

MAIZE

A LESBIAN COUNTRY MAGAZINE

WINTER 97



MAIZE IS BY AND FOR LESBIANS

MAIZE invites Lesbians to contribute articles, interviews, letters, comments, news of Lesbians on the land. Cassette taped interviews, discussions, articles, are accepted for transcription. (Please limit to 30 minutes tape-time; this is more than 5 MAIZE pages.) Editing on any piece will be done only in cooperation with the author. MAIZE invites Lesbians to contribute photos and illustrations. Photos may be black and white or color. Photos with good contrast print best. Illustrations need to be black pen on white paper. If you wish to have your work returned, please enclose a stamped, self-addressed envelope. Please note if the work you send has been submitted or printed elsewhere. Please include a biographical note.

Regular features include: "On The Land" (news from Lesbian lands), "Lez Try This..." (handy tips for country life), "Dyke Well-Beeing" (stories of self-healing; what works?), "Land LESY" (Lesbian Economic System listing of offerings and requests), "Country Connections" (listing of Dyke lands). Letters to the editor may be published in full or in part, unless specified "not for publication." Names will be used unless you request your name withheld, as well as state of residence.

The contents of MAIZE do not necessarily reflect the viewpoint of the editor. Discussion is encouraged. Editor: Sustana, Spinsterhaven, Arkansas.

MAIZE will run free announcements of particular interest to country Lesbians, and free classified ads by Lesbians especially for country Lesbians. Display ads: \$10 (4 1/2 X 3 1/2)

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Winter Angels

*Know this, my friend:
There are angels
in these hills.
Guardians, protectors,
Watching you.
There shall be
no ill wind - -
Naught but joy,
peace and love
To shine on you
Until the sun's glow
warms again.*

*Poem by Vickie Kelley
Art by Sophia Estes*

COVER ART

*The woman who is
uninhibited,
unencumbered,
untamed and
released in the wild
Can climb to great heights.*

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BRIEF AUTOBIOGRAPHY OF SOPHIA ESTES, COVER ARTIST

Vick and I celebrated a year in June since our very public union ceremony at my parents' house in Fayetteville, Arkansas. We had approximately 140 people there, including my parents, grandmother, uncle, sister, daughter, and Vick had her two sons present. We have a small floor-care business to support us, but most people know us through our community involvement in Lesbian Theatre.

We are homeschooling my daughter who, last year, we took out of the Fayetteville Public Schools for her own safety. She was very out with her teachers and classmates and paid dearly for it. She is 13 and a brave and somewhat brassy young woman. She is very proud to have 2 moms.

I am a 9th generation Fayetteville, Arkansan. I believe that we are right in the middle of the gay rights movement, finally, and I am very proud to be a part of that.

I draw with pen, a piece of paper and a dream. I dream a lot about women able to be completely uninhibited and free. The latest drawings I've produced have been about me and the struggles I have found myself going through. Almost all of the women in the pictures represent me or Vick. They are almost all in natural settings, either around them, inside them or you can see them growing out of their natural states. I have never been able to be commissioned to draw any specific drawing because I do not have the ability to really draw in the traditional sense. I just have the ability to draw what I feel, for instance, if you were to ask me to draw a woman in a photograph or a portrait of a woman posing, I couldn't; but if you were to share with me a story about her, I could feel and dream a drawing. I can illustrate Vick's poetry because I can feel it.

Front Cover: Winter Angels

Back Cover: The Woman Who

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Kitt Redwing

MOON'S DYING

Chris Sitka

Visiting from Australia

Moon was a pioneer of women's land and a long time activist who waned and passed over on August 19th, 1997 at the age of 58 years as a result of melanoma cancer. She had been touched too strongly by the sun. Yet she touched many with great illumination during her life. This was evidenced in the wonderful celebration of women's community and spirituality that her dying became.

I only came to know Moon in the last week of her life, when she already lay motionless and only able to whisper, on her death bed. By a "chance" that now seems fated, I arrived at Arf open women's land, New Mexico to hear that Moon lay dying in her adobe house on the land. Though we never met, as my life has been lived in Australia, I felt a kinship with her. I knew that there was much she and I shared in our values and in how we have lived our lives.

Sitting in the circle of women outside Moon's house, I met many who also had lived the legendary lives of lesbarados. Wild traveling women who gathered and moved from state to state, country to country and dream to dream. Courageous visionaries, we dared to attempt to create a different and better world. Though these visions bound us to

lives of physical hardship, poverty and insecurity we persevered because we found great joy and meaning in our pursuit of natural living, ethical integrity and the freedom to live true to ourselves rather than the expectations of a misogynistic and spiritually bereft culture. We attempted to re-invent our day to day lives.

Moon was by all accounts an especially creative inventor. At the time of her death she was still living the vision of the traveling/land women clan, when many had given up or compromised on the original ideals. Moon did not tap into the patriarchal power grid. She died as she had lived, on women's land, surrounded by a clan of loving sisters. She was buried at Arf next to her house in the earth she loved by the hands of those she loved. Her body now lies in the womb of the Great Mother and her spirit flies in the wind that whispers to us "Be true to yourself."

Moon had been sick a long time and had staved off the cancer with natural healing but eventually her body gave up. When the time came that neither the medical establishment nor the healing circles and healing envisioning was going to work anymore she accepted the inevitable with grace. It was no longer a matter of asking for healing but a time to accept and approach dying.

In the two weeks that Moon lay on her death bed a stream of visitors arrived from all around the country to say good-bye. I wondered at her ability,



in an advanced stage of illness, to greet and engage with them. Inside the house there was often a hubbub which Moon seemed to thrive on, when others would have been exhausted by it. She continued right up to the end to receive visitor after visitor while her needs were attended to and women cooked, ate, sang and socialized both in and around her house.

Moon was no longer an individualist of the white culture she was born into, but a truly communal person. Rather than die in privacy and quiet she chose to die surrounded by the vital energy of her hive. There was a core group of carers who were always with her. These included her lesbian daughter Venus and her partner of nine years, Eagle. At least four women slept in the one room house with her. They showed great love and devotion to Moon. In fact, deep caring was showered on Moon by so many who came. Women provided nurturance, food, carried water, did laundry, cleaned up, took out trash and recycling, brought in mail and made phone calls. They provided spiritual service with singing, prayer and small and big ceremonies. Moon was cared for by both her blood kin and her lesbian kin.

The gathering together occurred with an expression of both a sadness that Moon was leaving and a celebration of her life. There was also pleasure at the gathering together of the clan. A re-concentration of a powerful energy that had become scattered. Moon had always been one to gather women together and motivate them. Now she gathered them to her in her dying days and there was much forgiveness and reconciliation of old rifts. What we shared now became more important than what we had disagreed about.

Every evening around sunset a larger group crowded into the house and sang for Moon. We sang women's circle songs, spiritual songs, women's Sundance songs and other songs from her life. Songs to help her transformation and songs to inspire our own faith and trust in what was happening. For those particularly close to Moon it was a struggle to let go of her physical presence and accept her approaching crossing over into the spirit world. Moon was trying to leave with all she loved gathered around her and holding her in a loving embrace. So it was important to call and acknowledge the spirit world and remind ourselves that life and death is a circle that cannot be broken. To this end we also made seed balls of seeds embedded in marbles of clay to plant at Moon's death in acknowledgment of the cycle of life.

Those closest to Moon acted like true priestesses. Despite their grief, they were always fully present



and open to all around them. Every moment was treated as precious. I could tell they were listening within and doing exactly what was needed in just the right way. Being guided. The practical responsibilities of Moon's care were never neglected. She was being nursed carefully by those who loved her most. This care was more than physical. They knew when it was time to pass the rattle, to sing a particular song, voice a deeply felt emotion. They wailed and laughed, shouted their despair and joked almost simultaneously.

This was not the death culture Moon was dying in. There was no hushed and sterile room. No estrangement. No privacy and secrets. No repressed emotions. No fear. None was pretending Moon was perfect. Her failings were voiced. She was making peace with her visitors, her family. There was openness, forgiveness and resolution.

Moon had, on the altar by her bed, a death rattle in the form of a skull (from the Mexican tradition of El Día de los Muertos). On the night of her death it was passed around the room from one woman to another. As her lungs filled and her breath became rattle-like, we could feel death present in the room. We breathed each breath with her until her last. Moon passed over consciously. Just before she died she opened her love filled eyes, looked into those of

her lover and shed a small tear that sat on her cheek after her passing. At the moment her spirit left her body the still night was transformed by a strong warm wind swirling through the trees. It was clear that it had come to carry her spirit away. Her most loved ones had known this long expected moment was finally coming and were there gathered close around her. Fully present.

Moon died just as the full moon began to wane. Her body was loved even in death. No one recoiled from it. She was touched as she grew cold. She was decorated with flowers and crystals and other symbolic objects. Her stiffening hand grasped an owl feather and her death rattle.

We blew a large conch shell to signal to those women scattered around the valley that the moment of passing had come. Through the rest of the night we sang, we talked, we cried, we laughed and we watched as Venus and Eagle washed and dressed her body and laid it out. She was once again decorated with flowers and objects and symbols of her power and status as an elder, a witch and now an ancestor. The objects on her altar were moved around to signify her passing. As her body stiffened we felt the distance between our world and her new place of being grow. Still Venus sang to her body: "I know you are no longer in this body that bore me, but I sing to the mother I know." She sang a spontaneous lament and praise for her beloved (and also difficult) mother. Eagle lay with the body she loved one last time in close embrace. Touched her and whispered to her one last time. None of this was done in private. We were united in the experience in the collective way of being and loving that Moon had strived for in her life.

Moon, a snake woman, as she was shedding, shedding, shedding her skin. As she shed her skin we too wriggled out of the skins that keep us separate from each other. The illusion of separateness. The veil was lifted for a time and I felt our oneness. I experienced our oneness. With each other and with the elements and elemental forces in and around and through and between us.

Nor did Moon, the woman and the witch, have to be handed over to the 'authorities' she had struggled against in her life. Two wonderful hospice sisters came out to legally attest to her death. They had been involved all along and had praised Moon's clan as the perfect family. They saw that we knew how to do death. Loving care for the body and spirit and loving support for the survivors. There was no alien, intrusive presence at Moon's dying. No indifferent and unemotional patriarchal authorities.

As the next day dawned we began to dig the grave she was to be buried in close to her house.

The sandy desert soil released its hold easily and there were no hidden rocks. Legally we had to bury her within 24 hours. A crew of keen diggers had a deep, wide grave dug within three hours. Meanwhile Moon's body was put in the hand made casket. Eagle, with great presence, collected altar objects from around Moon's house and ceremonially placed them in her casket with her, explaining their significance. A braid that they had made for their bonding was put in to signify the end of their physical relationship.

Meanwhile women had gone out to phone (there is no phone on the land) and pass the word that Moon was gone. More women began arriving from town for the burial. Members of the women's Sundance community began preparing the sweatlodge which was to follow.

Mid afternoon Moon was carried down in her casket to the creek in the cleft of the valley and placed in front of the sweat lodge. The fire was lit and we sang and talked and cried about and for Moon. This was a time of more painful letting go as her body would soon be inaccessible, but even then we could still find humor. As she lay on her death bed Moon was always leaning off to the left and we had been joking about her left leaning (politically). It was amazing that even after her body had stiffened, her head had somehow fallen slightly to the left. After an hour her body was covered with a shroud and the casket was carried, once again in procession, up the hill to the grave site. The casket was put down and the lid screwed on.

Eagle threw herself on the casket and others joined her in a wailing pile. This was a time of tears and feeling the separation. Certainly there was no stoic standing around denying feelings. Many were crying. Then Eagle climbed off the casket and made a joke. Someone called Moon a salty old dog. There were no fake sentiments but real sorrow and real joy at having been part of Moon's life and all the aspects of her living. The ropes were passed under the casket and women braced themselves to lower her into the womb of the Earth. The final physical journey for this keen traveler.

All of us took handfuls of the earth and shovelfulls of sand and threw in flowers and gifts for her journey and wept and wailed and sang and laughed as she was covered over by many hands all working together. It was such an intense time that seemed to pass so quickly I can't remember exactly when it was we all joined hands and sang and gave short eulogies and then let go and moved off to the next part of the ceremony. Some went to get ready for the sweatlodge. Others decorated the grave and landscaped around it. Women were still arriving

from town even then. Dozens and dozens of women had been arriving for the past week to pay their respects and say their good-byes.

Very soon the grave, which had spontaneously taken the form of a crescent mound, was decorated with flowers, cards, candles, statues and more creative objects like a kid's bubble blowing kit.

The sweatlodge was hot, crowded, long and intense. The singing went on. More women arrived and a feast was set out in the main house in the valley. Moon's house was finally quiet and relatively empty till the next morning when we gathered in the resonance of this intense and deeply moving experience to be there for one another.

