



-Dayna Bateman



-Sue Glenn



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# FRIENDS OF THE MAYA NEWSLETTER

November 2006

FRIENDS OF THE MAYA, INC., P.O. BOX 1770, BLOWING ROCK, NC 28605, TEL. (828) 295-9861

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## THE FRIENDS OF THE MAYA, INC. : A NEW ORGANIZATION!

**BACKGROUND.** Begun in 1977 by Dr. Linda Schele, the annual Maya Meetings at the University of Texas are a unique educational opportunity for everyone involved. Dr. Schele, an art historian who became intrigued with the Mayan culture and hieroglyphic writing system on visits to Mexico in the early 1970s, was one of the true pioneers of Mayan hieroglyphic decipherment. As something of a scholastic "outsider" herself, she found that astonishing discoveries could be made about this mysterious ancient culture by bringing together people with remarkably different perspectives who would be able to see problems from very different points of view. The open, collaborative interchange she fostered has manifested itself in a uniquely generous scholastic attitude among those scholars and interested individuals who have been exposed to the process.



The study of Mayan hieroglyphic writing and ancient culture as it is explored in Texas is dynamic and innovative. Attendees of the Texas Maya Meetings and Workshops are simply *expected* to share their information and knowledge with the greater public.

Despite centuries of political, social, and religious persecution, the approximately 7 million ethnic Maya of southern Mexico and the Yucatan Peninsula, Guatemala, Belize, El Salvador, and western Honduras have managed to maintain substantial remnants of their ancient cultural heritage. Only recently, however, have they been granted the political freedom to openly explore their indigenous culture. Their involvement in the exploration and understanding of the ancient Mayan writing systems and culture has been invaluable. Many of the cultural features that they have fought so hard to preserve have direct links to very ancient times. In 1987, a chance meeting of a group of Mayan linguists with Dr. Schele at Copan, Honduras, produced an impromptu workshop on Mayan hieroglyphic writing. Since that time, interested Maya scholars and individuals have sought any opportunity they could find to learn more about the ancient writing so that they could share the information within their communities and reach into their ancient past to build a platform to understand and enrich their present culture.

After 1987, Dr. Schele personally arranged to include a number of indigenous Maya in the Texas Maya Meetings. Since then, their interaction with scholars and interested people from all over the world has been an enormously enriching experience for all involved. It was only in late 2004, that a handful of Maya Meeting attendees discovered that the process of helping the indigenous Maya attend the Maya Meetings was in no way assured or institutionalized. That group took it upon themselves to see that two former Maya attendees were able to attend the 2005 Maya Meetings. At that 2005 session, a meeting with other interested people encouraged an effort to bring more Maya to the Meetings. Though informally, at that time, The Friends of the Maya organization was established then. By 2006, the informal group was able to sponsor ten Maya attendees from Mexico and Guatemala and to help many others with official invitations that aided their visa application process.

**OUR PURPOSES AND ROLES.** Although The Friends of the Maya were initially formed for the sole purpose of helping the Maya attend the Texas Maya Meetings, we have found that we can be helpful in the following ways:

- by fostering teaching opportunities,
- by fostering interpersonal interaction with the Maya,
- by sharing teaching and educational materials concerning Maya culture,
- by aiding translation of teaching materials from English and/or Spanish into Spanish and/or indigenous Mayan languages,
- by aiding the instruction of tour guides who are sharing Maya archaeological sites with visitors from all over the world,
- by making teaching materials available electronically to interested people from all over the world, and
- by allowing the participating Maya world-wide exposure for the work that they are doing to explore their own cultures.

The prospects for sharing educational possibilities from this platform are only beginning to be explored.

**HOW WE EXPECT TO FUNCTION.** With a potential membership of interested persons from all over the world, we will communicate electronically through most of the year, via a website and email. We will expect to meet officially as a group once a year at the Texas Maya Meetings. We see the potential for helping to sponsor public workshops and lectures at venues throughout the world. As we initiate this process, we do not see our role as a sponsor of conferences, but rather as a potential sponsor of indigenous scholars who might add important information to these conferences, workshops, and lectures. We hope to permit the interpersonal contact that is so important.

