

When Life Gives You Lemonade Berries

Average Program Length: 45 minutes

Meeting Location: Whale Overlook

Total material list:

- Map (Park Provided. Smart phone with iNaturalist can be substituted if Scouts provide them)
- Lemonade Berry Bush Seed
- Mural Paper (Park Provided)

See <http://www-rohan.sdsu.edu/~irsc/docs/pubs/KumeyaayGuide.pdf> for more details on the Kumeyaay.

Activities by Scout Level

Girl Scout

Daisies and Brownies- pick at least 2 of the steps below

Juniors and Cadettes- pick at least 3 of the steps below

Seniors and Ambassadors-pick at least 4 of the steps below

Boy Scout

Lions, Tigers, Wolves, and Bears- pick at least 2 of the steps below

Webelos, Scout Rank, and Tenderfoot- pick at least 3 of the steps below

Second Class, First Class, Star Scouts, Life Scouts, and Eagle Scouts-
pick at least 4 of the steps below

Background

We are named "Cabrillo National Monument" after Juan Rodriguez Cabrillo, the first European who landed on the west coast of the United States. However, this part of the country was inhabited before Cabrillo "discovered" it. In San Diego, the Kumeyaay Native Americans had already been living here for thousands of years, and had different viewpoints of how to use land.

In Europe, people "owned" land for centuries. Property was something that people could purchase, and have exclusive rights to. They believed that, to own land, you must follow god's command in Genesis by "subduing" it. Humans were divided from nature, and did not work with it. Even in Western culture today, nature seems to be a place that you go to, separate from where people live.

Most Native Americans, on the other hand, did not own land. All the people in the village shared the use of the land. They believed that, in order to own something, you would have to make it with your own two hands. Because land was not made by man, it could not be owned by man. A tribe could claim hunting rights on a piece of land, but could not claim the land. Their lifestyles were more-or-less a part of nature, and they lived sustainably in nature like any other organism on the land--making sure not to overharvest or damage their environment.

The Kumeyaay are Native Californians who have lived, and currently live in San Diego County, Imperial County, and Baja California, Mexico. Scientists believe that American Indians came to the Americas across the Bering Land Bridge from Asia about 11,000–13,000 years ago, or may have arrived in boats. It is thought that people arrived in San Diego almost 10,000 years ago. Scientists debate whether these early people were Kumeyaay ancestors or if the Kumeyaay came later to San Diego. Many Kumeyaay do not believe they came across the Bering Land Bridge; their creation stories, or oral traditions, that have been passed down from generation to generation, hold that the Kumeyaay have always been in this area. They accept that they are the direct descendents of all people who lived in the region, even if scientific evidence points to a different earlier culture.

The Kumeyaay lived directly off the land. Often, we are separated from nature though modern industry. If you ask a small child where food comes from, they often say a grocery store (not from nature). If you ask them what houses are made of, they are likely to say "wood" and not "trees". The Kumeyaay, however, did not have the barrier between them and nature. They lived with it. The Kumeyaay lived in dome-shaped homes called 'ewaa. The frame of the home was made of willow branches and leaves and the covering was made of tule reeds, willow leaves, or other brush that they collected. Women wore skirts of willow bark that they pounded until soft. Men would sometimes wear a hide breechcloth or simply a belt made of agave or yucca fibers. Agave and yucca are also known as mezcal. The belt served to hold tools. Sandals were made of yucca or agave fibers. Shell bead necklaces were frequently worn. Shells were often a trade item. The Kumeyaay made some Olivella shell beads and obtained others through trade. The Kumeyaay had several food sources, including animals that they hunted, insects and fish that they caught, and acorns as well as other plant foods that they harvested. For the Kumeyaay, acquiring and preparing food for nourishment was a complicated, time-consuming task that required several tools and arduous processes. The Kumeyaay practiced controlled burning in which they would periodically burn areas. The fires destroyed dry and dead brush as well as parasites that attack food resources such as oak trees. They used a natural volcanic rock, called Obsidian, to make tools. The Kumeyaay would sing the bird songs with a gourd rattle filled with palm seeds. They used available natural resources for food, clothing, shelter, and even to make music and games. The Kumeyaay also adapted to climate variations such as drought by storing food and water in preparation. Due to their vast knowledge of the area and understanding of the environment, the Kumeyaay have thrived in this region, using nature alone, for thousands of years before European contact.

Even the **Kumeyaay Creation Story** shows a deep tie to nature:

In the beginning, there was no land or earth. There was only salt water, and two brothers lived under the sea. The brothers had to keep their eyes closed because the saltwater would sting. Eventually, they went to the surface, and the older brother, named Teaipakomat, saw that there was nothing but water. The younger brother got sea salt in his eyes, and he couldn't see so he turned back.

