

SONORA

COMCA'AC MUSEUM / SERIS



Fast wind, happy wind that you come
Make me reach the seashore in the morning...

Seri Gentiles.



Delineavit Serre Geographiara Meppera, & Anno 1692, Mens Februario, in Provinciam Boemiae transmisse, P. Adam Gilg Soc. Jesu Missionarij inter Seros: 2

ESTADOS UNIDOS DE NOROCCIDENTE



This Museum is of great value as a safeguard of their cultural heritage, including their customs, oral traditions such as language and music, events, rituals, dances, medicine traditional arts and all skills related to Comca'ac culture.

The Museum is an informative vehicle for all those interested in knowing the culture of this Sonoran ethnic group.

The Seris call themselves **Comca'ac (the people)**, a Sonoran ethnic society that is located in a privileged natural enclave, **located in front of Isla Tiburón** and far away from the urban environment of the city, surrounded by the desert and the sea where they have traditionally lived.

Their extensive knowledge of the two ecosystems has allowed them to survive as hunters/gatherers and fishermen; they have always combined these activities with trading they did with other societies; eventually armed clashes with other indigenous groups, the Spanish conquerors and the growing sonoran society; had a lot to do with their territory and the use of the natural resources of their region.

Today's Comca'ac have learned to adapt to life and changes in practicing hunting, fishing and gathering, harmonizing with the resources and demands of modern times and globalization. **It is one of the ethnic groups that still retains many of its ancient customs and traditions.**

The Comca'ac are located in two settlements, Soccaix (Punta Chueca) located approximately 25 kilometers from the town of Bahía de Kino and Ahöl Ihom (El Desemboque) located approximately 100 kilometers north of Soccaix, between Puerto Libertad and Bahía de Kino, it should be noted that the Comca'ac are one of the smallest ethnic groups of our state and do not surpass a thousand between the two communities.

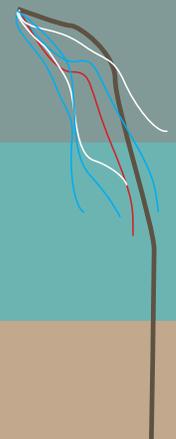
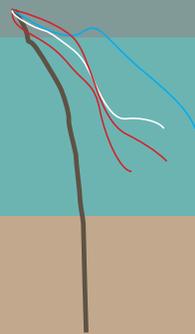
The Ethnic Museum of the Seris was created in September 1985. In 2014 the name changed to Comca'ac Museum and became part of the Network of State Museums of the Sonoran Institute of Culture, Government of the State of Sonora.

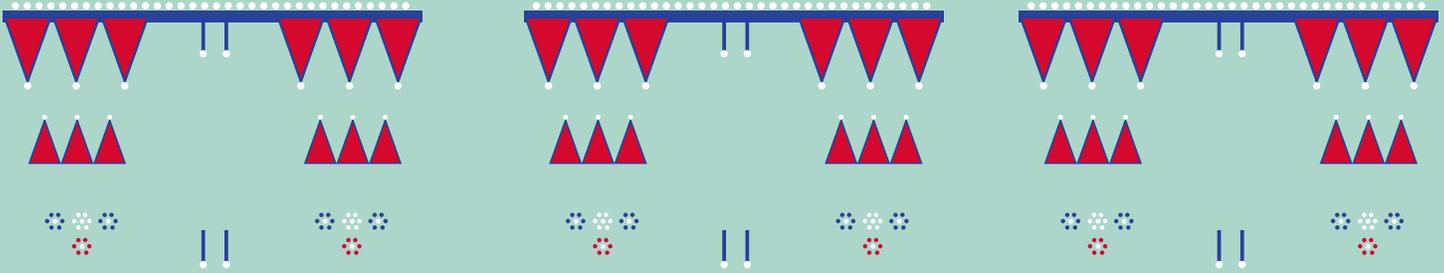
Its objective is to promote their collection of archaeological and historical objects, displaying items gathered, demonstrating their way of life through crafts, customs, beliefs and traditions, which help us understand, respect and value the cultural beauty of this ethnic group.

It also spreads their cultural heritage by taking on the tasks of research, protection, preservation, interpretation and promotion of their culture in close collaboration with the **Comca'ac** communities.