It is an electronic era. Only a short time ago we might have focused our attention on publication of papers, books, and documents that would have been difficult for our constituents to afford. In today's world, the internet reaches into even the most remote locations. We will focus our attention on producing useful educational materials that can be available for free and downloadable online. It is our hope that we will be able to translate useful materials into as many languages as will be useful. There is no reason why educational text materials about ancient Maya culture cannot be available in English, Spanish, K'iche', Kaqchikel, Q'eqchi', Chol, Yucatec, or any other language.

**ANTICIPATED RELATIONSHIP BETWEEN THE FRIENDS OF THE MAYA AND THE UNIVERSITY OF TEXAS.** We expect to maintain an independent but supportive relationship with the University of Texas for limited aspects of the Texas Maya Meetings and the Mesoamerican Center. As we have explained, we are focusing on interpersonal relationships with and among the indigenous people of the Maya area. It is possible that we will be able to serve some communication and organizational functions more nimbly than can be done through the huge, bureaucratic University of Texas structure. Because we are bringing the scholars to the Meetings, the University is providing official invitations for them, free access for them to the lectures, workshops, and free workbooks and teaching materials. If the Mesoamerican Center opens a study facility in Guatemala, we will attempt to coordinate learning activities and resources with them there, as well.

**OUR FIRST BOARD OF DIRECTORS.** Our initial Board of Directors includes Beth Spencer (Chicago, IL), Karon Winzenz (, WI), Dr. Bruce Love (, CA), Dr. Albert (Al) Meador (Palm Bay, FL), Dr. Nicholas (Nick) Hopkins (Tallahassee, FL), Dr. Nora England (Austin, TX), Federico Fahsen (Guatemala City, Guatemala), Alfonso Escobedo (Mérida, Yucatán, México), and Sue Glenn (Blowing Rock, NC).

**ARE DONATIONS TAX DEDUCTIBLE?** Not yet. Although we are incorporating as a non-profit corporation, we must receive acknowledgement from the Internal Revenue Service to become a 501 (c)(3) entity in order for your donations to be tax deductible. Their review process is lengthy, and we will let you know when our status becomes "official." Though your donations for the March 2007 Maya Meetings probably won't be tax deductible, we hope to they will be deductible for the 2008 Meetings. Please don't let that discourage you now!

## HOW YOU CAN HELP!

**SOURCES OF FUNDING.** Though we will charge nominal membership fees, we expect our major funding to come from personal donations and grants. We have already been contacted by people who want to consider our effort in their estate-planning. We have already seen enthusiastic "like-kind" donations of airline tickets from Frequent Flyer Miles, housing, transportation, access to educational events, and educational materials. We have found that many people want to participate actively in this organization and are willing to donate their time and

money toward the success of the effort. Our present email contact list has more than 400 names. Although we may consider hiring a part-time Austin coordinator for our activities there, most of our anticipated activities can and will be done by volunteers.

## **BECOME A MEMBER OF THE FRIENDS OF THE MAYA**

**BECOME A MEMBER OF THE FRIENDS OF THE MAYA, INC.** On the membership form (which follows), be sure to let us know your special areas of interest and other ways that you might be interested in volunteering to help these efforts.

### **MEMBERSHIP LEVELS:**

**\$10 - Basic Individual Annual Membership** Individual Member receives bi-annual email newsletters, special access to a "Members Only" section of our website, an invitation to our annual meeting, and an invitation to a cash bar gathering for all members in Austin at the Texas Maya Meetings.

**\$50 - Family Annual Membership** All of the above for a family group.

**\$100 - Amigo Annual Membership** All of the above plus a small gift (gift to be determined).

**\$500 - Aficionado Annual Membership** All of the above plus an invitation to a special cocktail (or margarita) party in Austin at the Texas Maya Meetings, and special notice about events.

