



Fig. 8 Yaxchilan Stela 1, upper part (after MALER 1903: Plate LXIX).

containers") and two graphemes T 19 (*muh*; note Quiché/Cakchiquel *mu'uh*, "wet, dampen"). Attached to these graphemes are two deity heads with Roman nose, and the "hank of hair" (145b), looking down onto Bird-Jaguar. These heads (mouth opened widely) are arranged in mirror-like fashion, one attached to graphemes T 593, the other to graphemes T 19. Their eyes are distinguished by the "spiral" T 19 and a grapheme T 23 underneath, probably a reference to *yaalilich*, "tears", and to *mu-yal/muyal*, "clouds". I regard them as heads of God D, Itzam Na.

On top of the double-headed serpent the *Sun God* (with Roman nose and squint eye) is depicted, flanked on his right by the lunar crescent in which the *Moon Goddess* is seated, holding a double-headed serpent-bar. On his left a *stellar symbol* might be shown. The Sun God is not distinguished by the *kin* sign 544; he wears a skull in his headdress, probably to indicate his "death- and drought-bringing aspect". The bottom part of the iconography presents the *dead night sun*, seated in the underworld, holding a double-headed serpent-bar out of the opened jaws of which a flint-knife emerges. The *kin*-sign is placed on his forehead, his face shows features of death.

*Yaxchilan Stela 1* demonstrates that in late-classic times in the Usumacinta region the negative aspects of the Sun God may have outrivalled his positive ones, giving rise to the cult of the *personified Itzam Na*, the *God D* of the Codices. In accordance with this the sun god *Kinich Ahau*, 168b:544.130, plays always a negative role in the Codex Dresden, whereas God D — *Itzam Na*, 152.1009c:23, is highly beneficent. Only in