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13

ADVOCATING FOR INDIGENOUS HISPANIC EL STUDENTS

Promoting the *Indigenismo* Within

Luis Javier Pentón Herrera

Hispanic students currently represent over 71% of the entire population of English learners (ELs) in U.S. classrooms (Ruiz Soto, Hooker & Batalova, 2015). Most of the corpus surrounding the teaching and learning of Hispanic ELs have identified cultural and academic similarities that commonly classify them as Spanish-speaking individuals learning English as a second language. However, it is important to understand that not all students arriving in the U.S. from Spanish-speaking countries speak Spanish as a native language. Indigenous peoples in Latin America comprise strong and vibrant societies that have not been acknowledged enough in the American literature surrounding Hispanic ELs. According to the Economic Commission for Latin America and the Caribbean (ECLAC), there are currently 826 communities—an estimated 45 million—indigenous people living in Latin America (ECLAC, 2014). Furthermore, all Spanish-speaking countries in Latin America, besides Puerto Rico, Cuba, and the Dominican Republic, have an active population of indigenous people who speak diverse native languages.

As an educator, understanding the differences between indigenous Hispanic ELs and non-indigenous Hispanic ELs is critical to effectively advocate for their rights and for equality inside and outside of the Hispanic community. As Ooka Pang (2018) explains, "Hispanics are an extremely diverse community, and the term 'Hispanic' is an umbrella designation that is used by the U.S. Census Bureau to denote many different ethnic and racial groups" (p. 129). Although there is no distinction among Hispanic students in the United States, indigenous Hispanic peoples are often segregated and marginalized in their native countries for their ethnicity. When they arrive in the United States, many face two major challenges—in addition to learning English—that their non-indigenous Hispanic counterparts do not commonly experience, namely: (1) literacy learning and (2) immersion in the Spanish-speaking Hispanic community. As advocates of this

unvoiced student population, it is essential to learn about their indigenous culture and use their sense of *indigenismo* as a tool for empowerment and education.

This theoretical chapter explores the implications of advocating for indigenous Hispanic ELs at schools, community centers, and non-profit organizations that serve the Hispanic EL population. As such, the intended audience is educators at all levels who teach Hispanic ELs, including P-12 pre- and in-service teachers, teachers of adult ELs, graduate students, teacher educators, and EL program administrators.

Indigenismo and Hispanic Indigenous People

The term *indigenismo*, commonly used in anthropology, requires a brief discussion as it provides a background about the history and reality of the indigenous peoples in Latin America. As noted in Tarica (2016), the word derives from the Portuguese and Spanish word *indígena* (indigenous) and it is preferred over the term *indio* (Indian) due to its pejorative connotations. *Indigenismo*, sometimes associated with the term *indianismo* (da Silva, 2012), has countless definitions and variations based on the field of study and historical context. However, in this chapter it is used to explain the cultural, political and anthropological ideologies concentrated in the study and valuation of indigenous cultures, and the questioning of the mechanisms of discrimination and ethnocentrism to the detriment of native peoples (Martínez Novo, 2009). Simply put, in this chapter *indigenismo* is used as an umbrella term for all ideologies that legitimize and afflict the study of indigenous cultures and peoples. Furthermore, the term *indigenismo* is also used as a tool to empower and defend indigenous people against all forms of exploitation, injustice, and discrimination based on their ethnicities, cultures, and traditions (Martínez Novo, 2009; Tarica, 2016).

Indigenismo encompasses the spectrum of identity from an individual and cultural standpoint. Some associate the term with the colonial period (Asad & Hwang, 2016) and agree that in order to empower indigenous people, language and cultural traditions must be perpetuated inside and outside of their community (da Silva, 2012). However, others view *indigenismo* as a current of favorable thoughts that promotes sympathetic awareness for the indigenous people forgotten by everyone (Becker, 2012). This second perspective does not focus on the language abilities of indigenous peoples but rather on their resilience to overcome social, economic, legal, and political barriers faced on a daily basis due to their ethnicity. As teacher-advocates, both of these perspectives resonate with us as we strive to understand the diversity within the Hispanic EL population and its implication for advocacy in the United States.