A memorial circle was also organized for the following Sunday in Santa Fe. It was a large and long circle as the rattle was passed around that day. Again we sang special songs, cried, laughed, loved and spoke out our hearts. And ate. We did all this together until finally we were left to carry the legacy

of this experience into our day to day lives.

Moon was one of the great lesbian visionaries. From what I have been told, it seems she tried to live a highly ethical life dedicated to the highest lesbian feminist and spiritual values. She was a life long political activist and worked untiringly to counter the dominance of power mongers, polluters, racists, sexists. You name it; she cared about it. More than that she did something about it. Even those who shared her visions and her life praise her as someone who compromised little and loved a lot. She inspired those around her and worked to gather women together to do our work of re-creating the world to be one in which life is once again valued and revered.

Moon's dying was a very moving experience of someone who embraced community and women's land being embraced by them in her final days and moments. All of us hope to die in such a way. May she now and always be respected as one of our ancestors.

MEMORIES OF MOON

Pelican Lee, with help from Moon, Venus, Mishwa, Estrella, Zattu

Moon de la Mar, women's land pioneer, community activist, visionary, caretaker of the earth, storyteller, craftswoman, and popular seller at flea markets, crossed over to join her ancestors at the age of 58 on Tuesday night, August 19, 1997. She died peacefully at her home at Arf Women's Land in New Mexico of melanoma cancer, surrounded by loving friends and family. Her wisdom, grace and strong spirituality carried her and touched the lives around her in her life and in her passing.

Moon was born a 6-times Virgo on September 23, 1938 in San Francisco, California. She grew up in San Francisco, married, and gave birth to three children there, Venus Maher, Kate Maher Stevenson, and John Christopher Maher, III. After she separated from her husband, she asked her oldest daughter Venus to decide on an alternative school. Venus decided on hippie Hearthshire School. Moon's house on Laidley Street evolved from a boarding house to one of the communal Hearthshire School houses.



Hearthshire bought land near Covelo, California, and after a while Moon moved out to the land. She had been in a women's Consciousness Raising Group in San Francisco.

and at the land she started reading Country Women magazine. Soon she was longing to live with just women and be a lesbian.

She hitchhiked to Albion, where Country Women was published. She saw a note on a bulletin board about a room for rent in a feminist commune. When she met the women she was told that it was actually a "country women coming out commune". She moved right in, in 1974. This commune became known as Aurora, where eventually 13 lesbians and 5 children lived on 5 rented acres with two houses. Her daughter, Venus, came to live at Aurora and came out too. At Aurora she met her first long-term lover, Timber.

When Aurora finally was evicted, the entire group, along with many friends, they moved to Mama Mountain for the summer. Mama Mountain was a large parcel of land that they considered buying, but never did. When Mama Mountain had to be abandoned, Moon went to Yucatan for the winter with Timber, to learn to make hammocks.

Following the Yucatan, Moon spent a number of years in the Albion area co-owning and running a thrift store with her good friend Silver. During this period she was part of the Mama Bears Brigade that protested at Diablo Canyon Nuclear Plant, Livermore Labs, and elsewhere. She helped conceive a protest at the Bohemian Grove, where some witchy-looking dykes dressed in black shook rattles and held up mirrors to the elite government and corporate ruling-class men arriving for their annual two-week retreat in which their first act was to burn an effigy named "care."

Moon became a supporter and friend of the Big Mountain Navajos who were resisting forced relocation. She bought hand-made Navajo rugs from the elder women which she then raffled, to raise money to help the women stay on their land.

Moon moved to New Mexico and constructed a wickiup at Arf Women's Land, which she lived in through several snowy winters. As a craftswoman at the Midwest Women's Festival in Missouri in 1988, she met her second long-term lover and life companion, Eagle Hawk. She and Eagle spent time living in Missouri and at Adobeland and Tucson in Arizona, before they settled at Arf in 1990.

Moon spent most of her adult life either living on women's land or traveling and living in her famous van, Vagina. Vagina was covered with bumper stickers about every cause she believed in. Moon never hesitated to believe in. Moon never hesitated to be up front and out there about her beliefs and who she was as a radical wild lesbian woman.



This picture was taken in 1977. It was taken by Shoshana Rothaizer who calls it "Traveling Amazons." Moon is one of the dykes studying the road map. She is sort of hidden on the left with her hand on Yarrow's shoulder.

There was a special place in Moon's heart for all children and for lesbian mothers. Although she identified as a separatist, she advocated for and supported boy children in a lesbian separatist world, opening many a separatist's heart to the boy children. Her recent years were lit up by her grandson, Aaron, son of Venus, now 2 years old.

One of her missions was to feed women and children. She ran the kitchen for the first and second Women's Sundances, and for many other large events.

She lived with melanoma for 13 years, treating it with alternative methods and never going to the medical doctors until her last 6 months. When it became clear that Moon was dying, her family and friends from all over the country came to Arf. She brought us together in the last two weeks of her life in a great reunion of locals as well as those from afar. Old resentments were healed in the loving atmosphere surrounding Moon's final weeks. Every evening we sang for her, with Moon sometimes supplying the words we couldn't remember of her favorite songs. The day after she died, 35 of us buried her at Arf.



FALL GATHERING '97

Photos
by
Cybilla
Hawk



INTOUCH, VIRGINIA

Dawn
Eire

Looking back at the Gathering, I see the Dykes who came together, their smiles and laughter, their differing faces and bodies, ages, abilities, life experiences and wisdoms. I can still feel the warmth of the welcomes and the partings. It was a wonderful time for me; one I will not forget. I remember hot, sunny days, cool nights, sitting round the sparkling and often smoky fire, that ever present trilling of crickets, grasshoppers & cicadas, the cool water of the lake and being able to be sun dried on the 'beach,' the beauty of the trees beginning their autumnal changes, food, conversation and Dyke connection in abundance.

This Gathering was the start of my first visit to the North American Continent. This trip, a life dream of connecting with Landykes and being on Dyke Lands. A dream of about 12 years in the making. What a great start! I arrived at InTouch a few days early. I knew I wanted some time to "settle in" to Being here. I set up my tent in the woods and every morning I would open the tent door to the beautiful treescape around me.

Such anticipation in waiting for the other Landyke arrivals. So good to meet Dykes who have written, been written about and featured in Maize photos - Diane Bowman, Blue, Blanche, Puck, Earth, Cybilla Seahawk, Amoja and to meet lots of other Dykes who read Maize and are part of the 'Maize Community'. I hope to connect with many of you again.

I really enjoyed how relaxed and generally structureless the Gathering was. Some of the most lively and sharing and learning times for me happened in the informal small groups and one to one encounters. One issue that is important to me at this time of creating a new Dyke land is that of power and ownership. How can we create power sharing communities where everyone feels valued and not just subject to the 'rules' of one or two Dykes? This was the topic of one of the few structured, organized meetings plus the issue wove a thread through many other Dyke discussions. Dykes shared their experiences of being an "owner", or part of

a Land Trust, or a visitor/traveller, or an 'apprentice'. It seems that although most Landykes do want to live in community, the reality can be that individual Dykes whether regally owners or longest lived in the community or by some other characteristic do "wield" more power. One aspect that seems important to every Dyke I have spoken to on this issue is that we need honesty with each other about what is really happening. How are we feeling - to tell each other the irritations and tensions before they blow up into fights. Prepare ourselves to be challenged or questioned by the Dykes that we know value us, and try not to get into defensive modes.

One interesting thread was, who lives in the 'big house'? Maybe we need to examine how the living spaces of a community are set up - who has access to them? The experiences of 'apprentices' sometimes being treated as 'gofers' or their real skills undervalued and unappreciated. Also that they have at times been treated as if all their time 'belonged' to the Dykes 'in charge' and to have little choice over work or food or living conditions.

I feel it very important that Dykes in power positions actively encourage discussion about this power, whether this be to do with ownership of the land or some more personal characteristic such as ethnic background, class etc.

Lixxchel gave out some very useful information about being environmentally accessible. This and other things have made me think again in my use of essential oils. Even natural substances such as these can cause serious problems for environmentally sensitive Dykes. Those who are very ill can be affected by someone who has used essential oils 5 weeks previously.

In the discussion on 'alternatives to structured meetings' it was clear that there is quite a variety of meeting styles that suit some Dykes and not others. Some like a lot of structure with a facilitator, others can find this way quite alienating and too formal. In the organized discussion of this topic the group chose to go round in a circle with everyone invited by not required to share their experiences and thoughts on the subject. This is one way of increasing the participation in group situations and certainly this was one discussion where I heard some Dykes who did not contribute very much if at all in

other discussions. Some did find it a bit tense though, to know their "turn" was coming up and feeling pressured to say something interesting. One commonly agreed idea was to have as many meetings as possible out of doors!

Dykes shared that an opening of the participants saying a bit about how they are that day helps us to know where they are coming from. The time of day can be important. Blue shared that at Sugarloaf they had found that 8:00 AM on a Monday morning was when they enjoyed meetings the best, with more energy all round. A common desire was to keep meetings short, so maybe more frequent but shorter meetings could help.

One of the things I have noticed in this country is how often Dykes talk over and interrupt each other. Some of this is obviously cultural, but I do feel that an awareness that other Dykes may not feel that they can get a word in edgeways is vital! Many Dykes felt that general noises of acknowledgement and agreement are very welcome during their speaking. One of the concerns about meetings is that some individuals do tend to dominate. In one of the small group discussions I was in, Donna of Twin Oaks said that it has been the practice at some meetings in a situation where one woman is going on and on, for her neighbor to put a hand on her arm or thigh. This is agreed by all participants before the meeting starts.

For meetings that are a lot of business stuff, we should be aware that our concentration capabilities can vary but are unlikely to be much more than 40 minutes, so having regular breaks may help.

One thing I learned was that if a very important discussion is necessary, it may well be good practice to leave the actual discussion to a future meeting if possible. Many Dykes like to be able to reflect on the issue involved and may actually change their news in the intervening time. This can also help if one or two Dykes are very charismatic or persuasive in group situations.

It was interesting to hear the dramatic changes that have been happening for Land groups and individual Landykes over the past year. This does seem to have been a year of change.

I was honoured to be asked to go with Amoja and Mitru of Maat Dompin to visit a

potential land for them. That was exciting. It was also upsetting to see the callousness of men on this land so recently logged. But the Dykes saw potential there and I thought it was pretty wonderful; such privacy and possibility. I wish Maat Dompin all the best in finding the right land.

A small group of us went over to visit the nearby Twin Oaks community. Donna who has lived there for 12 years showed us around in an expertly accomplished whirlwind tour answering all our eager questions in her calm and confident manner. It was good to have local Dykes at the Gathering. Donna, Karen and Julia of Twin Oaks, Erica, Pat the caretaker of InTouch and Cindi, Ellen and Phyllis who are part of the InTouch regulars.

The Gathering also gave me one way of living in community, some of us even joked about us all staying on and squatting at InTouch. It was so heart warming to me to be around these Dykes and to be on winmin's land. These are the Dykes that I want to live in community with, that care about Landyke concerns and values. In some ways they are all part of my Landyke community, the one of spirit. This Gathering strengthened and nourished me. I'm so glad I was part of it.

Pat
InTouch
Virginia



This was a great group of women - a real eye opener as to the number and diversity of women's lands available. After it was over I found a colorful, short skirt, toiletries in a small pink flowered bag, and eyeglasses in a green eyeglass case. I'll hold them here and give you time to let me know who lost them and where to send them.

Liz Looker
Florida



I am a dyke, and I live alone in the country on a pie-shaped gently sloping two and a half acre parcel of land in central Florida. Spanish moss drapes the ponderosa pines and live oaks; my gardens are organic and the land is secluded (at least for now) but it's not lesbian land. I bought this house five years ago and only learned about the existence of landykes a year and a half

ago. I am now actively seeking/planning to move to lesbian land and live in lesbian community. So I was fortunate and glad to be able to attend the Fall Gathering, '97, catching a ride with the infinitely charming and incomparable Blue Lunden. These are some of my impressions from the Gathering, and of course I speak only for myself, as all of us are different and have unique perceptions. I am also going to try to keep it short although I could probably write a whole novel about this terrific experience and the fabulous wimmin.

The group was intimate, 25 or 30 wimmin, including the ones who stopped in from the nearby intentional community of Twin Oaks. I felt that everyone was valued and appreciated. I felt loved and accepted. My voice was heard and respected, as was everyone's. There was a real feeling of wanting to include everyone, make discussions accessible to everyone there, not start talking until everyone was settled and gathered together. My fears were totally unfounded that there would be a separation between land dykes and "wannabees." (When I confided to Blue what a worrier I was, she related an anecdote about someone who said, "I've had a lot of trouble in my life, only most of it never happened." The Gathering was a fine lesson to me to let go of fears and trust in the Universe.)