**\$1,000 - Ajaw Annual Membership** All of the above plus a special dinner with the invitees in Austin.

FRIENDS OF THE MAYA MEMBERSHIP APPLICATION  
[SEND TO "FRIENDS OF THE MAYA", PO BOX 1770,  
BLOWING ROCK, NC 28605 (USA), FAX: (828) 295-4342]

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

CITY, STATE, ZIP \_\_\_\_\_

COUNTRY \_\_\_\_\_

EMAIL ADDRESS \_\_\_\_\_

TELEPHONE \_\_\_\_\_ CELL \_\_\_\_\_

SPECIAL INTERESTS \_\_\_\_\_

\_\_\_\_\_

VOLUNTEER/SPECIAL HELP INTERESTS \_\_\_\_\_

\_\_\_\_\_

ANNUAL MEMBERSHIP LEVEL (IN US DOLLARS):

BASIC INDIVIDUAL    \$10    \_\_\_\_\_    OTHER: \_\_\_\_\_

FAMILY                    \$50    \_\_\_\_\_    \_\_\_\_\_

AMIGO                    \$100    \_\_\_\_\_    \_\_\_\_\_

AFICIONADO            \$500    \_\_\_\_\_    \_\_\_\_\_

AJAW                    \$1,000    \_\_\_\_\_    \_\_\_\_\_





## HOW TO DONATE FREQUENT FLYER MILES

Last year, thanks to Lloyd Anderson's instruction and generosity, four of our sponsored Maya scholars were able to fly to Austin for free using donated frequent flyer miles. This may be a surprisingly easy way for you to help, too!

A round trip from Guatemala City, Cancun, or Merida to Austin costs 35,000 frequent flyer miles presently. If you have that amount accumulated from Frequent Flyer Miles programs with American Airlines, Continental, Delta, Northwest, or one of their affiliates, you may be able to help! If you have that accumulation of miles in your "account" and are willing to use it in this way, please contact us. We will supply you with the information that will be needed to purchase the tickets for one or more Maya scholars. The airlines ask for their full names, passport and visa information, emergency contact names and phone numbers, etc. We will try to coordinate flights so that the scholars can arrive and leave together on the same flights, as well as that can be arranged.

If you would like to supply a ticket for a Maya scholar, but find that your account is a little short of the 35,000 miles needed, it is also possible to purchase extra frequent flyer miles from your airline's program. Check that out on your airline's website and see if that makes sense for you.

If you want to participate in this program, please let us know right away! The airlines only allow a certain number of tickets per flight to be purchased using Frequent Flyer Miles.

Is this donation tax-deductible? No. Since you are making a "gift" directly to an individual rather than to a recognized non-profit entity, the IRS does not permit this gift, even if authorized by the organization, to be tax-deductible. Please don't let that idea discourage your generosity, however! We will investigate what can be done about making this very important gift tax deductible in the future.

**APPLICATION FOR FRIENDS OF THE MAYA, INC.  
FINANCIAL ASSISTANCE TO ATTEND THE  
2007 MAYA MEETINGS AT TEXAS**

If you or someone you know might be a candidate to receive financial assistance to attend the 2007 Maya Meetings at Texas, please have that person submit the following application. Please email any questions to Sue Glenn at [sglenn@boone.net](mailto:sglenn@boone.net).

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**FRIENDS OF THE MAYA, INC.  
PO BOX 1770, BLOWING ROCK, NC, USA 28605**

Dear Applicant,

The annual Maya Meetings at Texas, held in early March at the University of Texas in Austin, are designed to bring scholars and interested individuals together once a year to study and explore various themes in Maya art and writing. Since their inception in 1977, the Meetings have featured lectures, forums, research workshops, and teaching practicums. A core component of the Meetings centers around an open and experimental atmosphere that promotes collaboration between representatives from all over the globe, including the significant involvement of indigenous Maya people.

Attached is an application for financial assistance to attend the 2007 Maya Meetings, March 9-15. The scholarships are funded and offered by a new organization known as "Friends of the Maya, Inc.." The title of this organization is appropriate. The "Friends of the Maya" are scholars and individuals who have attended the Maya Meetings at Texas for many years and who want to ensure continued active participation from the indigenous Maya community.

Please understand that this group has limited resources and will probably never be able to bring as many people to the Meetings as we would like. The goals are to bring individuals to the Meetings who: 1) are indigenous Maya, 2) are respected in their communities, and 3) will take back the knowledge and information gained at the Meetings to their communities and share that information as broadly as possible.