A recent paper by Asad and Hwang (2016) aptly explains the social, economic, legal, and political challenges faced by immigrant indigenous people from Mexico. Immigrants from indigenous communities are more likely to be illiterate, undocumented and underprivileged than their non-indigenous Mexican counterparts (Asad & Hwang, 2016). Although Asad and Hwang's (2016) paper focuses on Mexican indigenous people, that reality mirrors a growing number of indigenous immigrant groups from Latin America. This statement is evidenced by Riegelhaupt, Carrasco,

Brandt (2003) who state that many Hispanic ELs are often misplaced in English-Spanish programs because they do not speak Spanish as a first language (L1), are learning English as a third language, and frequently "are not literate in either the indigenous language or in Spanish" (p. 136). What is more alarming, statistics show the steady increase of indigenous populations from different Latin American countries arriving to U.S. classrooms (Pentón Herrera, 2017a; U.S. Department of Justice, 2017), yet there are scant resources available for this vulnerable population.

As advocates, *indigenismo* becomes the tool needed to understand the uniqueness of indigenous Hispanic ELs. *Indigenismo* acknowledges that indigenous Hispanic ELs are underserved, impoverished groups who have historically been oppressed and who need differentiated services inside and outside the classroom from those offered to their non-indigenous Hispanic EL counterparts (Lewis, 2001). For example, the difference between the literacy and language abilities of indigenous Hispanic ELs and their counterparts has an impact on language acquisition and instruction (Staehr Fenner, 2014). This means that common strategies such as identifying cognates or word association may prove more challenging for indigenous Hispanic ELs than for their non-indigenous Hispanic EL counterparts. Similarly, *indigenismo* leads to an enlightenment that intelligence is fluid and should be evaluated using assessments that go beyond those influenced and designed by traditional educational processes. Some indigenous Hispanic ELs may have limited to no formal schooling, but their level of intelligence should be measured by evaluations that go beyond conventional paper-and-pencil exams. The alternative to devising culturally-fair tests is to investigate how intelligence manifests itself differently in diverse cultural settings and how indigenous intelligence can be measured while aligning it to standards set by each school district. Lastly, *indigenismo* allows for the opportunity to promote Hispanic indigenous cultures in the classroom, at community centers, and on the daily practices of non-profit organizations.

Exploring Advocacy for Indigenous Hispanic ELs

Most indigenous Hispanic ELs have, in one way or another, experienced advocacy in their native countries whether it was through their community, friends or family members, or even at a personal level (Amnistía Internacional, 2014). The truth is that the indigenous peoples of Latin America have been fighting and advocating for their rights to education and social equality since the Colonial Period (de Jong & Escobar Ohmstede, 2016). However, there is still a long fight ahead of them for equality, respect, and recognition of their cultural legacy and traditions (CEPAL, 2014). In the United States, with the lack of distinction among indigenous Hispanic ELs and their non-indigenous counterparts, the responsibility of advocating for this invisible minority falls on educators, administrators, community leaders and organizations who support their cause. This part of the chapter explores advocacy for indigenous Hispanic ELs inside and outside of the classroom. The first section is more specific for teachers, educators,

and administrators as it addresses the implications of advocating for this population inside the classroom. The second section focuses on what non-profit and community organizations, as well as community leaders, can do to advocate for indigenous Hispanic ELs outside of the classroom.

Indigenous Hispanic ELs in the Classroom

The importance and implications of preparing English for Speakers of Other Languages (ESOL) educators to advocate for EL students have previously been addressed in the literature (Linville, 2016; Staehr Fenner, 2014; Whiting, 2016). ESOL educators have been called to act as advocates for their students (Staehr Fenner, 2014) since the TESOL Standards were implemented in the field (Linville, 2017; NEA, 2015; Whiting, 2016). However, there is still a need to continue exploring how ESOL educators understand and practice their advocacy roles (Linville, 2017). Current research finds that advocating for EL students inside the classroom is more common than advocating outside the school environment (Linville, 2016). Thus, it is important for ESOL educators to learn about the different languages, cultures, and educational backgrounds of their ELs with the vision of establishing a successful academic environment that advocates for classroom equality, equity, and comparable literacy learning.

