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## Restaurante chilam balam chichen itza

Hacienda Chichén combina una rica historia que se remonta hasta 1523, con la participación integral de la comunidad maya circundante. Es un visionario hotel verde que está íntimamente ligado con los descubrimientos arqueológicos mayas que se encuentran a sus puertas. Si usted es un huésped en la hacienda, naturalmente gravitará en torno al restaurante de la casa; de hecho, usted no será capaz de resistir sus arreglos de mesa en su sombreada terraza. Este es un sitio que vale la pena para hacer un viaje especial desde Mérida. El Chef Antonio y su equipo lo consentirán y lo dejarán suspirando de contento. Cuando conduce a la hacienda y sale de su auto, deja el mundo urbano detrás. La paz y la calma, las fragancias del jardín, las altas palmeras, el canto de los pájaros, todo le da la bienvenida y lo invita a quedarse. Una mirada al menú y usted se alegrará de haber venido. El Chef Ejecutivo Caamal aprendió mucho de su abuela y madre mayas sobre la esencia del buen cocinar. Este chef autodidacta ha creado una cocina Maya-Fusión ganadora de premios, cada platillo merece un retrato fotográfico. El prepara amorosamente cada plato con una atención impecable a los detalles, reuniendo muchos de los abundantes y variados ingredientes locales, de la propia granja orgánica de la hacienda. Esta granja produce frutas, vegetales, hierbas y miel, así como plantas medicinales que usan en su spa. Como aperitivo, pruebe las crepas de huitlacoche: la más preciada delicia de México estilo trufa servida con una salsa ligera de queso de cabra. Los bocadillos finos del chef son otra maravillosa opción: una selección de únicos y hermosamente preparados, originales y pequeños bocadillos. Las sopas incluyen crema de chayua, sopa de lima, sopa de pepino frío y gazpacho, y la maravillosa crema de Chile xcatic, leve pero entusiasta. Hay varias ensaladas, todas con vegetales locales frescos y orgánicos. Pollo con salsa de cilantro, pollo con miel y chipotle, o lomo de cerdo en salsa maya real le podrán tentar como plato fuerte, o tal vez le gustaría el pollo maya satay; pollo lieño con pinchos marinados en achote con una salsa de semilla de calabaza como aderezo. El filete mignon viene con su elección de dos deliciosas salsas: pimenta salvaje rebajada con vino o degradado de flor de Jamaica. Su platillo característico es descrito como lo mejor de la cocina maya ancestral: pollo en salsa negra de chilmorel. Los platos de mariscos son recetas originales utilizando salsa pibil y achote marinadas en hierbas locales frescas y vegetales. El menú de postres tiene una docena de elecciones que le harán agua la boca, cada una más tentadora que la anterior: Plátano flameado o crepas de caramelo, crème brûlée, pay de limo, o pastel de almendras libre de azúcar o cheescake de nuez... imposible de decirlo. Pero...debes. www.haciendachichen.com LECTURA RECOMENDADA: – Yaxk'in Spa en Hacienda Chichen – Fin de semana en Hacienda Chichen This is a place worth a special trip from Mérida. Chef Josue and his team will pamper you and leave you sighing with contentment. Esta entrada también está disponible en: EN Ancient Ruins, Historic Sites Copy of the Book of Chilam Balam of Ixil in the National Museum of Anthropology, Mexico The Books of Chilam Balam (Mayan pronunciation: [çilam bahlam]) are handwritten, chiefly 17th and 18th-centuries Maya miscellanies, named after the small Yucatec towns where they were originally kept, and preserving important traditional knowledge in which indigenous Maya and early Spanish traditions have coalesced. They compile knowledge on history, prophecy, religion, ritual, literature, the calendar, astronomy, and medicine.[1] Written in the Yucatec Maya language and using the Latin alphabet, the manuscripts are attributed to a legendary author called Chilam Balam, a chilam being a priest who gives prophecies and balam a common surname meaning 'jaguar'. Some of the texts actually contain prophecies about the coming of the Spaniards to Yucatán while mentioning a chilam Balam as their first author.[2] Nine Books of Chilam Balam are known,[3] most importantly those from Chumayel, Mani, and Tizimin.[4] but more have existed. Both language and content show that parts of the books date back to the time of the Spanish conquest of the Yucatec kingdoms (1527–1546). In some cases, where the language is particularly terse, the books appear to render hieroglyphic script, and thus to hark back to the pre-conquest period. Contents Taken together, the Books of Chilam Balam give the fullest of 18th-century Yucatec-Maya spiritual life. Whereas the medical texts and chronicles are quite matter-of-fact, the riddles and prognostications make abundant use of traditional Mayan metaphors. This holds even more true of the mythological and ritualistic texts, which, cast in abstruse language, plainly belong to esoteric lore. The historical texts derive part of their importance from the fact that they have been cast in the framework of the native Maya calendar, partly adapted to the European calendrical system. Reconstructing Postclassic Yucatec history from these data has proven to be an arduous task. The following is an overview of the sorts of texts—partly of Mesoamerican, and partly of Spanish derivation—found in the Chilam Balam books. 