These scholarships are not limited to scholars or academic people. We are also seeking those who have a genuine interest in this material, who will be able to share it freely with as many people as possible. Though the Meetings are conducted in English and comprehension of English will be important, we recognize that it is often easier to read English than to write English. Therefore, the application may be completed in Spanish, if you prefer. We are also attempting to make arrangements to provide simultaneous translation of the lectures into Spanish.

Thank you for your application! We hope to see you in Texas!

Sincerely,

Friends of the Maya



**MAYA SCHOLARSHIP OR ASSISTANCE APPLICATION FORM**  
**for the 2007 Maya Meetings at Texas**  
**Sponsored by the Friends of the Maya, Inc.**  
**(In Conjunction with the Mesoamerican Center**  
**University of Texas at Austin)**

**APPLICATIONS MUST BE SENT OR EMAILED BY DECEMBER 10, 2006.** Please print or type.  
(Application and essay may be completed in English or Spanish. Se puede cumplir la aplicación y el ensayo en inglés o castellano).

**Level of Assistance Requested (Nivel de Ayuda Pedido):**

Official Invitation Only (Solamente Invitación Oficial) \_\_\_\_\_ (This level is designed for people who need an official invitation to help them obtain visas, time off from work and does not include financial assistance).

Official Invitation, Housing, Transportation, Expenses in Austin (Invitación Oficial, Alojamiento, Transporte y Gastos en Austin) \_\_\_\_\_

Official Invitation, Air Ticket to and from Austin, Housing, Expenses, and Transportation in Austin, Texas (Invitación Oficial, Boletos de Avión a y de Tejas, Alojamiento, Gastos y Transporte en Austin)

**Personal Information**

Name (Nombre) \_\_\_\_\_

Last (Apellido) \_\_\_\_\_ First (Nombre) \_\_\_\_\_

Address (Dirección) \_\_\_\_\_

Number, Street, Box \_\_\_\_\_ City (Ciudad) \_\_\_\_\_

State (Estado) \_\_\_\_\_ Country (Paíz) \_\_\_\_\_ Code (Código) \_\_\_\_\_

Email Address (Correo Electrónico) \_\_\_\_\_

Phone (Teléfono) (home) \_\_\_\_\_ (work) \_\_\_\_\_

Date of Birth (Fecha de nacimiento) \_\_\_\_\_

Place of Birth (Lugar de nacimiento) \_\_\_\_\_

Sex (Sexo): F \_\_\_\_\_ M \_\_\_\_\_

I am indigenous Maya. Yes \_\_\_ No \_\_\_. (Soy Maya. Sí. \_\_\_ No. \_\_\_)

Language? (Idioma principal) \_\_\_\_\_

Languages I speak or have studied (Idiomas que hablo o que he estudiado)

\_\_\_\_\_  
\_\_\_\_\_

(In Case of Emergency) Contact Person (contacto en caso de emergencia):

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Relationship (Relación) \_\_\_\_\_

Phone # (Tel.) \_\_\_\_\_

Address (Dirección) \_\_\_\_\_

Current Occupation (include employer and letter of recommendation). (Su profesión corriente, incluya su empleador y su carta de recomendación).

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**Education** (Please especially note Maya-related studies and English-language studies. Add separate sheets, if necessary). (**Educación.** Por favor, indique especialmente a los estudios sobre los Mayas y estudios de inglés.)

Formal Education (Educación Institucional):

Name/Address  
of Institution  
attended

Last level  
completed

Date

Field of  
Study

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Informal Educational Experiences: (workshops, training sessions, conferences, etc.) Include dates (Use extra sheet of paper if necessary). (Experiencias Informales e Educativas, como talleres, conferencias, etc., incluyendo las fechas. Use una hoja extra, si sea necesario).

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**References, accompanied by letters of recommendation (Nombres, acompañados por cartas de referencia)**

Please list at least two references. (Por favor, liste dos referencias por lo menos).

1. \_\_\_\_\_  
Name (Nombre)

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Title or position (Título)

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Affiliation (institution, business, other) (Afilación de institución o otra)

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|                     |      |       |         |
|---------------------|------|-------|---------|
| Address (Dirección) | City | State | Country |
|---------------------|------|-------|---------|

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Phone number or email address if available (Número de teléfono o correo electrónico, si sea disponible).