For indigenous Hispanic ELs, advocacy in the classroom is of utmost importance. The corpus surrounding effective practices of teaching ESOL to Hispanic ELs continues to ignore the diversity of indigenous Hispanic ELs (Pentón Herrera, 2017a; Pérez, 2009; Riegelhaupt, Carrasco, & Brandt, 2003; Ruiz & Barajas, 2012). The challenge with remaining invisible is that this population's unique linguistic, cultural, and literacy needs are not met (Ruiz & Barajas, 2012), and this contributes to the perpetuation of illiteracy within their families and community. As Staehr Fenner (2014) explains, learning about the educational and personal background of ELs is the ESOL teachers' responsibility as advocates and effective educators. "Find out which languages ELs speak, including languages in which they may have received schooling in their countries of origin, as the home language may differ from their language of schooling. Ascertain whether ELs speak indigenous languages" (Staehr Fenner, 2014, p. 143). It is important to also incorporate material that is relatable using teaching approaches that are relevant to them.

Although the U.S. educational system does not have a model for teaching indigenous Hispanic ELs, there are available references of successful models used throughout Latin America. One of the most popular models used in Latin American classrooms to advocate and teach indigenous students is *La Modalidad de Educación Intercultural Bilingüe* (EIB)—Intercultural Bilingual Education Model—which promotes the valuation and recovery of the cultures and languages of the various nationalities and indigenous peoples (López, 2005). This model focuses on the implementation of teaching practices that acknowledge indigenous students, their culture, and the need for teaching reading and writing in their L1 and in

Spanish. In its broadest sense, EIB envisions to perpetuate and transmit indigenous languages, customs, and cultures by recognizing that language is a unique manifestation of the person's feelings and the heritage of their people (López, 2005). This model has proved didactically effective, but social, economic, and political factors continue to influence the inequality and high level of illiteracy that indigenous people continue to endure in their native countries (López, 2005; Martínez Novo, 2016).

As ESOL educators, advocating for indigenous Hispanic ELs entails more than reading and learning about different programs that may be successful; it requires implementation. Although the Spanish language connects Hispanic ELs at some level (Riegelhaupt, Carrasco, & Brandt, 2003), celebrating events such as Columbus Day in the ESOL classrooms may be insensitive for this student population. Many non-indigenous Hispanic ELs know this celebration as *Día de la Raza* (Day of the Race) and proudly celebrate it in their native countries and in the United States. However, for indigenous Hispanic ELs, Columbus Day may be a reminder of the oppression, hardships, and genocides experienced by their peoples and communities. If non-indigenous Hispanic ELs wish to celebrate Columbus Day (*Día de la Raza*) because they are proud of their Hispanic heritage, ensure that indigenous Hispanic ELs have the opportunity to reflect and share with their classmates their feelings and history of this particular holiday from their perspective. When advocating for this vulnerable population within your classroom, it is always important to remember that it is not uncommon for non-indigenous Hispanic ELs to make fun of their indigenous counterparts (Pérez, 2009; Ruiz & Barajas, 2012). In these situations, family members from both sides need to be invited to school to talk—in the presence of teachers and qualified staff such as counselors and administrators—about the incident, reflect why it is wrong, and implement steps for immediate resolution.

Effective advocacy inside the classroom also involves successful instructional planning that is differentiated and meaningful (Pentón Herrera, 2017a). Although best teaching and learning practices for Hispanic ELs who speak Spanish as L1 have been previously explored, the implications of teaching English to indigenous Hispanic ELs remains a vast and fertile field of study. However, proven and researched models used in Latin American classrooms, such as the EIB, show potential as a resource for leveling the playing field among indigenous Hispanic ELs and their non-indigenous counterparts.

The EIB model aims to provide a solid foundation for indigenous students to equally and simultaneously learn literacy skills in their L1 and Spanish (López, 2015). However, the educational reality of the ESOL model is that students must be immersed in an English-only environment and outside languages may only be used as a resource and not as means of instruction (Pentón Herrera, 2015). It is important to state and recognize that indigenous languages from Latin America are not taught in U.S. schools and resources are difficult to find. Nonetheless, effective ESOL advocates aim for the integration of culturally and linguistically meaningful materials for their students and look beyond

what is easily accessible (Staehr Fenner, 2014). Hence, looking for books and resources that indigenous Hispanic EL students can use is just as important as using materials designed for Spanish-speaking ELs.