Hamazajc Cmiique



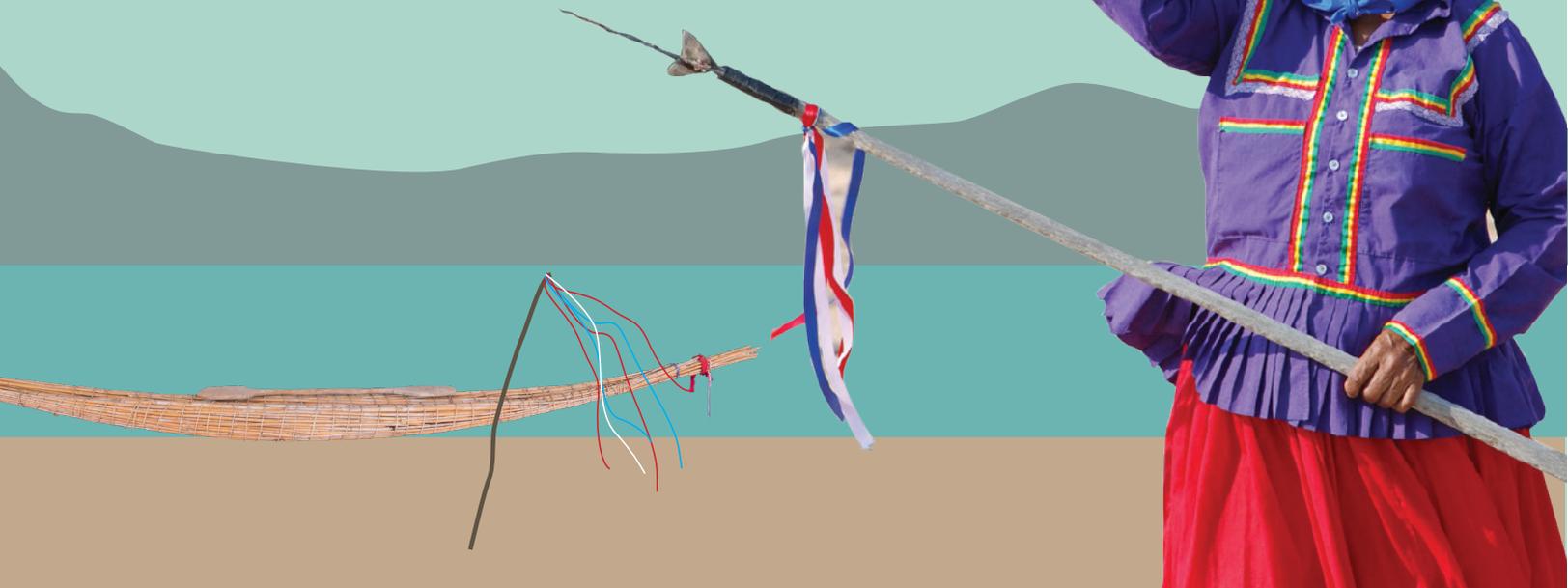


Among its festive religious activities certain celebrations stand out like **the puberty party for girls**. In it, the entire community observes and celebrates the youths milestone and right of passage, as her reproductive capacity is evident. Four moons after the party the girl can get married.

There is also **the Feast of the Seven-edged Loggerhead**, which as they believe is a girl. It has been told in the community since basketry started, that a girl started to weave a basket, because she wanted to have two parties; the puberty one and the big basket celebration. However, before finishing it, she died and reincarnated in the Seven Edged Loggerhead. When the Comca'ac are fishing and catch a loggerhead they do a ceremony, if they don't bad omens will fall on those who catch it, they or their respective families will die.



The festival of the Big Basket or Saaptim is celebrated because the process of making the basket takes several years. Due to the mythical religious beliefs of the Comca'ac a bad spirit called coen quicöj may present itself, which appears when the needle growls, the artisan then has to sing a song four times to pacify the bad spirit, If they do not get pasifide then a four-day and night ceremony is held, then they can continue with the weaving until it is finished and have another four-day celebration.





Another celebration is **Hamazaj cmiiqui**, which takes place when someone is in the mountains gathering or hunting. If they picked an old artifact it is their responsibility to have a four-day and night ceremony to appease the spirit of the object and avoid bad luck, and then return it to the place where it was found.

The **green turtle** is very important within their cosmic vision and form of life, the legend as narrated by Don Jesús Morales Colosio (1985) says that **a turtle brought a grain of sand between his nails from the bottom of the sea to the surface and it was sufficient for land to be**. It also highlights his astrological knowledge expressed through various myths about the moon and the stars in their way of life and their navigation routes, which has allowed them to navigate the sea, better than the white man, they know how and when to go fishing and what species to capture without endangering their lives.

They know that the first new moon of the month of July announces the rains and with it the fruits and animals to hunt and feed, celebrating the Comca'ac new year. This great knowledge has led them to survival, transmitting the cultural heritage from generation to generation, where it is constantly recreated with nature, infusing them with a sense of identity and continuity of their history contributing to promote respect for cultural diversity.

The two communities have the ideal characteristics to house an extraordinary biodiversity.

They have new ways of working and organizing, such as **Biologists, Tortuguero Group and Desert Ecologists**, in the first they study plants and animals, in the second, they do monitoring for the protection of turtles and the third works by uniting the ancestral and western knowledge about studies of plants and animals of the desert. **They have knowledge in traditional medicine, they make creams, soaps, shampoos, ointments and teas.**

With their skill and inventiveness to create diverse crafts such as ironwood carving, stones and coral, elaboration of shell and snail necklaces, all this wealth is a way of communicating to others their sense of appreciation and knowledge to nature. **José Astorga was the initiator of the carving of ironwood** where it reflects his knowledge of habits and movements of the animals of the sea and the desert.

Their music is currently expressed through two Rock groups; **Hamac caziim (Divine Fire)** and **Xécoj (Wolf)**, who promotes and spreads their traditional songs through their new form of expression. They have been recognized internationally which has allowed them to successfully exhibit their rich cultural beauty through ethnic perseverance as a great Sonoran society.

OPEN TO THE PUBLIC

From Wednesdays to Sunday From 9.00 to 18.00 hours
 General entry \$ 10.00 pesos
 Children and elderly adults \$ 5.00 pesos
 For guided groups please make reservations

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