2.

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Name (Nombre)

---

Title or position (Título)

---

Affiliation (institution, business, other) (Afilación de institución o otra)

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|                     |      |       |         |
|---------------------|------|-------|---------|
| Address (Dirección) | City | State | Country |
|---------------------|------|-------|---------|

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Phone number or email address if available. (Número de teléfono o correo electrónico, si sea disponible).

### Essay Topic (Tópico del Ensayo)

On an attached sheet, (300 words maximum) please list a number of the ways you intend to use what you learn at the Maya Meetings at Texas and how you intend to spread that knowledge within your home communities. You may write in English or Spanish. (En una hoja afijada, por favor no más que 300 palabras, indique cómo piensa de compartir ese nuevo conocimiento con su comunidad. Se puede escribir en inglés o en español.)

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Signature (required)

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Date

MAIL THIS APPLICATION TO:

c/o Sue Glenn  
P.O. Box 1770  
Blowing Rock, NC , U.S.A. 28605

OR EMAIL THIS APPLICATION TO: (O ENVIE LA APLICACIÓN POR CORREO ELECTRÓNICO)  
sglenn@boone.net

Write "Maya Meeting Application" in the Subject line. (Escriba "Maya Meeting Application" en la línea del sujeto).

OR FAX THIS APPLICATION TO: (O ENVIE LA APLICACIÓN POR FAX A)

Friends of the Maya, Inc.  
c/o Sue Glenn  
(828) 295-4342

## NEWS FROM OUR FRIENDS ...



Sebastian Si Pop and his family and Sarah Ashley Kistler.



Rabin Ajaw Parade, Cobán



Hector Xol Choc and Daughter

In July, **Lolmay García** helped German Maya scholar **Nikolai Grube** put on the annual hieroglyph workshop in Antigua, Guatemala, sponsored by OKMA, that was attended by our friends **Lolmay García**, **Antonio Cuxil**, and **Romelia Mó Isem**, and others. ... The following week, **Sue Glenn** arrived in Guatemala City to attend the XX Simposio de Investigaciones Arqueológicas en Guatemala. She was met at the airport by **Antonio Cuxil** and had dinner later with **Antonio Cuxil** and **Romelia Mó Isem**. Together they mourned the passing of **J. Kathryn Jossierand** on July 18, 2006, and shared fond memories of her. At the XX Simposio, archaeologist **Raquel Macario** gave a paper, *El Proyecto Arqueológico Q'umarkaaaj, Quiché, Guatemala, 2003-2006* with Yvonne Putzeys and Marie Fulbert.

On a visit to Cobán, **Sebastián Si Pop** invited **Sue Glenn** and **Sarah Ashley Kistler** to a delicious dinner with his family. **Sebastián** and **Ashley** have been working on Q'eqchi' linguistics, incorporating linguistic instruction into educational curricula. ... **Sue** was able to attend the festivities and election of the Rabin Ajaw, the Queen of the Maya. ... Still in Cobán, **Sue** was able to visit briefly with **Hector Xol Choc** and his older daughter. **Hector** reports that he has already given two workshops and is presently writing an article on archaeological sites in downtown Cobán, one of which is



Dancers at Rabin Ajaw Festival, Cobán, Guatemala



Antonio Cuxil and Josué Ramírez Martínez



Lolmay Pedro García



Romelia Mó Isem



Raquel Macario



Ana Patricia Martínez Huchim

now being destroyed by municipal construction. He has found pieces of vases that also have (hieroglyphic) writing on them and is seeking additional information about them.

In the Petén, **Josué Ramírez Martínez** has been teaching epigraphy to small groups of tour guides who want to know more about the language and the writing system, the way glyphs work, the spelling, and the grammar. He says the tour guides have a direct opportunity to share information about Maya culture. **Josué** also shared information about some recently reported violence in the Sierra del Lacandon National Park.