The Appendix shares a non-exhaustive list of free books, instructional materials, and additional resources that ESOL educators can use in their classrooms—and outside of the classroom in the form of independent study—to advocate for indigenous Hispanic ELs. This list includes nine of the most commonly-spoken indigenous languages by Hispanic immigrants ELs in the United States, three of which appear in the United States Department of Justice (2017) report. Furthermore, all of the resources in this list are freely shared on the Internet by governmental, educational, and/or non-profit organizations and no copyright infringement is intended. Lastly, in addition to the resources shared in the Appendix, educators can refer to the Maya Heritage Community Project & National Pastoral Maya Network (2014) as a supplementary tool to use as advocates of indigenous Hispanic ELs students in the United States.

Indigenous Hispanic ELs in the Community

Advocacy practices that extend beyond the classroom and into the community are essential for the success of vulnerable EL populations such as the indigenous Hispanic ELs. As Haneda and Alexander (2015) explain, advocating for ELs in their communities and creating partnerships with community organizations creates a web of support that contributes to their social, educational, and personal success. Non-profit and community organizations, as well as community leaders, have the power to organize events that advocate for indigenous ELs by acknowledging their cultural identity while educating others on the issue (NEA, 2015). Furthermore, community organizations and leaders also have the power to educate vulnerable EL populations, such as the indigenous ELs, on basic life skills, English, and family classes—always understanding the specific needs of that population, and by creating a plan of action with a realistic goal.

After learning all the hardships faced by the indigenous Hispanic EL communities, one question arises: "How can non-profit organizations, community centers, and community leaders advocate for this vulnerable population?" To examine this challenge, I refer to the work done by *Centreville Labor Resource Center*, a small non-profit organization in Centreville, VA. This center was opened in 2011 with the vision of mediating the social conflicts faced by their community and, after seven years, continues to provide diverse services. Two elements that have contributed to *Centreville Labor Resource Center*' success in their community are: (1) visibility and (2) conflict mediation.

Making indigenous Hispanic communities visible is an important aspect of building social equality in the communities (Ibáñez-Holtermann, 2011). The *Centreville Labor Resource Center* serves a large Ixil population that has been recognized as unique from other Spanish-speaking populations served. As such, the

Centreville Labor Resource Center has tailored its services to serve the Ixil population while respecting the differences between their language, cultural identity, and social challenges from those of their Spanish-speaking counterparts (Centreville Labor Resource Center, 2017). Similarly, conflict mediation has also played a major role in advocating for social equality among the immigrant population served. As pointed out by Al Fuertes, professor at George Mason University and volunteer at *Centreville Labor Resource Center*, the toxic and unfriendly environment that was present in this community has been eradicated, in part, due to the constant dialogue and openness exercised in the community (The Connection, 2012). Building a community advocacy effort founded on visibility and conflict mediation, thus, can lead to an environment that fosters social equality, recognition, and the celebration of the indigenous languages and cultures.

The *Centreville Labor Resource Center* recognizes the realities of the Ixil population and hosts events where they can come together as a community. The *Centreville Labor Resource Center* conducts professional workshops where the Ixil population—which is the biggest day-labor workforce in Centreville—can come together to organize and learn tips from one another. Similarly, the Center holds cultural group meetings where Ixil people can share their stories and experiences. These cultural groups and gatherings are displayed in the *Centreville Labor Resource Center*'s magazines. Lastly, the Ixil people also participate in the yearly Centreville International Music and Dance Fiesta celebrations where they share their traditional dances, clothing, and talents with local residents. The *Centreville Labor Resource Center* has contributed to the improvement in the quality of life of the Ixil community in the Centreville area by offering a safe space where they can find honest work, gather as a community, showcase their culture, and even mourn as they lose family members. For additional information on how other community organizations are advocating for indigenous communities from Latin America throughout the United States see Pentón Herrera (2018).

Discussion

Indigenous peoples in Latin America, as well as in the United States, have fought for social, economic, educational, and political equality for hundreds of years (Amnistía Internacional, 2014). Nonetheless, indigenous communities continue to endure political isolation (Amnistía Internacional, 2014), economic hardships (Ibáñez-Holtermann, 2011), and educational inequalities (Köster, 2016; Pérez, 2009) that perpetuate their impoverished, illiterate, and vulnerable status. For indigenous Hispanic ELs, overcoming the challenges of social inequality and illiteracy is not easily achievable. Upon arrival in the United States, this student population is often marginalized by their non-indigenous Hispanic peers (Ibáñez-Holtermann, 2011) who reinforce the social division among indigenous and non-indigenous people existent in their native countries (Mora Martínez, 2015). In addition, indigenous Hispanic ELs may also experience adversities as a result of being a Hispanic immigrant and a

language learner (Pentón Herrera, 2017b). Hence, it falls on their ESOL educators to advocate for them inside and outside of the classroom, as well as teaching them how to be resilient and literate in this new society and environment.