Our diverse voices included wimmin who: lived in traditional landyke communities, were on the road, aspired to live in community, lived in heterosexual intentional community (Twin Oaks), had once lived in landyke community, and those who were trying to figure out how to build community in various ways. And our delightful hostess, Pat, the caretaker at InTouch, made us all feel welcome on the land.

I was so touched when we had the discussion on accessibility. We discussed wheel chair access and environmental illness, then the issue of food allergies came up and I had a realization that I, who was so proud to be strong and healthy, actually had a weakness I needed to admit to. I felt scared and vulnerable, my voice was shaky, but I took a deep breath and said that I was allergic to green and red peppers, and so many vegetarian dishes include them, and I would end up not being able to eat very much at gatherings, and being hungry a lot. Other wimmin said they also had reactions to peppers and spicy foods. A suggestion

was made that a list be posted in the communal kitchen so that folks could write down their food allergies so they could be taken into consideration. I was so relieved tears came to my eyes. Instead of being dismissed or ridiculed, I was treated with kindness. The wimmin listened and made me feel that I mattered and that they cared. From that day on, dishes were prepared without peppers, or with peppers on the side, and I could finally eat something besides snacks. I felt so loved. It seemed that the food was prepared with love (I think Jae said something about that in a previous Maize article) and it truly is delightful. Even cleaning dishes knowing these wonderful wimmin would eat from them was so sweet.

I also enjoyed brainstorming about new ideas for how funds could be spent from Lesbian Natural Resources, or whatever funding sources there might be for lesbians on the land. Some good ideas that came up and I really liked, and that I remember were:

- 1) A fund that wimmin/apprentices could access when it was time for them to leave the land, so that they would be there by choice, not because of being financially unable to leave.
- 2) Land to be purchased and paid in full, not necessarily for the purpose of building on, but to be left in its natural state so that the animals could continue to enjoy it. It would be held in perpetuity as a sort of Lesbian National Park. Any lesbians wanting to could stay there for free. This especially seemed to appeal to the traveling wimmin.

- 3) Something Blue and I thought up when we were traveling back to Florida was that it seems like several wimmin have left lesbian land not because they are tired of living on the land, but because of personal conflict with somebody(s) on the land. So we thought that it might be helpful to fund a womon/wimmin to travel to various lesbian lands by invitation to help facilitate communication by teaching/coaching on new approaches, do conflict resolution, mediate on specific problems in the community so that these conflicts would have a chance to be solved before a womon felt compelled to leave the land. Some lands already invite mediators' input; this would provide travel funds.

These are some of the many memories I have from the '97 Gathering. I hope as many wimmin as possible will write about

their experiences and share their perspective on what the Gathering was like for them. I would love to read all of your words and I thank you all for touching my life in such a loving "sparky" way.

Erica
Virginia



I attended my first land dyke festival at the end of September at Intouch. I'd been to a number of lesbian festivals and knew that lesbian land was out there and had lived in the country most of my life, but had never spent time with land dykes before. I felt my usual pre-festy jitters but found such a level of acceptance and warmth that all that quickly dissolved. This festival was perfectly timed for me because it was just days prior to my planned launch from the east coast to travel west on an adventure best described by my drawing three times in a row the rune about the rise of the mystical phoenix.

I feel like the land dyke festival reinforced in me a sense of "community," that word we dykes so often speak longingly of. Community for me can best be

described as a feeling, a feeling of belonging, a feeling that says "I'm home" inside.

I was excited by the discussions about the nitty gritty of living on the land, such as Earth's description of her worm box shitter, while sitting around the evening campfire. Excited to hear about different options for holding structured meetings and disabilities on the land, and by Blue's stories about coming out in the forties.

I think I felt so excited because of the overwhelming optimism and respect which emanated from these womyn. Having come from a family lacking in respect for me, I felt really honored there.

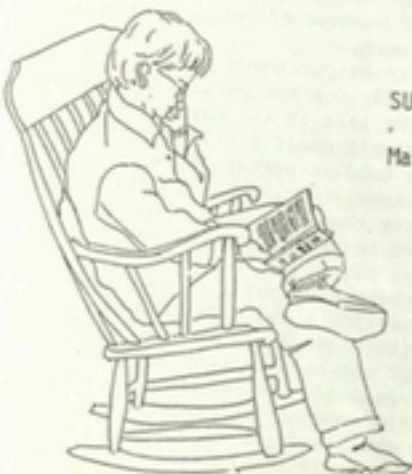
I think it is so important for us to connect in these positive and supportive ways. This experience helped me in my journey to bring to surface all the ways that my upbringing in the patriarchy enculturated limiting judgments into my thinking, feeling and language. Instead of limitation, I felt encouraged to expand and explore, which is what life is about I feel, and I invite others to challenge my limits.

I want to express my heartfelt appreciation to Intouch and the land dykes who came.

IT WOULD BE HELPFUL

Please measure your written work that you want to include in MAIZE, and be sure it is not over 7 1/4 X 9 1/2. (You can lay it over a page of MAIZE and see if it fits inside the print.) If it is over that, then I have to drive 32 miles to town to reduce it to where it will fit on a page. The printing process needs working space around the edges of each page.

This goes for art work too, but I take the liberty of making your art whatever size I need to fit the space I have to fill. If I have taken too much liberty with your work, please let me know. I did use part of a picture in one place where the whole one wouldn't fit, but it remained a cat in the garden.

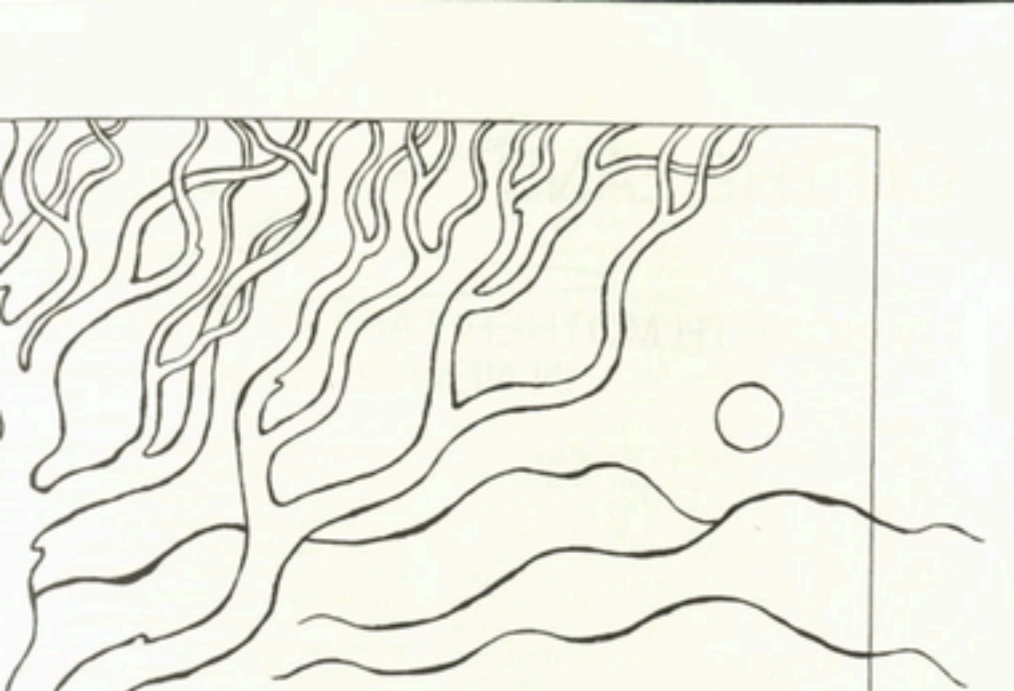


SUNLIGHT
March 1990

from the Kingdom

WomanSpirit Anthology Group (WAG) seeks help in creating an Anthology of WOMANSPiRiT, the first magazine of feminist spirituality (74-'84). Readers are invited to share outstanding material you remember. Contributors are invited to send your current address. Everyone is encouraged to offer assistance: computers, grant writing, publishing, marketing and distribution. Please join us in this exciting and important adventure that will build a bridge from our herstory to our future. Contact Jean Mountaingrove: e-mail: jmtngrove@hotmail.com or write: 2000 King Mountain Trail, Sunny Valley, OR 97497.



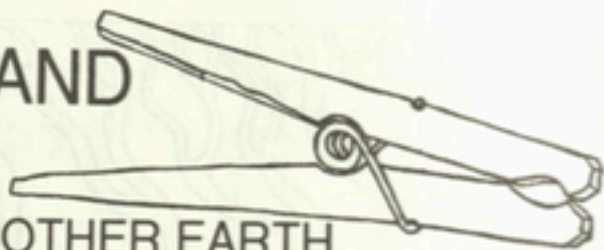


To dance alone among the hills
The wind singing through my soul.
To walk in the dark forest
Following the moon.
Always alone —
Shadows falling in silence —
When will there be one who knows me.
One who sees the beauty green and wild.
A gentle soul that touches mine.
Knowing of the wonder and beauty,
The sunlight and shadows
Within me.
And who I am,
And why I am alone but not lonely
With the trees and the wild-bird's
The night-wind surrounding me.

— So Green —

ON THE LAND

LIVING WITH MOTHER EARTH IN NEW ZEALAND



AOTEAROA

Kia ora koutou, ko uha mo uha anake.

Here it's spring going into summer by the time you read this. After a very dry winter, less than half our usual rain, four to five inches only a month, we are having a wet spring. Three weeks of rain and only a little sunshine so far. But we are enjoying it lots, having all the springs running through the gardens and along the hillsides, everything lush and green and good preparation for our summer garden.

We've been sitting in the glasshouse, in the rain, watching the seedlings grow and whittling new pegs, clothes pegs. A few of our old pegs had broken, those wooden ones with a metal spring. So we sawed off a piece of kanuka wood the same length, split it into slightly bigger than peg size chunks with the axe and whittle them down with our pocket knives to fit the springs. We've made them a bit thicker than the ones that broke, hopefully they will last longer. We are always losing pegs in the grass, so we are set now, we'll just make some more. Those slip on ones are next to try and make.

We are planting seeds for greens. A few are up and some gardens are ready to prepare. After mulching the beds, we'll put a piece of copper wire (old telephone line from the line we had removed) around. If the copper wire is put in a continuous loop, slugs and snails won't cross over it. Something to do with setting up a small current if the copper is in a loop, and saves getting the seedlings munched in all the wet slug and snail weather.

Our purple peas are growing away nicely, most of them up through the tree brush we put over the seeds to keep the birds off, stop them from pulling up the sprouting peas. Pheasants are very good at that and get a lot of our broad beans and scarlet runner roots from last season if we don't cover them.

Later on in the summer, if there is a bare patch in the garden, the pheasants will make a dust bath; a round hollowed-out bit that's always got a few feathers in it. We usually leave them a spot somewhere between the tomatoes at the end of the garden, or they organize one for themselves, like in the newly sown patch of greens or parsnips. We have lots of birds in our garden and leave water and fruit out for them so they are well fed and don't eat all of the berries and cherries, like they often do.

The other day we were out looking at the chicory plants, thinking of putting beetroot amongst them, and we noticed all these holes everywhere, perfectly round, finger thickness. They were all around the chicory plants and the next bed where we had just sown carrot seeds. There's kiwi visiting our garden, so we hope they are getting the grass grubs as well as the worms.

The kereru have stripped the several tree lucern too this winter, but they've left a few flowers on the tippy tips of branches that, even hanging upside down by one foot, they can't reach, and there's a few forming seed pods, so we'll keep watch on the seeds and collect a few to try and grow some more.

Kiwi and kereru are both "endangered species," so we're quite pleased we can feed a few. Hope you are all nice and warm and all prepared for the season coming.

na Cilbey maua ko Raewyn.

SPIRAL KENTUCKY

I live on Spiral Wimmin's Land Trust in Monticello, KY and I would like to invite to Spiral any woman who is headed to the 1998 Landyke Gathering from the south, or any other woman who would like to visit this lovely, hilly 250 acres located between Lake Cumberland and the Daniel Boone

National Forest.

I am planning to start an organic farm on Spiral this spring. We will grow vegetables, fruits, and flowers. The farm will be set up as a CSA (community supported agriculture) in which consumers subscribe at a certain amount of \$ per week, and in return they get a share of the harvest. This is a way for the CSA members to share in the risks and rewards of a farming season and to have a direct relationship with the grower and get locally grown, fresh organic produce.

