

The book of Chilam Balam of Chumaye1

Juan Jose Hoil, G. B. Gordon

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The Book Of Chilam Balam Of Chumayel

RALPH T. ROYS



The Book Of Chilam Balam Of Chumayel:

The Book of Chilam Balam of Chumayel Ralph Loveland Roys, **The book of Chilam Balam of Chumayel** George Byron Gordon, 1913 The Book of Chilam Balam of Chumayel, 1993 **The Book of Chilam Balam of Chumayel** Chilam-Balam, George Byron Gordon, 1913 **Book of the Chilam Balam of Chumayel**, 1775 **Heaven Born Merida and Its Destiny** Munro S. Edmonson, 2010-06-28 When the Spaniards conquered the Yucatan Peninsula in the early 1500s they made a great effort to destroy or Christianize the native cultures flourishing there That they were in large part unsuccessful is evidenced by the survival of a number of documents written in Maya and preserved and added to by literate Mayas up to the 1830s The Book of Chilam Balam of Chumayel is such a document literally the history of Yucatan written by and for Mayas and it contains much information not available from Spanish sources because it was part of an underground resistance movement of which the Spanish were largely unaware Well known to Mayanists The Book of Chilam Balam of Chumayel is presented here in Munro S Edmonson s English translation extensively annotated Edmonson reinterprets the book as literature and as history placing it in chronological order and translating it as poetry The ritual nature of Mayan history clearly emerges and casts new light on Mexican and Spanish acculturation of the Yucatecan Maya in the post Classic and colonial periods Centered in the city of Merida the Chumayel provides the western Xiu perspective on Yucatecan history as Edmonson s earlier book The Ancient Future of the Itza The Book of Chilam Balam of Tizimin presented the eastern Itza viewpoint Both document the changing calendar of the colonial period and the continuing vitality of pre Columbian ritual thought down to the nineteenth century Perhaps the biggest surprise is the survival of the long count dating system down to the Baktun Ceremonial of 1618 12 0 0 0 0 But there are others the use of rebus writing the survival of the tun until 1752 graphic if oblique accounts of Mayan ceremonial drama and the depiction of the Spanish conquest as a long term inter Mayan civil war The Book of Chilam Balam of Chumayel, 1913 **The Book of Chilam Balam of Chumayel**, 1913 Abau is the beginning of the count because this was the katun when foreigners arrived They came from the east when they arrived Then Christianity also began Chilam Balam of Chumayel The Mayan prophets were called Chilam or Chilan a title for the term priest They delivered the messages of the gods to the people and thus were considered the fathers of mankind Each community s Chilam Balam was written by its leader The Book of Chilam Balam of Chumayel is a record of a rich and complex civilization with prophetic insights that are uncannily relevant to our world The Book of Chilam Balam of Chumayel, 1913 *THE BOOK OF CHILAM BALAM OF CHUMAYEL* RALPH T. ROYS, 1933 The Book of Chilam Balam of Chumayel Ralph L. Roys, 1933 **The Book of Chilam Balam of Chumayel; with Introd. by G. B. Gordon Volume 5** Juan Jose Hofl, 2012-01 Unlike some other reproductions of classic texts 1 We have not used OCR Optical Character Recognition as this leads to bad quality books with introduced typos 2 In books where there are images such as portraits maps sketches etc We have endeavoured to keep the quality of these images so they represent accurately the original

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