Although this chapter focuses on the importance of advocating for indigenous Hispanic ELs, it is critical to recognize the imperative need to start a discussion about advocating for the rights and equality of all indigenous ELs in our classrooms and in our communities. As pointed out by Pérez (2009), the loss of the language with the least prestige—indigenous languages—may lead to academic challenges and linguistic barriers. Nevertheless, formal schooling has the power to contribute and reshape the educational experiences and literacy skills among indigenous students. "Therefore, acknowledging and addressing the cultural and linguistic perspectives, preferences, and practices of immigrants who speak an indigenous language may foster academic success among such student population" (Pérez, 2009, p. 26). However, uplifting and recognizing the indigenous Hispanic EL population must begin with the advocacy and support of their ESOL teachers and needs to extend to the community. The advocacy role of ESOL educators is important (Linville, 2016) and it is up to us to promote equality for all ELs invariably.

Conclusions – Final Thoughts

As seen in this chapter, indigenous Hispanic ELs comprise a student population that is unique, ethnically diverse, and linguistically different from their non-indigenous EL counterparts. This student population has been widely unaddressed in the literature surrounding Hispanic ELs in U.S. schools. As a consequence, there are scant linguistic and didactic resources ESOL educators can use to advocate for this vulnerable population inside the classroom. However, the vision of this chapter is to contribute to the current literature by making indigenous Hispanic ELs a visible population, one that is different from their non-indigenous counterparts. This chapter offers resources in nine indigenous languages that educators can use to better understand their students' cultures, modify their instructional materials, and provide support in their L1. The topic of advocacy—inside and outside of the classroom—for indigenous Hispanic ELs is a fertile field of study and this chapter hopes to provide visibility and start conversations about future plans of actions to support this unacknowledged and vibrant student population.

Reflection Questions

1. What are the major differences between indigenous Hispanic ELs and their non-indigenous Hispanic EL counterparts? What are the implications of these differences for both populations of ELs?
2. How can ESOL educators advocate for their indigenous Hispanic EL population inside and outside of the classroom in a way that is different from their non-indigenous Hispanic EL counterparts?

3. How can ESOL educators, non-profit organizations, community centers, and community leaders advocate for indigenous Hispanic ELs in the community? Why is advocating for this vulnerable population in the community important?

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APPENDIX
LITERACY RESOURCES FOR INDIGENOUS LANGUAGES FOR LATIN AMERICA

TABLE 13.1 Indigenous language resources

Languages	*Brief Information*	*Resources (URLs are case sensitive)*
Aimara (also spelled Aymara)	Native language found in the Andes region (Peru, Bolivia, Chile, and Argentina). There are pockets of Aimara students found in Northern Virginia and Maryland. For more information see Huanca (2011).	Stories in Aimara for children: http://biblioteca.serindigena.org/libros_digitales/cuentos_aymara/cuentos_aymaras.html Children's workbook: http://portales.mineduc.cl/usuarios/intercultural/2015/Cuaderno%20de%20Actividades%201ro%20Basico%20Lengua%20aymar%20aru.pdf Basic literacy skills booklet: http://www.minedu.gob.bo/micrositios/biblioteca/disco-1/alternativa_especial/alfabetizacion/115.pdf
Ixil (also spelled Ixhil)	Native language from Guatemala also present in Mexico. Large pockets of Ixil students have been identified in Centreville, VA, Maryland, and in Dover, OH. For more information see García (2014).	Ixil-Spanish dictionary: https://popolmayab.files.wordpress.com/2016/01/diccionario-ixil-de-chajul.pdf Children's workbook: https://www.mineduc.gob.gt/DIGEBI/documents/Ixil/libros/Kemon%20ch%27ab%C3%A4l%20Ixil%20LT%203%C2%BA.pdf Basic literacy skills booklet: https://www.url.edu.gt/publicacionesurl/pPublicacion.aspx?pb=713
Guaraní	Native language from Paraguay, Bolivia, Argentina and Brazil. One of the most widely-spoken indigenous languages from Latin America. For more information see Hornberger (2006).	Guaraní legends for children: http://www.stp.gov.py/cooperacion/giz/wp-content/uploads/2015/05/Cuaderno-de-Cuentos-y-Leyendas.pdf Children's workbook: http://www.minedu.gob.bo/micrositios/biblioteca/disco-2/formacion_complementaria/cuadernos_planificacion/27.pdf Spoken stories in Guaraní for children: http://www.portalguarani.com/571_lino_trinidad_sanabria/25998_mombe_700upy_mbyky_aty__cuentos_cortos_para_ninos.html