I am looking for apprentices (interest in membership in the Spiral Community may grow out of the apprenticeship, and would be welcome.) to help with the farm or wimmin who are interested in sustainable horticulture and wimmin's community. Great opportunity to be exposed to horticulture, irrigation, CSA operation, marketing, construction (framing, electric, plumbing), use of tools, repair and maintenance of machinery, wimmin's intentional community, and 250 acres with diverse plants and fauna. Room, board, and some kind of monetary assistance will be available based on need and the amount of grant money I am able to receive.

Spiral is not wheelchair accessible at the moment. There is a campground that is accessible with a composting outhouse, three small cabins, and possible bedroom space in some of the established households.

For more information please contact me at: (606) 348-1764, or write: Blue Skink Farm % Mary Hoelsterhoff, Rt. HC 72, Box 94-A, Monticello, KY 42633, e-mail - maryspiral@kih.net

I look forward to meeting you.

Mary Hoelsterhoff

SUBAMUH

OHIO

Pat Griffin travelled all the way from North Carolina to Ohio to teach a small engine repair workshop at the recent "Women Living and Working Cooperatively" conference, August 9-10 at the Susan B. Anthony Memorial UnRest Home Women's Land Trust, near Athens, Ohio. Women from Michigan, Virginia, Illinois and Ohio spent the weekend exploring community and working cooperatively.

Local women were invited to the evening program which included a pot luck supper followed by a panel of 5 women who currently live in area intentional communities. They presented the purposes of each of their 5 different communities and shared their experiences, benefits and difficulties. An outrageous skit featuring Tammy

Fay Bakker, Phyllis Schafly, Madonna and Joan Rivers all reacting to the idea of lesbian/feminist community brought shrieks of laughter, catcalls and applause. The evening was concluded with singing around the campfire and S'mores.

Next day's workshops included carpentry and electrical wiring in addition to small engine repair. Working cooperatively resulted in the women building new steps to the Star House guest cabin, painting the new bathroom addition to New Hope Cabin and building a sand beach walk-in for the swimming pond.

Discussions centered around skills needed to live and work together, differing work styles, autonomy and flexibility, fears about what could go wrong, and hopes for the closeness and accomplishments that happen when women share goals and do projects together.

Post-conference evaluations indicate the women liked the balance of group conversation, new-skills workshops and doing needed work for the land trust. The literature table was well received as few women know about MAIZE, newsletters, how-to books by women and community directories.



Pat Griffin explains the procedure for repairing a lawnmower in a workshop at SUBAMUH, 1997.

SUBAMUH's first summer workshop focused on Women and Nature. Small groups concentrated on photography, creating from found objects, nature inspired writing and getting to know the woods. A planned Mother and Child Overnight was cancelled when only one mother

registered. However, women who are parenting are not overlooked at SuBAMUH which has a childcare fund to help make it possible for the financially strapped caregivers to attend our workshops and weekends. Two such women at the Community's weekend benefitted from this aid which comes from 10% of all camping fees and registrations. The SuBAMUH staff and board believe we have fulfilled, for 1997, our 501(c)3 function as a feminist education center.

Other news: Mary, a co-founder of SuBAMUH, retired from the staff effective July 1, and is moving to a less work intensive location for her well-earned retirement years.

Our name, SuBAMUH, especially the UnRest Home part, has been a problem for us with many women interpreting UnRest Home as a retirement center rather than the politically active community which it is. So we have shortened it to Susan B. Anthony Women's Land Trust. We hope that will interest more mid-years wimmin who may be thinking of living on wimmin's land, but we will probably always call her SuBAMUH.

Mary Morgan

WHISPERWOOD KENTUCKY

This is truly God's country and truly a gift from Infinite Spirit. I was taught many years ago by a dear friend that we do not OWN this land but, just have the use of it as we live on it. Once we are gone the land lives on.

It is with this notion that we would like to build a women's co-op community where women of all races, and backgrounds can come and live, work, create, camp, dream and heal in peace.

WISPERWOOD is approximately 55 acres of beautiful hills and hollows located in south central Appalachian Kentucky. The land is pristine and mostly wooded with walnut, cherry, oak, ash, poplar, cedar etc. It is abundant with wildlife, herbs, and vegetation. There are several fresh water springs and streams and the property fronts on a paved road and large creek (30' wide). The nearest town, Burkesville, is 15 miles away. The land in Kentucky has no restrictions!

We would like to establish an open air library that will be located next to the babbling creek and in a small cedar grove.



Wiring New Hope Cabin at SUBAMUH. 1997.

A centralized meeting and gathering place for bonfires, BBQ's and communing will be located atop a gentle hill that is cleared but surrounded by beautiful hard woods and a breath taking view of the country side. The second clearing above this one will be the location of the building of Indian lodges and tent platforms, again with a magnificent view and surrounded by large trees for privacy. The rest of the land except for a 2 acre gardening area, is heavily treed.

We would like to establish a co-op craft/produce store and some cottage industry so our sisters can become self sufficient. We will lease to own 3-5 acre parcels for camping or building on at economical prices of approximately \$85 per month. This money will go to build the community for all there. Short or long term stays are encouraged. Labor exchange for land use is also encouraged.

We are looking for stable couples or single women to share this dream and be the core foundation of the community, all working for the betterment of one another.

This will be rustic living in the beginning, but we will be able to carve the type of living we want as we go. If you would like to be the hub of this community, please call us at (904) 258-3373. Or write to P.O. Box 15192, Daytona Beach, FL 32115. E-mail sandies@totcon.com.

Sandi

LIVE TRAPS OR DEATH TRAPS ?

Lierre Keith
Maine

Two articles in the Fall 1997 issue of *Maize* left me deeply concerned. Both of the articles were about the use of live traps. This issue of live traps (i.e. Have-A-Hart Traps) has been discussed many times in other publications I read regularly (e.g. *Organic Gardening*). What many people don't know about live trapping is the facts. 90% of the animals caught and released in this way DIE in their "new homes." In all probability, both of the fixes mentioned in the *Maize* article are now dead.

Much of the debate over live traps often centers around the issue of humane killing. Many argue that if you're going to kill an animal anyway, shooting is certainly quicker and less painful than "death by live trapping." They're right. So in the short term we need to ask ourselves: Is the life of a sentient creature worth, for instance, our enjoyment of some strawberries? I would hope the answer would be a resounding NO!

But I would ask us all to go deeper, much deeper. What lies at the root of this issue is the unquestioned, arrogant sense of entitlement writ large across most current cultures, particularly those of European extraction. By what right do we remove an animal from her home? The land is not ours. The strawberries are not ours. Human beings can not continue to place ourselves above natural law and expect life on this planet to survive. If you live in an eco-system intact enough to support small predators like foxes, you should be rejoicing, not reducing bio-diversity.

Because of human destruction, vertebrate evolution is now at a standstill. There simply isn't enough space left. And if we can't learn to live with even small predators, how will we ever live in balance with the big ones (wolves, bears, lions) or with herd animals that need large spaces (buffalo, elephants)? In our lifetime, most of these animals will be gone. The big cats are now rife with genetic diseases because their gene pools are too small. Elephants no longer have the range



lands they need to survive. The last wild herd of buffalo numbered a desperate 3,000 last year. And 1,200 of them were shot--legally--by ranchers, because they strayed from the animal ghetto of Yellowstone and "encroached" upon ranchers' "rights." How is lesbians removing foxes for encroaching on our strawberries any different? Understand my point. Even if live trapping didn't result in death, by shrinking their territory, we are tightening the noose. We are killing them as a species, and the whole web of life with them.

This includes ourselves. Human cultures have got to relearn how to identify human self-interest with the bio-sphere. We simply have to or nothing will survive.

Turtles often eat my strawberries and it fills me with joy. Sure, I would have enjoyed the berries. Since I live in poverty (I'm on SSI), growing food is not a luxury. But the idea that in the midst of unrelenting biocide I could help these incredible creatures (and what creatures aren't incredible?) survive more than made up for the loss of the fruit. Reconnecting to the life of the planet may require intellectual discipline at first, but the spiritual and emotional sustenance is deeper and more nourishing than any berry.

We also don't have a choice. Human beings have got to replace our hubris and entitlement with humbleness and thankfulness. For the four species that go extinct every day, of course, it's too late. Name four species--oak trees, snowdrops, gray foxes,

box turtles-- and then say, Gone. That's what we are doing every day. However inconvenient it may be to human projects, we have to stop. And we need to recreate cultures where our projects do not involve the destruction of the biosphere.

Some practical suggestions. If you want to keep foxes out of your strawberries, try fencing. Yes, it will take work. But if your planet's not worth it, what is? Stone, wood, strawbales, brick, mud or hedgerow are all possible materials depending on your needs. A good place to start is the book, Building Fences of Wood, Stone, Metal and Plants by John Vivian.

Or better yet, plant more berries. Feed the foxes. Encourage every creature that should be a part of your bioregion. Re-introduce missing species. Provide shelter and sustenance. Repair whatever small part of the sacred hoop you can. Get humble. Cultivate awe. And rejoice at every small sign of life.

BELLE SPRINGS TEXAS

This fall has blessed us with a lovely bouquet of visitors and events. Bought a new hand use "high limb" chain saw to continue the daunting task of cutting down hundreds of dangling live oak and cedar limbs damaged in last winter's ice storm. Evergreens don't handle an inch of ice on their foliage well at all. It is a skill we will become expert at I'm sure.

We had a 2-week visit from two fabulous dykes from Arizona looking to become part of community. They worked the fall garden space and brought an opportunity to focus on process and to look at what do we want to create here, an ever evolving dream. They continue to consider their land based options and are off to Arkansas.

We sponsored a weekend event (Stirring the Dark) over Halloween. It brought 15 wimmin and girls as well as a rich array of rituals, feasting, and creative opportunities.

I purchased an old international harvester school bus (already converted for living in) and got it towed out here. The hard part was dealing with the good ole boys at the junk yard. Many thanks to Elaine for dealing with ALL the guys, and my anxiety about it all. But we were blessed with a jovial respectful towtruck driver with 12



years of experience. All went smoothly and we are fixin' it up for guest space. It is wired for electricity, has a sink with a hose hook-up, and a propane stove. So come on down for a visit (or longer!) It's tucked in the forest at the edge of a big meadow with a fire circle and a picturesque windmill.

Beltane '97 we will host *Sourcing Our Sensual Selves*, the third annual! We are fortunate to spend the weekend indulging in the opulence and splendor of sensual enjoyment. Aphrodite's Fete is Saturday night and much anticipated. Attendance is open to all wimmin (with Lesbians encouraged.)

Last but not forgotten is our invitation to have a land dyke gathering here in central Texas (35 minutes outside Austin) over memorial day weekend. We've been unable to make it to InTouch for the gatherings and wonder if others have too, that this location might be more central. Write and let us know if you'd like to come, if you have ideas, whatever. That's it for now from the heart of Texas

Delora Wisemooon

SUSTAINED HOUSING

Nett Hart
The Web
Minnesota

"Huhh. This isn't what I pictured your house would look like."

I hear this often when dykes first come to the Web. Well, it is a funky old house, a rather conventional farmhouse of 90 years, updated in the 40's, perhaps, with the asphalt faux brick that matches weathered wood. I usually scramble:

1) I don't think of the house as my home so much as the land. 2) We've put our energy and cash into making community space, prioritizing it over the house where we live. 3) It was here. What exactly the house offered was not a consideration in choosing to purchase this land. In fact it did take me some time to relate to the house. What is it a house is supposed to say and why does it speak for me? I think the judgment is about modernity, artfulness and green sensibilities.

I would like dykes to explore the possibility that the most ecological housing might be adapting what already exists rather than building new self-designed and built homes, regardless of the ecological innovations and products available. Any new construction involves some new materials and a new site. And those have environmental impact that may outweigh the advantages. What fuels urban sprawl and rural degradation is the preference for new housing. Can we look at our motivations apart from the language of ecology?

If we believe we are a part of the whole, then that is inclusive of the predecessors / ancestors on the land. Our "developments" are always conversations with the past and present with a glint of the future. My first month here I built an enclosure in one corner of the dining room. I was much less experienced and more perfectionistic then. It was difficult owing to the fact that no corner in this house is 90°, maybe never was. I knew I would have to adapt, tear down the house and start over, or agitate myself every time I did some homework. It's easier to change a building than our own interior construction, but it is more consistent with flow and wholeness to do the latter. I live in a house in which I and the former builders have done our best. None of us were professionals. But it stands and shelters.

I have made many changes to the house,



consistent with my values and how the building is actually used. The time and material input has been minimal compared to new construction (which I have also done). Some projects have enlarged common areas, improved accessibility, captured more heat from the sun, provided better insulation from the cold. Some have increased safety or the comfort of those inside. I not only work with reused materials, but take pride that the original builders must also have done so, or how else do you explain that no two windows match in size or trim pattern?

