He is starting to fondle the topless female in front of him. There is no God K in this scene. A potential sideways/half-frontal Loincloth Apron Face is the back of the low throne. Kerr rollout, K1382, from Dumbarton Oaks enhanced data base.



Fig. 49. God N sticks out of a snake's mouth. No female and no God K. Codex Style vase.
Kerr rollout, K1649, from Dumbarton Oaks enhanced data base.



Fig. 50. God N holds a small bowl towards the naked female in front of him. No God K at the end of the snake.
Codex Style vase. Kerr rollout, K2067, from Dumbarton Oaks enhanced data base.



Fig. 51. God N sticks out of the snake's open jaws. This God N has his traditional woven accessory sticking up. Codex Style vase. Kerr rollout, K2068, from Dumbarton Oaks enhanced data base.



Fig. 52. God N issues out of the open jaws of a small snake. The head of a possible God K is at the end of the snake. Kerr rollout, K2213, from Dumbarton Oaks enhanced data base.



Fig. 53. Small head of a God N issues out of the open jaws of the snake (left of middle in the scene). He has a woven headdress feature. The deity at the left, whose foot turns into the snake, does not have a normal God K feature sticking out of his forehead.
Kerr rollout, K2772, from Dumbarton Oaks enhanced data base.

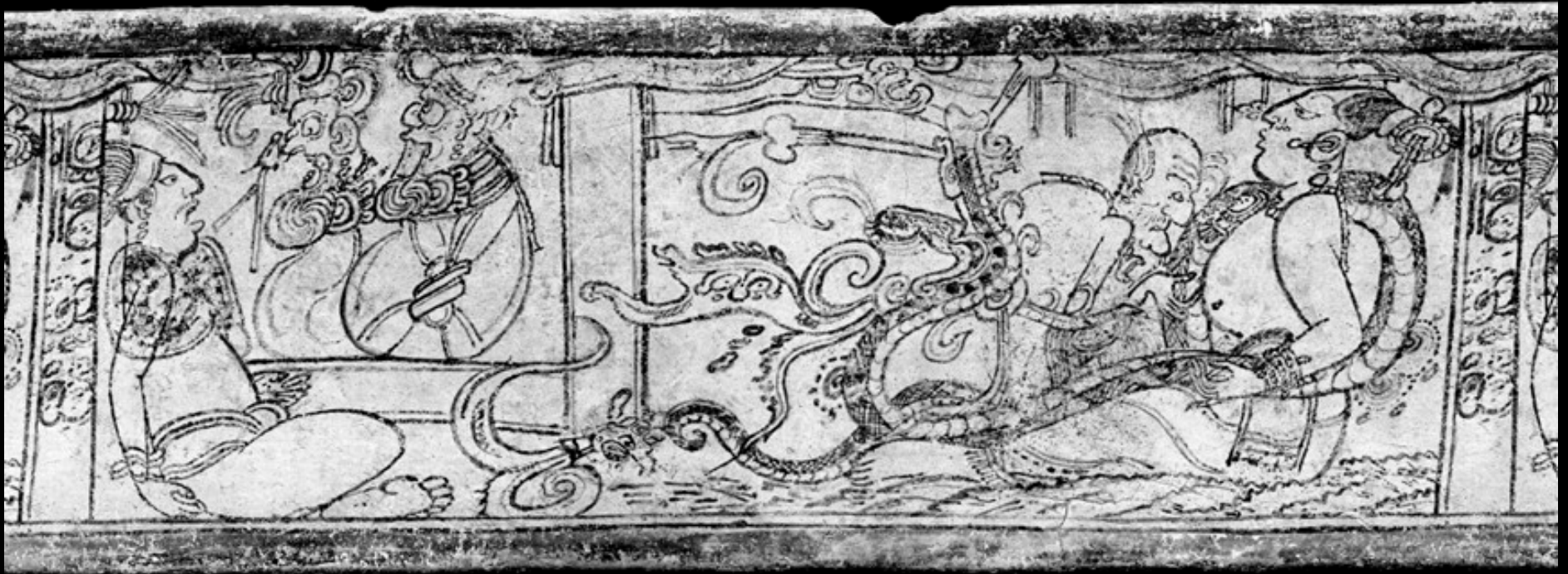


Fig. 55. God N is dedicated to the nipple of the woman's breast. God N is sticking out of the open fanged jaws of a snake. A God K head is at the back of the tail. Degree of possible repainting not mentioned. Kerr rollout, K4485, from Dumbarton Oaks enhanced data base.



Fig. 56. There are about four scenes on Codex Style vases that show females and deer in a scene with an old man god dying. It is unclear whether the old man is God D or God N or someone else, so I show only this one example.



Fig. 57. Each waterbird has a God N head as the front of its body. I first identified this combination while researching vase scenes for my PhD dissertation which was on water-related iconography. Kerr rollout, K3536, from Dumbarton Oaks enhanced data base.



Fig. 58. Each waterbird has a God N as the front of its stomach. Kerr rollout, K6438, from Dumbarton Oaks enhanced data base.



Fig. 59. Each waterbird has a God N as the front of its stomach. Hellmuth rollout, museum of Edgar Castillo in Antigua Guatemala.



Fig. 60. Each waterbird has a God N as the front of its stomach. Kerr rollout, K6181, from Dumbarton Oaks enhanced data base.

Notes

Almost a dozen of the rollouts in the Kerr data base under God N do not have a God N in the rollout. I list them here. But there are many dozens of rollouts that I do show that do have God N in the Kerr rollout.

Kerr K1211, I do not yet see a God N. The personage in the middle is a monkey.

Kerr K1547 has an obvious God N as second glyph in PSS but no God N person.

Kerr K2095, the person at the right has a criss-cross headdress extension but no elderly face or body and is not seated in a shell or snake. So I do not yet accept any person on this Codex Style vase as a God N.

Kerr K2292, I do not see any God N on this scene.

Kerr K3640 is a FLAAR drawing; not by Kerr. We show this in the other God N report.

Kerr K3646 is a FLAAR drawing; not by Kerr. I am not convinced the seated individuals are God N.

Kerr K5438, I am not yet convinced these are God N.

Kerr K5657, position of the body is like God N, but no deity head and "shell housing" is not totally convincing. That said, Kerr K6411 is acceptably God N.

Kerr K6558, I do not see either face as being God N. Kerr says his identification comes from comparing these faces with God N on PSS.

Kerr K8493, I do not yet accept the person at the left as a God N but since this style is not a Peten polychrome style, God N may be shown differently.

Kerr K8662, I do not see any of these individuals as God N in part because none are aged personages.