Also in July, **Ana Patricia Martínez Huchim**, Director of the Popolnáj Máximo Huchin (Asociación Civil) in Yucatán, began publishing a magazine of the Maya culture. So far, the Association has published six issues, and is doing so every twenty days. **Ana Patricia** is also working with **Bruce Love** on a research project concerning the Chilam Balam of Tizimín. **Ana Patricia** will do the translation; **Bruce** will focus on the history of the manuscripts and the history of previous translations. Next July, **Ana Patricia and Bruce** will present a preliminary report on their work to the Congreso de Mayanistas in Mérida next July.





## **GONE, BUT WITH US STILL...**

### **J. Kathryn Josserand**

### **1942—2006**

**Email from Nick Hopkins, July 20, 2006**

"Hi to everyone, and I'm sorry to be remiss in not posting this earlier--and thanks to my brother-in-law for doing so. Kathryn and I have been in Mexico for about a month, taking three students around for orientation and writing up some of our Chol material with the help of our long-time colleague Ausencio Cruz.

"We had a good day Tuesday. Kathryn did several loads of laundry left from our trip to Yucatan, where we had stayed at the Hacienda Uxmal unexpectedly, and visited with the family she met during her 1960s field work in Pustunich, near Uxmal. On that swing we had also dropped in on Willie Folan in Campeche; Willie was in the final throes of writing a paper for a conference in Seville, and what was supposed to be a quick visit turned into several hours' work while Kathryn made Willie's text intelligible to the ordinary human, for which he promised co-authorship (hers, using some of her ideas anyway). We were getting back to work in Palenque after all the students had headed off to their respective field work, and Kathryn had a good work session Tuesday afternoon and was in a really good mood. We ended the day's activities with a long visit with Moises Morales, and Kathryn related to him her story about how he was the person who had sat with her and a friend at the railroad station in 1965 on her first real visit to Palenque,



telling them about the stars. She went upstairs to bathe before supper, and when she didn't come back down for a good long time, I went up to check on her. I found her laid out in the shower stall, the water still running, completely unconscious. I stayed with her and tried to keep her warm while we called for a doctor and later an ambulance, but she never showed any signs of response. Her breathing was heavy and she had a good pulse, but was totally unresponsive. We got her to the hospital in Palenque where they did what little they could, but apparently she had a massive cerebral hemorrhage that probably took her totally by surprise; we think she was effectively dead before she hit the floor, quickly and without pain. The doctors wanted to send her on to Villahermosa for tests and such, but before they could get an ambulance, around 11:30 PM, she stopped breathing and could not be revived. The doctor in attendance did not think there was any chance for any sort of recovery, anyway, so death was not the worst alternative. Also, thank God we didn't end up in Villahermosa. People here in Palenque and everywhere else have responded to the news with great shock and sympathy, and are doing everything they can to help. A Tzeltal friend set up an altar with flowers and candles at her work desk, and I am convinced her spirit came back last night to try to help me cope. I am making arrangements to have her body transported to Gloucester, Virginia, where my family has a plot in a church yard, and where we had always planned on being buried (our only shot at consecrated ground). I will let people know what the plans are for the burial service (at Ware Episcopal Church); I can't plan anything until she is actually there, and we are still in early stages of the paperwork. There will also be memorial services in Alexandria-Pineville, Louisiana, and in Tallahassee, if not elsewhere, when I can set them up.

"Thanks to everyone for expressing your thoughts and feelings and for offering help. I will need a lot of it as time goes by.

"Nick Hopkins"



-Photo by Dayna Bateman



## **OBITUARY, J. Kathryn Josserand, 1942 - 2006**

Judy Kathryn Josserand, 63, died July 18, 2006, in Palenque, Chiapas, Mexico. A scholar of Mesoamerican languages and cultures and Associate Professor of Anthropology at Florida State University, she was struck down by a cerebral hemorrhage while carrying out field work with her husband, Nicholas A. Hopkins.

Kathryn was born September 1, 1942, in DeRidder, Louisiana, and grew up in California, where her father was a civilian employee of the US Navy. She returned to Louisiana to finish high school and went on to earn a B.A. degree in Geography and Anthropology from Louisiana State University in 1964. She minored in Classics (mainly Greek) and Statistics (in the School of Agriculture). Her major professor, Robert C. West, introduced her to Mexico on vacation field trips. She went to Tulane University for graduate study, intending to become a Mesoamerican archaeologist. She came into linguistics through the back door. Halfway through graduate school, her archaeology professors announced they would not support her for further studies because they believed a female could never direct an archaeological project in Mexico. She was assigned to be the TA for the newly hired linguist, Marshall Durbin. Marshall taught transformational grammar using Koutsoudas' text, which had lots of problems to be solved but no answers. Kathryn would work her way through a set of problems and then meet with Marshall, who would vet them and discuss points of theory and methodology with her. This

tutorial process was her introduction to the field, and Marshall's courses were her only formal training in linguistics.