We often are led to believe that our homes are the most important thing we will build or that they must be expressive of us. I challenge that as well as the notion that somehow we build our legacy. I would rather be known for the things I leave undone and the "mountains of things" I don't need.

I live in a beautiful place, an old funky house that sits among very tall trees and lush vegetation which eventually reclaims any spaces we carve out as separate and anthropocentric. That might be the ultimate test of sustainability -- whether the earth can reclaim our vain constructions.

DYING ON THE LAND

Arvella
Minnesota

Historically, communities and families have cared for their own dead. In the United States a shift away from this process was accelerated in the 19th century. Urbanization with the resultant detachment from the earth and loss of lands for family burial was a factor. Another was the Civil War, where a need arose for embalming the war dead. Preserving the body was necessary for the transport and burial back home.

We became passive observers of death, giving up a personal involvement in our own death and in the deaths of our family and community members. Unless we learn to face death openly and with acceptance, we are not living at our best. Thinking about death can allow us to evolve a more profound relationship with life and its many meanings. Now we can reclaim this most intimate connection with our sisters and with our mother, the Earth. The hospice movement is an illustration of an active involvement in the dying process. We need to continue this involvement in the whole process and create our own traditions of death and burial.

A first step would be for women living in each community to develop a burial and memorial committee. Their function would be to facilitate and carry out all arrangements surrounding a death. It would be important for this committee to work closely with the decedent, her caretaker, close friends and family. Then the committee can handle all arrangements involved with a simple burial or cremation without the help of a funeral director. Planning ahead and organization will enable the committee to honor the individual wishes of the deceased and meet the needs of the surviving friends and family.

Initial work the committee must undertake is researching state and local statutes pertinent to the subject. Lisa Carlson, in her book Caring For The Dead, has found that the only states requiring disposition by a funeral director are Massachusetts, Michigan, Nebraska, New Hampshire and New Jersey. New York and Louisiana are relatively restrictive, but a family may transport the body. Connecticut, Illinois and Indiana require a funeral director's signature on



C. 10

the death certificate before a family takes over.

The committee must acquire and become familiar with all legal documents required and how to file them. When a death occurs, the committee gets the death certificate signed by the attending physician and takes it to the health department to be recorded. Advance arrangements should be made with a crematory, if needed, and visits made to nearby hospitals to assist recovery of the body if death occurs there.

Setting up a cemetery or site for burial within local zoning and code parameters is another task the committee must complete before any expected deaths. Burial on rural or semi-rural land is usually possible. Overhead power lines should be avoided, as they may later be replaced with buried cable. Burial sites should be some distance away from any water supply, and selected with an eye to composition of the earth and what lies below the surface. Standard practice in many states puts the top of the coffin at least 3 feet below the face of the earth.

The committee should send a delegate to visit with the soon-to-be deceased and her caregivers if the death is an expected one. How can we honor the wishes of this individual in her death? There may be a need to coordinate the expected death with the Ritual Makers.

In order to be prepared for a non-expected death, the committee would visit with each member of the community, discussing matters in advance and keeping a written record of decisions. A living will is needed to formalize one's wishes concerning limits to treatment in the event of serious or terminal illness. Durable power of attorney can back up living will declarations by authorizing a friend or family member to make health care decisions on their behalf should they be unable to. A form should be filled out in advance

authorizing the Burial and Memorial Committee to act on their behalf, including an endorsement by next-of-kin.

It would be important to have a committee member present at the death if possible, or shortly thereafter, to assist and oversee the after-death preparations such as bathing and dressing the deceased as per her wishes and laying the body in a simple box.

It's easier to wash and dress the body in the first few hours after death, before the muscles become stiff and rigid. A scarf may be wrapped under the jaw and tied above the head (toothache style) to see that the mouth sets in a closed position.

A death certificate, signed by a doctor or local health officer must be filed, usually in the county where death occurs. The death certificate must be carefully and completely filled out, written legibly in black ink or typed. To transport the body, a transportation permit must be obtained according to local regulations. County registrars, health departments, coroners, and funeral directors can provide information on regulations. Do not move the body without first obtaining a transfer permit.

Friends and family may wish to sit with the body a while after a home death, or the body may be viewed before burial, without cosmetic preparations. Turning off the heat in a room or turning on the air conditioner makes it possible to contain a body for 24 hours or more, depending on the weather.

Construction of a simple box to serve as a casket for burial or cremation would also be the committee's responsibility. In regard to transporting the body in a casket, the committee should have or have access to a suitable vehicle; a pickup truck or station wagon.

If the body is to be cremated, most crematories simply require a rigid, combustible container. Suitable coffin material would be pine, plywood or pressboard. Heavy cardboard can be used with a piece of pine or plywood placed underneath to keep the container rigid. Make sure that the box is no bigger than necessary so there is no problem fitting it into the cremation chamber. All valuables worn by the deceased should be removed prior to delivery for cremation as the crematory does not check for valuables.

Legal documentation must accompany the body to the crematory. Pacemakers must be removed prior to cremation. Pacemakers contain lithium batteries and can explode.

Only a few states place restrictions on disposition of cremated remains. In Calif. for example, there are 3 options: interment in a cemetery, scattered at sea, or kept at home. In our own cemeteries we could create a permanent scattering garden; an area within the cemetery with perennials, trees, shrubs, paths, benches, whatever we wish to use to reflect spirituality and nature. If cremated remains are to be scattered, be sure they are pulverized by the crematory to insure no large fragments of bone.

Embalming is mandatory when bodies are being transported by common carrier or being transported across state lines. In many states embalming is also required when there is an interval of more than 48 hours between death and burial.

The committee will see to the opening of the grave site and the transit of the deceased to the burial site. They will place the coffin in the earth and fill the grave.

With the event of death, the needs of the survivors and the deceased become more entwined. The committee will assist in a ceremony or ritual before burial, as an integral part of the burial, or several days subsequent depending on the wishes and the situation of the deceased and survivors.

Spinstervhaven, in northwest Arkansas, is one community presently engaged in taking the steps necessary to care for their own dead. They have designated one acre of land for a cemetery and are now researching cemetery requirements put forth by the county and the Arkansas Department of Health. The first meeting of a Women's Memorial Group in their Lesbian community took place in March 1997, at which officers were elected and resolutions concerning the responsibilities and interworkings of the WMG were adopted.

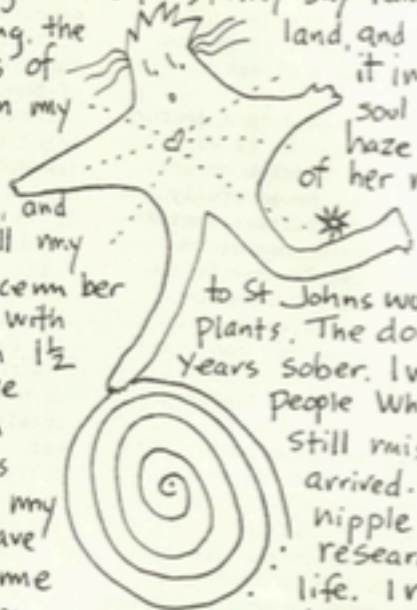


Editor's Note: The Women's Memorial Group is an organization of the greater Lesbian community of NW Arkansas; Spinstervhaven is simply the first land group to start the process of creating their own cemetery.

OF THE DIRTLESS ROAD



I am walking a path, to you, my mother tendersoul. I know this as I lose, ooze my way to work one day. On a street of asphalt, I can not find my horse, nor feel the dirt on my toes. I look up to brick and concrete. I see no sky. They take me to a hospital. I let them. I need a rest, from the noise. For 8 days people ask me why my cereal is green. I have smuggled in Blue Green Algae. Some of the people here stay in their pajamas all day. They want to give me pills, they say I am PTSD and depressed. Yes, I am remembering, the land, and I miss it. I have seen only bits and pieces of it in this life. In moments of clarity, when my soul keeper has nudged me from the haze of my addictions of her red rock and cornfields... I have nestled in the beauty of sweet mother.



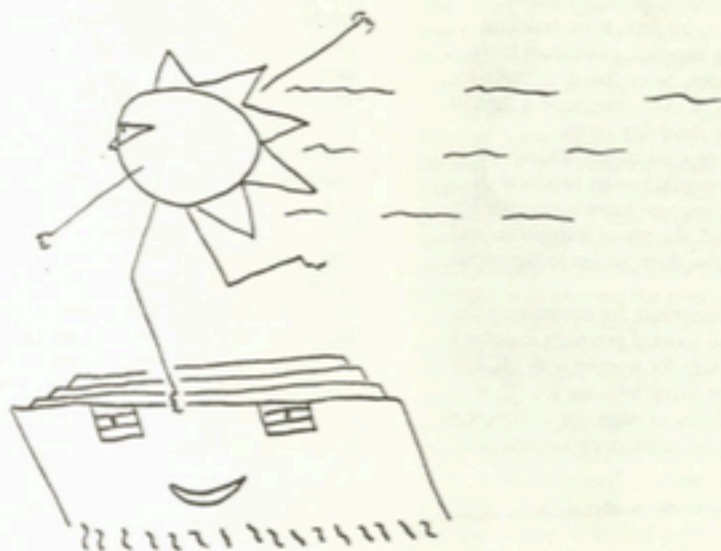
I have tried to ignore your call my
They release me in December
Sold them the notion of healing with
sanitary in their whites. I am 1 1/2
Juice Bar on "theave". We serve
it's known to heal cancer. I am
horse. Another December has
that has been appearing from my
They cut me, but not until I have
in my heart know it will give me
burning of my cells, the radiation
to the sweet lake of our mother, the Ocean. The Keepers there,
teach me about dirt and worms, how to grow food. They teach me
how to breathe. I gather coconuts, old coconuts washed ashore. I
stack them in a nice big pile and I heave them one by one onto
the rocks. Releasing my anger, I begin to reject the feelings of tension
and fear. I meet live angels there who hold me and whisper what
I have always known... we are all one.

to St Johns wort, I have
plants. The doctors, so
years sober. I work in a
people wheatgrass,
still missing my
arrived. The blood
nipple is cancer.
researched and
life. I refuse the
etc... I fly instead,
The Keepers there,

I fly back to the city. It is a long journey to a new December.
My blood is clean. Oxygen has made its way to my cells. I am
loving myself. Many women help me. They dig my city yard and we
plant. Flowers, spinach, lettuce, pumpkins, lavender, raspberries,
tomatoes, garlic, squash, herbs. We disturb the asphalt and help
our Mother Breathe. I compost and birth many worms. I use this

dirt, in my indoor organic garden, I sprout every thing I can, but the grey of the great NW dwarfs my grass of wheat and barley. I must hunt for artificial sun, I find this at the mercantile. Many are curious to see and know what I am doing. I am helping my mother, I say. we are healing from a great battle.

My Soul Keepers, every moon they are whispering me to my horse. Teaching me and extending me to help heal myself and the insanity of the money Slavers. I am walking out of the dark. I am following my sisters. I am tilling the city on a path to my homeland. How many moons my sweet mother and I will always breathe, the quietness of footprints in the backland...



I offer/welcome any support to/from ♀♀ interested in/or living The Live Foods Lifestyle as a way to health in nutrition, economy and ecology. You can write to me at:

1827 25th AVE APT 1

SEATTLE WA 98122

- OR -
Email

COBALT COCO @ AOL.com

☺ + ♥ Jany Jay Withajitt
m

Oct 27, 1997 - 7:24 pm - Seattle Wa

TELEPHONE ACCESS

A NEW CONCEPT IN DISABILITY RIGHTS

FOR THE CHEMICALLY SENSITIVE

by Tashi

There are a number of disabilities where a person can not leave the safety of her home environment. Women disabled by Multiple Chemical Sensitivities, Chronic Fatigue, and other disabilities which keep them from going to public places are often very isolated.

Imagine a world where all women have a right to participate. The ideal world to include women with severe chemical Sensitivities would be one where all people stop using petro-chemically based perfumed products, deodorizers, toxic building materials and cleaning supplies, petroleum fuels, pesticides and herbicides. Since this is unlikely to happen any time soon, if ever, telephone access is an essential concept in disability rights.

While we are in the process of advocating for people to use environmentally safer products so that public places can become more accessible for the chemically disabled, the use of telephones and speaker phones can give them access to the public sphere.

Phone access is no substitute for minimizing the use of commercial and scented products in order to create places that are safe for women with MCS to go. However, there are many who are too ill, or can not risk the possibility of even one exposure, to venture out of their safe home environments. For

these, the telephone may be their only contact with the world.

As almost all women have telephone service, it is easy to provide telephone access.

*For one on one appointments, such as counseling or interviews, scheduling appointments by phone is a very simple reasonable accommodation. (For more on this subject, see the Americans with Disabilities Act.)