1. History Histories, cast in the mold of the indigenous calendar; migration legends; narratives concerning certain lords of the indigenous kingdoms; and chronicles up to and including the Spanish conquest. Prognostication, cast in the framework of the succession of haabs (years), tuns (360-day periods) and K'atuns (20X360-day periods). Prophecy, ascribed to famous early 16th-century oracular priests. 2. Formularies with metaphors Collections of riddles, used for the confirmation of local lords into their offices (the so-called 'language of Zuyua'). 3. Myth and mysticism Myth, particularly the destruction and re-creation of the world as connected to the start of K'atun 11 Ahau.[5] Ritualistic mysticism, particularly concerning the creation of the twenty named days (uinal); the ritual of the 'Four Burners' (ahtoc); and the birth of the maize, or 'divine grace' (the so-called 'Ritual of the Angels').[6] 4. Practical calendars and classifications Classifications according to the twenty named days (correlating birds of tiding, plants and trees, human characters, and professional activities). Treatises on astrology, meteorology, and the Catholic liturgical calendar (the so-called reportorios de los tiempos). The astrology is Ptolemaic and includes the European zodiac. Agricultural almanacs. 5. Medical recipes Herbal medicine: The Chilam Balam books contain the sort of medical prescriptions that derive from Greek and Arab traditions, rather than the Mayan 'incantation approach', as represented by the Ritual of the Bacabs.[7] 6. Spanish traditions Roman Catholic instruction: feast days of the saints, tracts, and prayers. Spanish romance, such as the tale of the 'Maiden Theodora'. Scholarship Since many texts recur in various books of Chilam Balam, establishing a concordance and studying substitution patterns is fundamental to scholarship.[8] The archaic Yucatec idiom and the allusive, metaphorical nature of many texts present a formidable challenge to translators. The outcome of the translation process is sometimes heavily influenced by external assumptions about the texts' purpose. As a result of these factors, the quality of existing translations varies greatly. The Spanish-language synoptic translation of Barrera Vásquez and Rendón (1948) is still useful. To date (2012), complete English translations are available for the following Books of Chilam Balam: Chumayel (authoritative edition: Roys 1933 [1967]; compare with Edmonson 1986) Mani (embedded in the Pérez Codex; Craine and Reindorp 1979, an adaptation of the 1948 Mexican translation of Solís Alcalá) Tizimin (Edmonson 1982) Na (Gubler and Bolles 2000) Kaua (Bricker and Miram 2002) An excellent overview and discussion of the syncretism involved is to be found in the introduction to the Bricker and Miram edition of the Book of Chilam Balam of Kaua.[9] A detailed analysis and interpretation of the main mythological and ritualistic texts with a view to their syncretic origins is given by Knowlton (2010). In popular culture The Books of Chilam Balam are referenced in The Falling Woman by Pat Murphy as source material for the description of sacrifices at Chichén Itzá. A poem from the Chilam Balam is prominently featured in a short story by the U.S.-born writer Lucia Berlin, who spent many years living and traveling in Latin America, including Chile and Mexico. The poem gives Berlin's story its title. Here is the poem: “Toda Luna, todo año./ Todo día, todo viento/ Camina, y pasa también./ También, toda sangre llega/ Al lugar de su quietude.” The Spanish is probably a translation from the Mayan. The story's heroine translates the poem as follows: “Every moon, every year/ Every day, every breeze/ Goes along, and passes away./ And thus all blood arrives/ To its own quiet place.”[10] See also Index of Mexico-related articles Maya civilization Cultural significance of the jaguar in Central and North America Songs of Dzitbalche Notes ^ Paxton, Merideth. “Chilam Balam, Books of.” In David Carrasco (ed).The Oxford Encyclopedia of Mesoamerican Cultures. : Oxford University Press, 2001. ISBN 9780195188431 ^ Roys 1967: 3, 186-187 ^ Paxton 2001:193-194 ^ Roys 1967:6 ^ Knowlton 2010:53-85 ^ Roys 1967:107-113 ^ Paxton 2001: 191 ^ Miram and Miram 1988 ^ Bricker and Miram 2002:1-88 ^ Lucia Berlin, A Manuel for Cleaning Women. Selected Stories. Ed. Stephen Emerson. New York: Farrar, Straus Giroux, 2015. p. 110 Bibliography Barrera Vásquez, Alfredo and Silvia Rendón (translators), El Libro de los Libros de Chilam Balam. Traducción de sus textos paralelos. México: Fondo de Cultura Económica, 1948. (Many later editions.) Bricker, Victoria Rellier and Helga-Maria Miram (editors and translators) (2002). An Encounter of Two Worlds: The Book of Chilam Balam of Kaua. Middle American Research Institute. publication 68. New Orleans: Tulane University. ISBN 0-939238-98-5. Clendinnen, Inga (1987). Ambivalent Conquests: Maya and Spaniard in Yucatan, 1517-1570. Cambridge Latin American studies, no. 61. Cambridge and New York: Cambridge University Press. ISBN 0-521-33397-0. OCLC 4256013. 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