Teaipakomat created red ants, who filled up the water so densely that it made land. Then, he made blackbirds, but the blackbirds couldn't see because there were no sun nor moon. So Teaipakomat made a ball out of red, yellow, and black clay, and threw it into the sky. It stuck, and became the moon. But the moon didn't release a lot of light, so Teaipakomat made another round object and threw it to the other side of the sky. This became the sun.

Then, Teaipakomat made man out of light colored clay. He took a rib from the man and made a women, and they had many children. They lived in a great mountain called Wikami.

A big snake lived out in the ocean over in the west. He was called Maihaiowit. This snake had swallowed all learning. All the arts were inside his body- singing, dancing, basket making, and all the others. The place where the snake lived was called Wicuwul (Coronado Islands).

The people at this time at Wikami wished to have an Image Ceremony. They had made a wokeruk, a ceremonial 'ewaa (house), but did not know what else to do. They could neither dance nor make speeches. They made up their minds to send for Maihaiowit and ask him to give them the dances. Another sea monster, Xamilkotat, was going to swallow everyone who tried to go out to Maihaiowit. So the people sent the medicine man, who changed himself into a bubble. He was eaten by Xamilkotat, but cut a hole to get out.

Then he went on and on till he got to the place where Maihaiowit lived. When the snake saw him he called out:

Mamapitc inyawa maxap meyo (who-are-you my-house hole comes-in?)

The man answered:

Inyatic eyon enuwi (I it-is, Uncle).

"Tell me what you want," said the snake.

"I came over from Wikaimi," said the man. "They are trying to make a wukeruk ceremony there, but they don't know how to sing or dance."

"All right," said the snake, "I will come and teach them. You go ahead and I will come slowly."

So the man went back. The snake came after him reaching from mountain to mountain. He left a great white streak over the country where he went along. You can still see it. The people at Wikami were expecting him, so they cleared a space. He went to the ceremonial house.

First he put his head in. Then he began slowly pulling his length after him. He coiled and coiled, but there was no end to his length. After he had been coiling a long time the people became afraid of his size. So they threw fire on top of the ceremonial house and burned him.

When they put the fire on him he burst. All the learning inside of him came flying out. It was scattered all around. Each tribe got some one thing. That is the reason one tribe knows the wildcat dance and another the wukeruk and a third are good at peone. Some people got to be witches or medicine-men (kwusiyai), and orators, but not many.

Matching Badges



Junior-Geocacher



BSA-Indian Lore



Senior-Locavore



BSA-Plant Science

Correlates to Next
Generation Science
Standards for ESS3:
HS.HUMAN
SUSTAINABILITY

Program Activities

1. Before you get to the Park, make lemonade with lemons that you squeeze. If possible and with permission from the property owner, collect the lemons from a local tree. How many lemons did it take to make a pitcher of lemonade? What if you had to go collect the sugar and water from natural sources as well?

2. Monitor how many lemonade berry plants you find in the Park by marking them on a map or, if you have access to a smartphone, use the iNaturalist app to find the GPS location and identify the species. Ask the ranger at the Visitor's Center desk for clues. The Bayside Trail is a good place to look.

3. Using a lemonade berry plant seed that was grown in a farm for human consumption, plant your own bush at home. This plant is native and drought tolerant, and the berries can also be used to make Kumeyaay lemonade berry drink. After your plant grows and becomes ripe, you can collect some of the berries. Don't take too many, or the plant won't have enough to thrive. After collection, take your berries and put them into a container with cold water. Let it sit for about ten minutes and, then, with your hands, mash and squeeze the berries into the cold water. Do this a few times. Then, let sit for 30 minutes. Pour the berries and liquid through a cheesecloth. Squeeze really well until all the liquid is out of the cloth. This will leave you with a red, brown, or magenta very strong, very sour liquid. Water down and sweeten. Have each scout take a small cup to sample it.

4. Lemonade Berry is a crop that is able to grow in dry, arid conditions. Research what other plants are native, and may be considered useful or beautiful to our society, and implement them in your yard, or in a public garden near you. Can you cook a meal out of these native, drought-tolerant plants?

5. Tell the Kumeyaay creation story (written above), and create a mural of the tale. Can you use leaves as stamps in the paint, or trace rocks onto the paper? Remember not to take anything out of the Park, or to damage any natural resource. This activity is best done at home.

6. Make a poster, explaining how humans depend on plants. You've studied an example on how people have relied on plants for food. Can you think of any other ways we depend on plants?