*For group events or meetings, a speaker phone can be used. The technology is available to provide good sound quality and pick-up in most locations.

*Business Interactions can be carried out by phone from a person's home with the additional use of mail or fax. Many chemically sensitive women are capable of working in this manner from the safety of a controlled environment.

*For large events where a sound system is being used, a speaker phone can be set up near a loud speaker and the intercom can be used to give public presentations by phone. Several women can attend by use of conference calling.

*To have meetings where everyone is present by telephone, three-way calling can be activated.

The possibilities are endless... Access is a right, not a privilege.



A person with Multiple Chemical Sensitivities (MCS/ EI/ CFIDS) can become seriously ill due to being in the neighborhood when you dry your clothes; even if you are not chemically sensitive now, imagine what it is doing to your body to breathe these chemicals through your skin and lungs 24 hours a day...

ONE THING I'VE LEARNED SINCE MOVING TO THE COUNTRY

Susan Wiseheart
Hawk Hill
Missouri

I haven't escaped the consumer mentality with which I've been infected just by leaving the city. Here in the country, it is more related to plants, animals and tools than the music and entertainment that tempted me in my old life back in Grand Rapids. Because I am a compulsive reader, books and other publications are always a draw no matter where I am.

I want to be careful about how I spend cash, but it is more than that. I am trying to learn not to want everything I appreciate to be in my own possession. I want to be able to enjoy things without lusting after them. I want to curb my greedy streak, much fostered by a middle-class upbringing and indulgent parents.

I have lately been paying particular notice to what calls to me, whether it costs money or not, and checking deep inside to find out if I really want and/or need it or if I am just wantonly hoping to add it to one of my many collections. Collecting is an integral part of my personality, so I am hoping to learn to be more careful and less careless about what I choose to gather in. This goes for non material things like ideas and images as well as objects and living beings.

I find I am also susceptible to other dyke's wants, desires and appreciations. If somebody is enthusiastic about something and wants it, I often do too. At least if it is in one of the categories I love.

Because of my resolve to curb my desire to possess, I often go through scenarios with myself like this: I am walking around the Hawk Hill driveway loop. It is spring. Down near the turn to Pat and Cindy's, the flowering quince bush on the wild driveway edge leaps into my line of sight. It is so beautiful. I feel a deep desire to have one closer to me, where I will see it more often. Several times a day, in fact.

I begin scheming for how to bring it home. I plan how I will mark the plant, wait till fall, dig up some shoots, move them to my yard. Then I remember I don't really like taking on new things to tend. I recall how I love the surprise of rounding

the bend to see it on the driveway. I think of the huge hedge of it at Jenna's that I surely admire more by seeing it less frequently than I would if it were everyday.

I decide not to move any to my yard. I make a new plan that I will plant only rarely. I will instead make a point of enjoying plants, of which we have such a huge profusion here in the Ozarks, in the wild or in other yards.

I resolve that I don't have to have every kind of tree, bush, flower or vegetable I love right here in "my" yard to be able to appreciate them. I have many friends who are superb gardeners. I can get as much pleasure from visiting their gardens as from obtaining all those plants myself.

I develop a new litany for other "things" in my life, too. Some examples: I do not need a bunch of clothes, nor do I need top quality clothes. For instance, I may think life would be better with a gore-tex raincoat (I may even get one someday if the time is right), but I have lived 56 years without one. I suspect I can live a few more decades perfectly well wearing the same old raingear I have always worn. Just because there is a colorful attractive shirt in the Free Box, I don't have to take it if I already have enough shirts. I can get along perfectly well with the furniture I have now. I do not need any more. Most people in the world have many fewer possessions than I do. It would be far better to divest myself of some rather than taking on more. No, Susan, you do not need to get that enticing packet of writing pens, you have several at home.

For awhile, when I was emotionally down, I would take anything anyone offered me. It didn't matter if I wanted or needed it, they were giving me something and I needed to be receiving, needed the sense of helping out by taking something off someone's hands they no longer wanted. I ended up with stacks of newspapers and magazines I didn't have time to read, old electronic gadgets that didn't work quite right, and a few things that fit very well in my life, such as the answering machine I've used for several years. Gradually, I felt okay enough about myself to sometimes say no to more goods.

When it comes to animals, I have been

practicing saying no for many years. I realized a long time ago that it is costly to keep "pets." I live with two cats. I love them dearly. I pay for their upkeep and health needs, but I plan not to "obtain" any more if they die before me. Especially because living with cats means lesbians I love can't visit me due to allergies. There is something about dog and cat energy that enhances my life so much I feel deprived without it, but I don't need to live with dogs. I've discovered. My friends' dogs provide me with all the dog energy I need. I'm hoping I don't need to live with cats either.

I also don't need to live on the same land with horses to experience the thrill of being near them. When I was a little girl, I wanted my own special horse very badly. I never got one, but for awhile there were horses here on this tract at Hawk Hill and I loved them intensely. When one died and the others left, I grieved for them. Now, when I drive by some beauties in a field, I say to myself, "See, you can love them and have them in your life without owning one!" and I feel quite satisfied.

Of course, this whole rumination gets me to thoughts of "possession" as it relates to other humans too. My last girlfriend thought I was too possessive. She eventually felt "trapped" by me, by my expectations that she would be loyal, true and monogamous (based on the fact we had agreed we would both do that.) I read Sonia Johnson's *The Ship That Sailed Into the Livingroom*, along with most other dykes and I really understood what she was saying, but it didn't make it any easier for me to watch my girlfriend go off with another woman with barely a goodbye. I had felt that she was "mine" in a way in which I was "hers", a way that put us first for each other as far as agreeing to be together and "for" each other, and it is taking me a very long time to free myself of the idea that I am "hers." "My girlfriend." I always liked the ring of it, and when I didn't have it anymore, I was bereft and tried to fill the gap with things.

I've spent the last three years granting myself permission to buy little presents for myself. Gifts to encourage my spirit. A new used mixing bowl to go with the set that is a duplicate of the one my mother had when I was a kid. A darned egg. A brand new stirring spoon for the jar beside the stove. A few pieces of pottery made by my dear friend to brighten my meal-times. A new notebook for my journal. Tools to make clay tiles. A drawing pad. That sort of thing. Things I would have done without while I still had "my girlfriend", I just went ahead and bought.

Now I am feeling the pendulum swing back

toward more moderation. More thought. I stop myself in stores. I go to stores less often. I think, "Do you really need that? Can you get along without it? Where was it made and at what cost to who? See if you can get by without it for a few more weeks. Maybe you don't need it at all."

Possession relates to resources and privilege too, and I realize the profound privilege I have living here with hot running water, electricity and propane to keep me warm and cool, a comfortable space, my own bed, my "own" buildings, vehicle, garden and land.

When I complain about how little time I have to just "be" here, I know it is partly because of my choices about "possessing." If I was able to want less, I would need less money. I could work less to earn it, I could be here more.

Then there is "possession" as related to being "possessed." The kind that sometimes requires exorcism. One time an acupuncturist worked with me to rid me of vestiges of a man who once molested me and was still within me in a way that brought pain and dysfunction. I am not sure we were completely successful in the attempt, but I did feel some alleviation of the intensity.

I have never felt possessed by an entity that is not part of this earthplane, but I know others have and I don't doubt it. I feel fortunate that I am not open to possession that brings pain and fear, as those other-plane beings sometimes do.

A milder form of this meaning of possession is the idea of holding within some talent or characteristic as in "she possesses enormous artistic talent" or "she possesses a strong sense of social responsibility." In that vein, I sometimes feel possessed by my strong desires to write or to know things. My intense curiosity is not always a comfortable possession. It drives me to find out, to read widely, to pay attention beyond my strength at times.

Being in the country leads me to pondering on such topics more often than I had time or inclination for in the city. I do possess the time and space here at Hawk Hill to muse about things far more than I did in the midst of traffic and noise and the close proximity of others during my city years. Those are possessions I truly appreciate and love.



SPROUTING & DEHYDRATING FOODS

Natalie
Arkansas

Generations of women who live on the land have looked for the best ways to preserve and utilize the bounty of foods that the Earth produces. Freezing, canning and drying are the most commonly used methods. Freezing, though a desirable way of keeping many foods fresh and ready to use, is much more costly than other methods. Canning is cost effective, but when foods are cooked at the high temperatures that this method entails, the results are foods that have lost much of their nutritional value. When foods are cooked at temperatures higher than 105° F., the enzymes are destroyed. Since it is enzymatic deficiencies which cause every degenerative disease and most other illnesses that our modern civilizations suffer from so extensively, it is useful to know how to preserve the enzymes in the food we eat. Enzymes govern every single process that our bodies perform, and without them, life itself as we know it is impossible.

Many studies have been done in isolated communities around the world which have adhered to diets that minimized cooked foods and emphasized living foods, that is raw foods, sprouted foods, and fermented and cultured foods. Invariably, the people who live in these communities (which are usually isolated from more "civilized" communities) live on the average much longer, healthier, happier lives, free from most of the ills suffered by the rest of the world, including disease and illnesses of all kinds, dental problems, mental and emotional disorders, etc.

Obviously, there are more than one or two factors at work here, but researchers have broken down their findings to several common denominators, and high on the list is the presence of living foods in the diet. Living foods include:

(1) foods that are eaten in their natural, raw state, such as fruits, vegetables, herbs and spices. (2) cultured foods such as yogurt (prepared with unpasteurized non-homogenized milk), and (3) fermented foods such as sauerkraut and miso which have not been heat-treated. These are living foods because they feature living



bacteria which replenish the beneficial microorganisms that live in our large and small intestines. These help to digest our food and strengthen our immune systems. If we have enough of them, antibiotics are unnecessary.

The final grouping of living foods, that is as yet relatively unfamiliar to most people is (4) the sprouted foods, and these are very important. Any seed, nut, grain or legume can become a living, sprouted food by being soaked in water, kept in a dark place until germination takes place (this may take a few hours or a full day, depending on the density of the food), rinsed with water periodically until all the natural toxins, or enzyme inhibitors, are thrown off, and sprouting occurs. In this state, if planted, the seed (or nut, grain or legume) will grow into a new plant.

The seed itself becomes highly digestible and nutritious, much more so than when in its raw state, that is unsprouted. The vitamin content can increase up to many hundreds of times, and the minerals become naturally chelated and therefore are much more easily assimilated and utilized by the body. The enzymes are activated, which means that everything is present in the food that the body needs to digest for

the creation of healthy, new durable cells. Fats are much more easily burned and used by the body in this form, so that even nuts can be eaten without worry over fat.

When these kinds of foods are eaten in a raw or cooked state, they are much harder to digest, and the body's own reserves of enzymes, vitamins and minerals must be drawn on. Because most of us are lacking in these reserves nowadays, we end up with unwanted, improperly digested foods clogging up our cells and digestive systems, loading us down with toxins and excess fat. This is the beginning of that tired, run-down feeling so many people try to escape by indulging in caffeine, nicotine, alcohol, sugar and other stimulants. It is also the beginning of illness and disease.

Nature designed our bodies to be self-repairing and self-renewing. All we need to do is give our body the proper ingredients and conditions, and it can do the rest. Sunshine, fresh air, rest, clean water, a positive attitude, a harmonious environment and loving relationships are necessary also, but when it comes to food, vitality is the important key. Foods that are vital, that have been grown organically, that are as fresh as possible, and that are eaten in their optimal state are going to imbue our bodies with vitality.

Foods that are grown commercially in soil that is depleted of all but a few minerals, that are sprayed with insecticides and fungicides, that are loaded with artificial preservatives and artificial ingredients, cooked at high temperatures until most of the nutrition is destroyed, packaged in synthetic materials and left to sit on shelves for weeks and months, are not going to give us much if anything in the way of vitality. Quite the reverse!

If we have adhered to the conventional way of eating in our culture today, our bodies may not remember what to do with vitality-rich foods, and a long process of relearning, cleansing and de-toxing may be necessary before real health is enjoyed. This is not always comfortable, and symptoms such as fatigue and nausea may occur. But in the long run, the body will reward you who make the effort to re-connect with Nature's way. People who have made the effort have recovered from many life-threatening diseases, including cancer and AIDS.

Women who live on the land have an in-

credible opportunity to return to living the way Nature intended. Foods can be grown organically, in soil that still has minerals in it; soil that still has worms and microorganisms that help the plants to break down and ingest what they need from the soil so that we in turn can get the nutrients that our bodies need. (Our bodies need about 60 different minerals and commercial fertilizers have an average of 2 or 3.) And when we harvest these foods, we can prepare them in such a way that their storehouse of nutritional treasures can be preserved and enjoyed in the winter months. All without one single trip to the supermarket.

Foods can be dehydrated in the sun or an electric dehydrator. The important thing is to be sure the temperature never goes over 105°F.

