cludes 5 Ymix 19 Chen below. In D 3 we find a glyph which apparently means Katun 4 or four katuns, and in E 2 we find the remains of 7 Ymix. It is probable that E F 1 were the glyphs for the tuns, uinals and kins, which gave the distance between 9 Ymix 19 Kayab and 7 Ymix. 9 Ymix 19 Kayab ㉑ cannot be in Katun 4 of Cycle 9.

The loss of the upper right-hand corner of the stela renders further explanation impossible.

The lower inscription has in E F 1, 5 Ymix 19 Chen ㉑ or 5 Ymix 19 Zac ㉝. In D 1 we find 13 uinals 1 kin, while C 2 has a tun symbol with some number over 5. If this number is 13 we should have the whole distance 13. 13. 1., which counted backwards from 5 Ymix 19 Chen ㉑ gives us the well-known date of 4 Ahau 8 Cumhu ⑦. I think, therefore, that the month (F 1) is Chen and the number attached to the tun in C 2 is 13.

F 2 seems to be Katun 1 or 1 katun. But 5 Ymix 19 Chen ㉑ cannot be in Katun 1 of Cycle 9.

Stelæ 9 to 14 (Plates XVIII.–XXI.) show no calendar signs, unless the symbol in the centre of the round headdress of Stela 9 can be so called. Stelæ 10 and 11 (Plates XVIII. and XIX.), however, show the glyphs which Dr. Förstemann considers as symbols of the sun, moon (day and night) and planets. Among these we distinguish the glyphs of the day (Kin or sun sign), night (Akbal) and Venus signs.

Stela 25 has a column of fifteen glyphs, which are to be read downwards, followed by seven columns of two glyphs each, and these followed by another column of fifteen glyphs. The reading of the last eight columns is to be done in pairs. The Initial series is 54. 9. 8. 10. 6. 16. 10 Cib 9 Mac ㉞. all the glyphs of which are very clear.

All the time period symbols (except that of the Great Cycle) have a very similar ornament behind the head, a large circle or