Kathryn was Marshall's first Ph.D. student, and he assigned her an impossible task for a dissertation: go to Yucatan, write a grammar of Yucatec Maya, then write a grammar of Mayan hieroglyphs, and compare the two. She spent a year in Pustunich, Yucatan, and made considerable progress towards the first goal (Josserand 1968), but was stymied by the second, and never finished this dissertation. Apart from the state of Maya epigraphy in the 1960s, in the days before Xerox it was virtually impossible to assemble an extensive corpus of inscriptions.

In 1966 Kathryn met her future husband at the annual meeting of the American Anthropological Association, and renewed that acquaintance at the First International Seminar for the Study of Maya Writing, in Mexico City, later that year. Marshall had brought her to the meeting, but was himself absorbed with buying silver for his upcoming wedding, and he left her in the care of Nick Hopkins. This led to a four year courtship, during which Kathryn announced to Marshall that she was marrying Nick. "Wonderful," he said, "When?" "I don't know," she replied, "he doesn't know yet."

In 1970 they were married, and the two worked closely together in teaching and research until her untimely death. In 1973 they immigrated to Mexico (after Nixon won re-election; they had organized their Austin precinct for McGovern). For nearly ten years, they trained Mexican students in the study of Indian languages. During this period Kathryn carried out an extensive survey of the varieties of the Mixtec languages in Oaxaca and neighboring areas, and earned a belated Ph.D. degree in Anthropology from Tulane (1983).

At first, the marriage was threatened by different styles of linguistics. Kathryn had been trained strictly in the transformational mode; Nick was among the last of the structural linguists. But the assignment to train Mexican students in field work brought home to Kathryn the need to learn phonetics and morphology, and Nick ultimately made his peace with generative linguistics. The conflict over synchronic models of language fostered an interest in other kinds of linguistics, and Kathryn introduced her students to cognitive anthropology and sociolinguistics

(Josserand and Coronado 1978); her Mexican students did thesis research on language acquisition (Coronado 1976), semantics (Casasa 1976, de León 1980) and bilingual education (Ros 1978), as well as more technical linguistic topics (Amador 1976, Lara 1976, Vázquez 1977). She herself took greater interest in historical linguistics and, drawing on her background in Mesoamerican archaeology, produced a new model of Mayan development (Josserand 1975) as well as new approaches to Otomanguean languages, especially Mixtecan (Bradley and Josserand 1978, Hopkins and Josserand 1979, Josserand 1981, Bradley and Josserand 1982, Josserand 1983a, b; Josserand, Jansen, and Romero 1984; Josserand, Winter and Hopkins 1984).

By the 1970s, Kathryn had reconnected with Mayan studies by attending the early workshops of the late Linda Schele. When it became apparent that Linda could spell out words in Maya inscriptions but didn't know what they meant - and Kathryn did - a new alliance was formed. Kathryn and Nick began to do field work on Chol (Mayan), leading to a landmark publication relating the language to the language of Classic inscriptions (Josserand, Schele, and Hopkins 1985). They collaborated with Linda in setting up the annual Texas Meetings, a central institution in the dissemination of current research results, and regularly taught seminars there. In 1987, following a Mayanist meeting in Antigua (Josserand 1987), Kathryn introduced Linda to the modern Maya - native linguists who had been trained in the Proyecto Lingüístico Francisco Marroquín - and a new era of hieroglyphic study was begun that incorporated native speakers in the study of Classic inscriptions (see Hopkins and Josserand 1994).