There are plenty of books with directions and recipes for dehydrating foods, some very good ones that feature directions and recipes for sprouted foods, and some of the latter feature sprouted dehydrated foods as well. It is still a relatively new concept in our culture, but not difficult to learn if you are willing to experiment and be inventive, even without exact recipes. Basic knowledge of sprouting is necessary, but just a little experimenting with a dehydrator and a general knowledge of food preparation will be enough to get started.

For example, consider how to make sprouted granola. Say you want to make a simple oat granola with raisins, almonds, and sunflower seeds. Oats have a very fibrous hull so it is best to use hulled oats. (Other grains such as wheat or rye need not be hulled, but they are denser and will have to be soaked longer and rinsed several times while they sprout.) Hulled oats need only to be soaked overnight in enough water to cover them, and some to spare since a lot of water will be absorbed. Do the same with the raisins, almonds and sunflower seeds, each in a separate container. In the morning, pour off the remaining water on everything except the raisins. (This is to be saved for sweetening.) Rinse all but the raisins. Refrigerate the oats and raisins in their covered containers. Let the almonds and sunflower seeds sit at room temperature for a few hours. The sprouting process has already started while everything was soaking

though it may take awhile before there will be any little shoots showing. (The raisins won't sprout, obviously, but must be soaked or they will get too dry during the dehydration process.) Sunflower seeds put out their little tails very quickly, but almonds (like most nuts) will not show a shoot for quite a while. For your own recipes I advise to use a book which gives information about how long to soak etc.

In the case of this particular granola recipe, however, we don't need to wait long. Start with the oats; put them in a food processor or blender with the raisin soak water and blend them to a smooth paste, then put in a bowl. Chop the almonds, then the sunflower seeds to very small bits. Add these and the raisins to the bowl, then mix in some maple syrup or honey, vanilla cinnamon and/or nutmeg for flavor, if you like. Be sure to try the granola at this stage, before dehydrating. It's good enough for dessert.

I like to use large, heavy zip-lock bags not only for storing the granola when it's done, but also cut them to fit the trays in my dehydrator. They are tough and stiff and can be re-used and do not cling to the trays. Spread a thin layer of the granola paste onto each lined tray, and turn the dehydrator on. (Because there is a fan in most dehydrators, the temperature will never actually get as hot as the setting indicates. Use a kitchen thermometer if in doubt.) I have an Excalibur dehydrator and it's not necessary to do anything more except to turn the granola on each tray when the top side gets dry. (In some dehydrators there is not as much air circulation so the trays also have to be turned.)

The finished product is a granola that is denser than most granolas, and you may want to add some kind of milk to make it easier to chew (an excellent milk can be made from sprouted rice or almonds.) It is enzymatically active, and much more nutritious in every way than a granola that has been baked. It will not taste or look the same as other granolas, and it will make you feel different.

When I eat sprouted granola for breakfast, it keeps me going until dinner. Sprouted foods make you feel lighter, more energized and less like taking a nap after you eat it. It may be stored in zip-lock bags in a cool, dry place or in a freezer or refrigerator, and will retain

its "livingness" for about 3 months.

If you would like more information on sprouting and dehydrated foods, a book store with a computer system can show you what is available. Books with "Vegan" (meaning without any animal products) recipes often have sprouting information, and books that are described as "living foods" oriented are likely to have what you want. Some useful titles are:
The Sprouting Book, by Anne Wigmore
The Hippocrates Diet, by Anne Wigmore
Dining In The Raw, by Rita Romano



SKUNK CABBAGE

Skunk cabbage gets its name from its garlicky smell. It is one of the earliest spring plants; its rapid growth produces enough heat to melt snow or ice. It has tiny flowers on a thumb-like knob enclosed in mottled purple (or wine) and green colored spathes. Later, cabbage-like leaves appear, often two feet long and one inch wide. Skunk cabbage grows in low, wet ground from Canada south to Northern California and Georgia.

To eat skunk cabbage, collect the young leaves with thick, near-white stalks and wash thoroughly. Boil, changing water 2-3 times. Eat with butter, salt and pepper.

CAUTION: As with Pokeweed in the South, when improperly cooked, Skunk Cabbage can cause nausea, vomiting, dizziness and dim vision.

LETTERS

to our outgoing and incoming editors:

many thanks to lee for being willing to continue as editor until the right woman came along to take over, and to sustana for committing to at least three years as editor. MAIZE is an important part of my life and i'd sure hate to lose her!

lee--as a writer and artist, i've appreciated your light editing hand, respecting my intent and style. as a reader, too, i find such an editing approach makes for a more diverse and interesting magazine.

sustana--i'm relieved you don't plan to change much, since i love MAIZE as she is! but as you say, each editor has her own style and ways. maybe you'll surprise us with some changes we didn't know we wanted!

a couple of things i'd like to stay the same: contributors' copies--receiving two allows me to keep one for my own files while passing the other along to another dyke. i think that's a good way to introduce others to MAIZE, and it allows me to share without risking the loss or damage of my own copy.

paper--everybody's going with color, but it's not as ecologically sound, or as cheap. maybe we landdykes have enough color in our surroundings that we don't mind a black-and-white format. (for those who do, get out your crayons!) although newsprint would be more ecological still, it doesn't last as long, and many wimin with chemical sensitivities can't tolerate it. the bleached white bond is also best for those with low vision. so, to my mind, the best compromise.

zana

Letter to Maize:

Building a community network takes time and energy. For all these many years, the land dyke network has been so quietly, creatively, beautifully built, through the pages of Maize, and with every issue Lee's gentleness was the dependable background to each page. And those letters and messages to each of us who contributed. And those times that we would send in our latest thoughts, photos, pictures and have them arrive back to us woven together with what other land dykes are saying and doing. Every time, Maize, a work of art.

And now, the gentle reminder. Change happens. When it happens that one who has cared so greatly to nourish these fledgling community connections to the strength that we enjoy today, moves on to be able to do something new, I can only wish her well and thank her from the bottom of my heart for

having cared to do such beautiful work for all of us, for such a long time. I will never forget my excitement in realizing that a country lesbian magazine existed. I am so glad for that moment I decided to subscribe so that I wouldn't miss an issue. I will always remember the warm welcome from Lee when I wrote to ask about sending articles to Maize. Maize has become a part of my life.

And so I took a deep breath when I read Lee's loving letter to all of us, best issue, and remembered: Change brings something new. Change is good. It's necessary. Understanding that one strong dyke is moving on to something new piques my courage to embrace and create change wherever needed. I look forward to what Lee will do next. And I want to thank her in Maize for bringing us all to what we have in this beautiful magazine today.

Tamarack, The Web

Dear Wimmin:

I am amazed at how many letters I have received, all of them expressing the same general sentiments: everyone is going to miss Lee, everyone is afraid I will change policy, and I was very warmly welcomed.

My intention is to copy what Lee did exactly, but I discover that putting a magazine together is not as easy as doing a newspaper, which was my experience, and I may never get as good at it as Lee.

Again, I don't intend to change policy, but it may take me a while to learn it myself. If you don't get your copy or second copy of MAIZE, it is because I made a mistake, and I will expect to hear from you to tell me about it so I can correct it.

The only physical change I'm making is using a word processor (cuts processing time by 1/2) and I am keeping each issue at 48 pages. (Lee was already doing that.) I will always try to include something from everyone.

The real change is going to be pretty subtle. For one thing, I have already discovered that Lee must answer every letter she receives, even if it's just a check for a new subscription. I didn't do that, and now I have second letters arriving saying "didn't you get my letter?" Yes, I got them; I just didn't know I was expected to answer them. Please remember I don't know you yet, your land name, your state, your previous working arrangements with Lee, etc. The more information you give me (like does this go under "On The Land" or what?) the more likely I am to produce what you want MAIZE to be. In fact, that is probably the biggest change that will take place: you will have to take more responsibility for MAIZE. That will make it easier for the next editor and definitely strengthen MAIZE. She will have enough energy from the whole Landdyke community to live a happy, productive life no matter who is editor.

Sustana

BOOK REVIEWS

WE'MOON '98

Gaia Rhythms for Womyn

Mother Tongue Ink

PO Box 1395-R, Estacada, OR 97023

\$14.85 + 3.00 psh

Reviewed by Lee, Outland, New Mexico

This year's We'Moon theme is "Wise Womyn Ways"--lots by and about old womyn, but honoring as well the wise womyn in each of us, whatever our age. Musawa, in the introduction, calls for womyn's wisdom ways to reemerge in us all, and asks, "Is this a clue to the patriarchy's undoing?" She points out that wise womyn ways are not just bits of wisdom, but a "way of being and moving in the world." This is not something new, but "Like an underground stream, the wisdom traditions of womyn underlie all cultural traditions, spiritual lineages, and fields of knowledge." This year's We'Moon is full of reminders of who we are, and what we know.

And it's full of the essentials we always look for in the We'Moon calendar: astrological info, moon and sun dates and times, signs and phases. As always, lots of info is included for those womyn new to lunar rhythms, gaia rhythms, astrology, herbology. The best thing about the We'Moon calendar? It's produced on land by landykes supporting themselves with this wonderful work. And I counted at least 9 landyke contributors familiar to us from the pages of Maize. I encourage us all to support their work, order a We'Moon calendar, and receive a companion to last the whole year.

HUMANURE HANDBOOK

Joseph Jenkins

Jenkins Pub 1994

PO Box 607, Grove City PA 16127

\$19 + \$4 psh

Just a note about this resource-- if you're interested in composting your poop and pee, this tells you everything you need to know about the safety and advisability (yes!) and how to go about it. Unfortunately some stupid jokes and illustrations, but the info is worth it, and the only place I know to get this info.

Lee

Astrological Lunar Deedbook of Natural Rhythms



We'MOON '98

GAIA RHYTHMS FOR WOMYN
WISE WOMYN WAYS

INCLUDES:
week at-a-glance format
daily moon phases and signs
durable lay-flat binding
224 pages
5 1/4" x 8"
printed on recycled paper
awesome art and writing

Also available this year--We'Moon Unbound: '98
Custom! Add gird binding, use with or as a planner supplement or journal.
MOTHER TONGUE INK 37010 SE Smullen Rd. #12 Estacada, OR 97023
\$14.85 + \$3 psh for each; no psh for 3 or more to the same address.

TWO OLD WOMEN

An Alaska Legend of Betrayal,
Courage and Survival

By Velma Wallis

Harper Perennial 1993 \$10

Reviewed by Myra Lilliane

Curacao, Netherlands Antilles

A wonderful Athabascan Indian legend from the Alaska Yukon River area by Velma Wallis got published by Harper Perennial. Velma's mom felt proud that she was able to overcome some of the obstacles of old age by gathering her own winter wood despite the fact that physically, the work was difficult and sometimes agonizing. Velma, a mother of 13 children wrote down this story that passed from mother to daughter for generations. "Within each individual on this large and complicated world there lives an astounding potential of greatness," she writes in the introduction.

It was a long cold winter and food hunting was difficult. The food of the People depleted. Two old women were very cared for by the People for many years. The old women constantly complained of aches and pains and carried walking sticks, yet no one reprimanded them. One fateful day a

meeting was held: what each could contribute for the starving band to survive winter. In those days, leaving the old behind in times of starvation was unheard of. But hunger and cold had taken toll. Without extra burden, in the starkness of the primitive land, the old women were left. The daughter didn't protest, yet despite famished situation, left them some food. The 80 year old and 75 year old women were stunned as the band left, but finally decided if they did nothing for themselves they would die. "Let's die trying," they decided, and despite their weariness managed to make some rabbit snares. They saw a squirrel, managed to use skills and knowledge they had not used in many seasons, and ate some, saved some, after not having eaten for many days.

The People had been kind to leave them their possessions, such as shelter and fur blankets. The pampered pair first fret and worried, then recalled skills. They decided they would try and they pushed themselves beyond limits. The two old women, by pushing themselves, managed to survive and become independent. When the clan later found them, they still maintained their own camp.

I hope you all can read this Legend of Betrayal, Courage and Survival.

Editor's Note: The two old women actually saved the People from starving.