Konjobal (also spelled Kanjobal or Q'anjob'al)	Native language from Guatemala. It is currently the 17th top language translated in immigration court cases in the United States (United States Department of Justice, 2017). For more information see Pentón Herrera (2018).	Q'anjob'al talking dictionary: http://talkingdictionary.swarthmore.edu/qanjobal/?entry=14 Children's workbook: https://www.url.edu.gt/publicacionesurl/pPublicacion.aspx?pb=542 Q'anjob'al alphabet book for children: http://faculty.las.illinois.edu/rshosted/docs/FinalAlphBook042409.pdf
Náhuatl	Native language from Mexico. Pockets of Náhuatl students have been identified in California and Oregon. For more information see Pérez (2009).	Náhuatl-English dictionary: http://legacy.lib.utexas.edu/books/utdigital/book/pdf/dictionary.pdf Náhuatl stories for children: http://www7.nau.edu/coe/seminario/Antolog%C3%ADaPDF.pdf Texts in Náhuatl about human rights: http://www.cdhpuebla.org.mx/index.php/difusion/materiales/textos-en-nahuatl
Mam	Native language from Guatemala also present in Mexico. It is currently the 9th top language translated in immigration court cases in the United States (United States Department of Justice, 2017). For more information see England (2009).	Mam spoken dictionary: http://talkingdictionary.swarthmore.edu/mam/?lang=es Grammar book: http://pdf.usaid.gov/pdf_docs/pnacj896.pdf Basic literacy skills booklet: http://www.mineduc.gob.gt/digebi/documents/Mam/libros/Kemon%20ch%27ab%C3%A4l%20Mam%20LT%203%C2%BA.pdf

(continued)

TABLE 13.1 *(continued)*

Languages	*Brief Information*	*Resources (URLs are case sensitive)*
Quechua (also spelled Kechua)	Native language from Bolivia, Peru, Ecuador, Colombia and Argentina. It is currently the most widely-spoken indigenous language from Latin America. Large pockets of Quechua students have been identified in Miami Metro Area, New Jersey, and New York. For more information see Hornberger (2006), Mendoza-Mori (2017), & Pérez (2009).	University of Pennsylvania's Quechua initiative: http://web.sas.upenn.edu/quechua/ Spanish-Quechua stories for children: http://www.museoraimondi.org.pe/upload/ima/3.pdf Children's workbook: http://www.perueduca.pe/recursosedu/textos-del-med/inicial/comunicacion/cartillas_intera_chanka.pdf
Quiche (also spelled K'iche')	Native language from Guatemala. In four years, Quiche has gone from number 24th to the 10th most-translated language in immigration court cases in the United States (United States Department of Justice, 2017). For more information see Lewis (2001) and Pentón Herrera (2018).	K'iche'-English dictionary: http://www.famsi.org/mayawriting/dictionary/christenson/quidic_complete.pdf Stories in K'iche': https://popolmayab.files.wordpress.com/2015/03/popol-wuj-kiche.pdf Basic literacy skills booklet: http://www.mineduc.gob.gt/digebi/documents/K'iche'/libros/Kemon%20ch'ab%C3%A4l%20K'iche'%20LT%203%C2%BA.pdf
Yucatec Maya (also spelled Yukatek Maya)	Native language from Mexico and Belize. Large pockets of Yucatec Maya students have been identified in California and Texas. For more information see Guerrettaz (2015) & Pérez (2009).	Yucatec Maya Institute from The University of North Carolina at Chapel Hill: http://isa.unc.edu/language-programs/yucatec-maya-institute/ Spanish- Yucatec Maya dictionary: http://www.uqroo.mx/libros/maya/diccionario.pdf Stories in Yucatec Maya and Spanish from the Autonomous University of Yucatan (Mexico): http://www.mayas.uady.mx/literatura/index_02.html