

ANALES DE LOS KAQCHIKELES

Los **Anales de los kaqchikeles**, también conocido como *Anales de los Xahil*, *Memorial de Tecpán-Atitlán* o *Memorial de Sololá*, es un texto de mediana extensión, escrito en el idioma kaqchikel por miembros del linaje gobernante Xahil, entre ellos Francisco Hernández Arana Xajilá (de 1560 hasta 1583), alfabetizado por los frailes franciscanos al principio de la cristianización, y su nieto, Francisco Rojas (de 1583 hasta 1604),¹ compuesto en forma de crónica histórica y épica mitológica, a manera de libro recopilado.

Historia

El documento fue escrito e inicialmente guardado en la ciudad de Sololá, cerca del lago de Atitlán, adonde fue trasladada por mandato de los conquistadores una parte de la nobleza kaqchikel, siendo encontrado siglos luego en los archivos del convento de San Francisco de Guatemala, en 1844 (si bien antes el cronista franciscano fray Francisco Vázquez mencionó, a finales del siglo XVII, textos kaqchikeles habidos en la biblioteca del convento de su Orden), y posteriormente traducido por el abad Charles Étienne Brasseur de Bourbourg en 1855 al francés, el mismo traductor de Rabinal Achí y de una de las primeras traducciones del Popol Vuh.

En español, la traducción del indigenista guatemalteco Adrián Recinos, de mediados de la década de los 40, publicada como volumen definitivo en 1950 por la editorial mexicana Fondo de Cultura Económica, es considerada no solo la mejor lograda, sino la más completa por sus referencias y acotaciones culturales e idiomáticas, profusas.

Sinopsis

El manuscrito cuenta la historia y la mitología del pueblo kaqchikel, conservadas por vía oral durante siglos y finalmente recogidas y preservadas por los miembros del patrilineaje Xahil, reyes del señorío kaqchikel y muy probablemente sacerdotes del culto precolombino.

Destaca primeramente, la cosmogonía con la visión mágica del origen divino de los reyes que guarda la introducción del texto. La parte histórica narra los logros y conquistas de los reyes kaqchikeles y sus guerreros, la fundación de ciudades y pueblos, y la sucesión de gobernantes hasta la expansión del reino kaqchikel y la época de la Conquista española, que relata con minuciosidad por haber sido el principal autor, Francisco Hernández Arana, testigo presencial de la Conquista y sobre todo, de la llegada de las tropas de Pedro de Alvarado a Iximché y la evangelización y la instauración forzosa del cristianismo con las consecuencias dramáticas de la invasión sobre el pueblo conquistado.

Tanto como en el Popol Vuh, los anales identifican a Tulán como el lugar originario de los kaqchikeles. Sin embargo, el texto difiere de otras fuentes históricas, tales como Historia de los Xpantzay de Tecpán Guatemala, el Título de Totonicapán, y el Popol Vuh en particular, mencionando que los ancestros kaqchikeles llegaron a Tulán "por mar" (*ch'aga palow*), donde el sol desciende ("uqajib'al q'ij"), es decir, el oeste. Resulta importante la mitología descrita, el contenido panteísta de ésta, así como la idealización de los antepasados (evemerismo), los desplazamientos arcaicos y las

Anales Los

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Table of Contents Anales Los

1. Understanding the eBook Anales Los
 - The Rise of Digital Reading Anales Los
 - Advantages of eBooks Over Traditional Books
2. Identifying Anales Los
 - Exploring Different Genres
 - Considering Fiction vs. Non-Fiction
 - Determining Your Reading Goals
3. Choosing the Right eBook Platform
 - Popular eBook Platforms
 - Features to Look for in an Anales Los
 - User-Friendly Interface
4. Exploring eBook Recommendations from Anales Los
 - Personalized Recommendations
 - Anales Los User Reviews and Ratings
 - Anales Los and Bestseller Lists
5. Accessing Anales Los Free and Paid eBooks
 - Anales Los Public Domain eBooks
 - Anales Los eBook Subscription Services
 - Anales Los Budget-Friendly Options

6. Navigating Anales Los eBook Formats
 - ePub, PDF, MOBI, and More
 - Anales Los Compatibility with Devices
 - Anales Los Enhanced eBook Features
7. Enhancing Your Reading Experience
 - Adjustable Fonts and Text Sizes of Anales Los
 - Highlighting and Note-Taking Anales Los
 - Interactive Elements Anales Los
8. Staying Engaged with Anales Los
 - Joining Online Reading Communities
 - Participating in Virtual Book Clubs
 - Following Authors and Publishers Anales Los
9. Balancing eBooks and Physical Books Anales Los
 - Benefits of a Digital Library
 - Creating a Diverse Reading Collection Anales Los
10. Overcoming Reading Challenges
 - Dealing with Digital Eye Strain
 - Minimizing Distractions
 - Managing Screen Time
11. Cultivating a Reading Routine Anales Los
 - Setting Reading Goals Anales Los
 - Carving Out Dedicated Reading Time
12. Sourcing Reliable Information of Anales Los
 - Fact-Checking eBook Content of Anales Los
 - Distinguishing Credible Sources
13. Promoting Lifelong Learning
 - Utilizing eBooks for Skill Development
 - Exploring Educational eBooks
14. Embracing eBook Trends
 - Integration of Multimedia Elements

- Interactive and Gamified eBooks

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