Field work on Chol had resulted in an extensive collection of folk narratives (e.g., Cruz, Josserand, and Hopkins 1980). At some point Kathryn realized that there were significant parallels between the literary devices of Classic texts and those of modern narrators, and began to concentrate on discourse structures (Hopkins and Josserand 1990, Josserand 1989, 1991a, b; 1995, Josserand and Hopkins 2002b). By this time health issues and politics had forced a retreat from Mexico, initiating an era of grant-supported research focussed on Chol and its Classic Maya antecedents (Hopkins and Josserand 1986, Josserand and Hopkins 1988, 1991, 1995, 1996). This was an era in which seasoned academics could not even get interviewed for job openings, because all jobs were being filled by new gradu-

ates. However, by virtue of presenting a much delayed dissertation to Tulane in 1983, Kathryn became a fresh Ph.D., and was able to secure a job at Florida State University. The breadth of courses she taught as the sole linguist in her department led to publications that emphasized the social role of language and issues of gender in Classic Maya society (Josserand and Hopkins 2002a, Josserand 2002).

Kathryn held teaching positions at the University of Wisconsin-Milwaukee, 1968-70; the Escuela Nacional de Antropología e Historia and the Universidad Iberoamericana, Mexico City, 1974-75, and Florida State University, 1991-2006. From 1973 to 1982, she was Director of the Linguistics Program at the Centro de Investigaciones Superiores del Instituto Nacional de Antropología e Historia (CIS-INAH), Mexico City, and its successor, the Centro de Investigaciones y Estudios Superiores en Antropología Social (CIESAS).

She received a Woodrow Wilson Fellowship for undergraduate study, 1964-65, a National Institutes of Health Training Grant for graduate field work, 1967-68, and a Mellon Fellowship at the University of Pittsburgh, 1983-84, for postdoctoral study. She and her husband were awarded research grants from the National Science Foundation, 1983-85 and 1986-88, the National Endowment for the Humanities, 1986-88 and 1989-90, and the Foundation for the Advancement of Mesoamerican Studies, Inc., 1995 and 2002. She had been awarded a Fulbright Fellowship for teaching and research in Guatemala for the coming year, 2007.

Kathryn was a dedicated teacher, and taught more than twenty distinct courses during her tenure at FSU, covering topics as varied as Archaeoastronomy of the Americas, Marriage Around the World, and Museum Exhibition (resulting in *Woven Voices*, a highly successful exhibit of her own extensive collection of modern Maya textiles). She was especially proud of her role in training the current generation of linguists in Mexico and of her ability to place her US graduates in appropriate institutions for employment or further study.

At FSU, she directed B.A. Honors theses on a wide variety of topics (Friedman 1994, Felter 1995, Folmar 1996, Hughey 1997, Oldenberg 2001, Price 2002, Newberry 2002) as well as varied M.A. theses (e.g., Altman 1996, Watababe 2000, Wilson 2002, Rikitake 2002, Kistler 2003, McPeak 2004, and Belle 2004). Her



sole Ph.D. graduate in Anthropology was Kevin Pittle (2005), but she also directed dissertations in Art History (Klarr 2005) and Education (Sidiky Diarassouba, a forthcoming dissertation on narrative texts in a Gur language of the Ivory Coast). Her direction of these theses was not passive, but an intense interaction with each student and excruciating attention to issues of style and clear language that one student accurately described as an exercise in "tough love."

In 1987, Kathryn founded Jaguar Tours, a company specializing in museum workshops on Maya epigraphy and visits to Maya archaeological sites and modern villages. She and Nick conducted more than seventy workshops and led dozens of guided tours to Mexico, Guatemala, Belize, Honduras and El Salvador. Participants in each tour were supplied with notebooks containing detailed information on each site to be visited as well as drawings of the principal inscriptions, laid out for annotation during site visits and evening discussions. She drew great satisfaction from these workshops and tours, as she believed that the greatest responsibility of a scholar was to convey the results of research to the general public.

At the time of her death she was finishing up six weeks of field work in southern Mexico, taking three female graduate students around to introduce them to the people and places appropriate to their thesis research, and she was very happy with the way things were going. She was hitting her stride as a scholar, and had three articles in press. She spent her last afternoon working with an old friend and informant on the derivational patterns of Chol positional verbs.

*Che tza 'ujtyi jiñi* ("that's the way it ended," the traditional closing of a Chol folk-tale).