THE COB BUILDERS HANDBOOK

You Can Hand-Sculpt Your Own Home

By Becky Bee

Groundworks

POBox 381, Murphy OR 97533

\$19.95 + \$4 p&h

1997, 175 pages, illustrated

Reviewed by Lee, Outland, New Mexico

I'm very excited about this book! In it Becky Bee (a Maize contributor) shows us how we can build our own homes (with help from our friends, of course). She breaks it down into believable steps, gives lots of details and tips for success, and convinces us we can have a lot of fun doing it! This is not the only book/info we need to build, but it really will get us started. Here we find out not only about "cob" but about "natural building" --as Becky says, "Making homes with natural materials gathered gently from the earth improves the likelihood of the survival of life itself." (p.2)

What is cob? "Cobbing is a process best described as mud daubing. Earth, sand and straw are mixed together and massaged onto the foundation, creating thick load-bearing walls. It's like hand-sculpting a giant pot to live in." (p.3) It's similar to adobe, has been used all over the world, can be used in most any climate. And it's cheap. A conventional house costs around \$65/square foot, while a cob home can cost as little as \$10/square foot. (p.5)

Having built our own adobe homes here at Outland, I really appreciated the many creative and fun ideas Becky included in this book. When we build, we often have to make things up as we go along--Becky has done just that and shares what she has learned with us. She gives lots of recipes for the walls, the floors, the plaster, and lots of ideas for additions to mud to make it stronger, like cow manure or cactus juice. She relates lots of options for floors, roofs and other design considerations. I found especially helpful her thoughts on site selection, drainage and foundation. Throughout the book I was reminded how much of this work relies on plain common sense--it's not mysterious or complex, and that makes it accessible to more of us. Thanks, Becky!

Ravens Den Sanctuary - Statement of Intent

Our intentions are:

to create an intentional community that provides a life-long home for all of us,
supporting us in nurturing growth while having fun

to accomodate individual needs while serving the good of all

to evolve as a community as well as individuals

to protect the land entrusted to us while we live and after our lifetimes

to dedicate ourselves to growing and developing in consciousness of how we can live
in harmony with all living things and how we can live with the lowest impact on the
land, incorporating permaculture values, recycling and non-polluting actions

We believe that these intentions can best be met if we:

*educate ourselves and learn from one another how to (1)repond from an intent to respect,
honor and consider our relationship with the land and all life and (2) act with the intent of
improving these relationships*

use the consensus process in decision-making - respecting differing life styles and
ways of being and requiring agreement by the group before permanent modifications
are made to the land

*resolve problems by loving communication and respect for multiple points of view, committing
ourselves to the considerable amount of time this takes*

each contribute to work done for the community and land

*actively participate in community meetings and events on a regular basis, bringing positive
energy to the process*

individually take responsibility for our own needs

consider others' needs, possessions and space

treat community possessions with respect and courtesy

develop respect for and harmony with the surrounding neighbors and communities

deem investment in the land to be non-refundable

agree that the land is collectively owned and that no part of it can be sold by an individual

ANNOUNCEMENTS

1998 LANDYKE GATHERING IN EIRE. tentatively planned for the first week in June. It will be at Garresk, Dowra, Carrick-on-Shannon, Co. Leitrim, Eire. This is the Dyke Land where Alix and Anna live. At present there is no travel fund. All communal food will be vegan. S/M Dykes are not welcome. Refer all questions about accommodation and accessibility to Garresk. More details in next MAIZE.

COB OVEN WORKSHOP Becky Bee will give a workshop on how to build a cob oven. It will be in May '98 at 440 South Willow, Fayetteville Arkansas 72701 at Path Walker's. (501)443-9564. That will be followed by a week-long intensive building a hermitage at Ann Lasaters. Her address is HCR 72, Box 85, Parthenon, Arkansas 72666. Please contact either of these women if you want to attend her workshops. Becky Bee can be reached at Box 381, Murphy, OR 97533. (541) 471-3470. More info in next MAIZE.

THE SUSAN B. ANTHONY LAND TRUST now has their own web site. This was made possible by Sine Anahita and Kayt Sunwood, formerly from North Carolina, now of Iowa City, Iowa. You can reach us at: <http://www.netins.net/showcase/kaysine/subarnuh.htm> Our regular e-mail address is: ad965@seorf.ohiou.edu

ARKANSAS WOMEN'S FESTIVAL OF THE HEALING ARTS June 7-14, 1998. For details, send a self addressed business 52 cent stamped envelope to: Arkansas Festival of the Healing Arts, 1489 Airport Rd, Hot Springs, AR 71913.

SAILBOAT OFFERED TO SUITABLY EXPERIENCED DYKE(S). We have been living and sailing on our 35 ft. sailboat the past 3 years and now want to be on land awhile. We are offering the use of our boat for a year or two to any interested and experienced sailing dyke(s). We want to find someone who will live on her and love and care for her. Please write to Julia Dragonfly, 138 Twin Oaks Rd, Louisa, Virginia 23093.

LAVENDER OPPORTUNITY Live on a 60 acre farm (certifiable organic) near GAYS MILLS, WI on GAYS VIEW DRIVE! Lesbian owned B&B and organic farm neighbors. Farmhouse, 12X24 cabin,

30X80 polebarn, sacred space, birds and more. Jazmin @ (608) 735-4814.

LAND FOR SALE. Know anyone who wants to buy 80 acres of beautiful Ozark land 40 miles from Fayetteville, Arkansas with views, pond, spring, garden area, house site with water, electric and phone lines already there? This land is quiet, gentle, with deer, turkey, butterflies, wildflowers. One half mile off state highway at the end of a road with only 1 other house on it (mine). Owner is asking \$65,000 cash. This would be a wonderful site for women's festivals, a large new building, or a community of smaller dwellings. Call for details. If you are interested in partial ownership, I'll put you in touch with others. Let's get creative! Guthrie, (501) 677-2916.

MISTAKE IN MAIZE, Fall '97 Announcements. The correct zip code for COUNTRY CRONE CONNECTIONS is 98623. Everyone PLEASE correct this in your FALL issue (even if you aren't interested) because of others who may read the magazine.

COUNTRY CRONE CONNECTIONS A free pen-friend list for country women over 45 years old. Send SASE plus name, age, address, description of self, pets, interests, etc. in 60 words or less. (Please type or print small.) You can have a list even if you don't want to be on it. Send to Greenwood, P.O. Box 266, Husum, WA 98623.

IF YOU ARE INTERESTED IN HELPING to free a woman who is in prison for life for killing a father who was abusing her and her little sister, write to Free Stacey Lannert Campaign, P.O. Box 23203, Belleville, IL 62223.

I WOULD LIKE TO VISIT Lesbian Lands, share music and vocal workshops throughout '98. If interested please write or call Barbara Ester, P.O. Box 383, Richmond, UT 84333 or call (801) 563-6094. Cost reasonable or by exchange.

LOST & FOUND at InTouch Fall Gathering: one colorful short skirt, toiletries in small pink flowered bag, and eyeglasses in green eyeglass holder.

40 BEAUTIFUL, cared-for acres in Ozark mts. of Ark. \$62,000. 2 houses, utilities. Call (715) 366-4561.

CONSTRUCTION CREWS FROM WOMAN'S WORLD

Shewolf
Woman's World
Louisiana

We will be happy to put you on the spring list for the carpentry crew if you have some work to be done in early May or early June if you will tell us exactly what you need: experienced carpenters, drywall finishers, etc. We can lead a small labor force for you and guide them in the actual work as the best value for your investment in having a traveling crew. We are expecting to be of best value to communities where there is little or no guidance and professional help.

We are not a labor force, but rather wimmin who can "crew chief" a group of semi-experienced or inexperienced wimmin on the job. If you will detail the program you have and what you want done, we can proceed from there.

We need to charge a fee for each woman who goes on the traveling crew which covers her basic traveling expenses (usually \$35.00 each) and a daily on the job fee (usually \$25.00 each) to keep them from having to go out of pocket for their services.

We send 2 to 4 wimmin on a crew, depending on the job and length of time agreed upon between Woman's World and the wimmin's land.

If you send us a sketch/outline of the contractor's design, plan, listings of what is to be done, etc we can give you some idea of whether or not we can be of service to you. It takes lots of planning for this procedure so please let us have some information as soon as you possibly can.

Shewolf
P.O. Box 655,
Madisonville, LA 70447.

Our Construction Crew program is developing nicely and will be ready for new projects at various wimmin's lands in the Spring. We can put you on our list for help if you can "afford" us! Write to WW for details of the program involving traveling crews to wimmin's lands if you want help from experienced competent builders! Conventional and alternative shelters are part of the training program at the Construction School!

Our next open Construction School session is May 1998 and wimmin wanting to attend should write no later than March 15th to be included! May school can be attended for 1, 2 or 3 weeks! Programs can be arranged for beginners and intermediate carpenters/builders as well. We learn a lot and have a lot of fun in a beautiful setting outside New Orleans. Come check us out. Visits by arrangement only!

One of the features at the October '97 Construction Festival was building a COB building. We had two instructors from Oregon who studied with Becky Bee, author of THE COB BUILDING HANDBOOK.

Shewolf's

DIRECTORY OF WIMMIN'S LANDS

by Shewolf @ Woman's World
and wimmin of the lands

Second Edition 1997 - 1998
Text @ 1996 Shewolf @ WW

Copies available from:
Royal T Publishing, 2013 Royal Street
New Orleans, Louisiana 70116
\$12.00 ppd.



LAND LESY

Land LESY (Lesbian Economic System) is a regular MAIZE listing for Dykes on the land or readers of MAIZE. LESY includes anything we want to give, offer or pass along to each other, as well as specific things that we need. Everything is Dyke to Dyke, for our personal use (not to sell or give to someone else). (See MAIZE #41)

LESY is not money-based; no buy/sell, no barter /exchange. No Dyke needs to offer something in order to accept something and visa versa. LESY works when we give what we have to offer (no sacrifice) and when we accept as much as we need or want. We each find our own balance in giving and receiving.

With each response to an offering or request, the Lesbians decide between themselves the details of the transfer: how many or how long, when, who pays for gas and shipping or materials, etc. We will create our Land LESY as we use it. Yes, use it, that's what it's for?

JO GREENWOOD, POBox 266, Husum, WA 98623

OFFERS: I have a beautiful, secluded place here for 1 or 2 women to live in the country. Rent free. Priority given to older women.

REQUESTS: *Help with occasional odd jobs if you come to live here.

*Letters from country women or those who love nature and long for the country. Especially older women over 50 with interests in common;

nature, painting, singing, reading, herbs.

*Back issues of Maize that you are through with. (I'll pay postage.) Write first.

*A list of books about women loving women in the olden days and/or in the country. (quality literature preferred) Fiction preferred. Even one or two titles would be appreciated.

*Info about what to do about big round knobby places on pine branches, eventually overtaking the tree, causing it to die.

LIERRE KEITH, 200 King St. Northampton, MA 01060.

OFFERS: *Copies of my novel, Conditions of War.

*My novel, Skyler Gabriel, a mystery.

Postage is \$1.25 for one, \$1.75 for both.

NINA PUGLIA, 835 W. Montrose, Chicago, IL 60613

OFFERS: *Gifts of urban surplus, culled from local thrift shops, garage sales, etc. Send a wish list and be sure to include size info (for pants, waist size is best). I usually rummage from May to September. I pay the postage.

*Winter holiday cards with envelopes, offset printed with some handcoloring. I've made my own cards for years and always have some left over.

REQUESTS: *Guided relaxation tapes (I can pay for the tapes and postage.)

*Information/suggestions from lesbian experience about ways to relax.

DOE/WWLC, RR2 Box 150, Norwalk WI 54648 (608) 269-5301

REQUESTS: *Help in researching and writing a grant for \$\$ to repair the roof on our lodge. We will accept collect calls from "Grant" to this purpose.

WEST WIND, POBox 304 Ribera, NM 87560

OFFERS: "Creating a Women's Land Trust." What you need to know about philosophy, incorporation, tax-exempt status, loan pools. Please send a stamped, long, SASE.

CAMP MARY, POBox 374, Pelham NH 03076

OFFERS: Anti-Ableism Discussion Facilitator's Handbook. Send manila envelope with \$1.40 postage.

MADELAINE ZADIK, POBox 26, Cummington, MA 01026 (413) 634-5617

OFFERS: *Seeds: hardy onion (have survived to -40°), lupines (mixed colors), purple columbine, catnip and more.

*Sample pack of greeting cards (no envelopes).

*Homegrown pesticide-free dried catnip.

REQUESTS: Vegetable seeds for very short season crops, flower seeds.

JUDITH SARA, POBox 278, Montague MA 01351.

OFFERS: *Dried peppermint, organically grown.

*Instruction/information on firing pottery with sawdust; basic info on handbuilding clay pots and sculpture.

REQUESTS: *Pottery books, tools, supplies, and equipment. I can pay postage. Please write first if it's heavy.
*Suggestions for ways to repel mice and ticks from in and around living spaces.

HOBIT, 1001 NE 23 Place, Pompano Beach, FL 33064

OFFERS: *Handmade, all natural herbal soaps (write for list of kinds) and info on soap making.
*Dried hibiscus flowers

*Info on tarot, astrology and candle magik (if you send your chart I will interpret it for you.)

*A place to stay for travelers or womyn seeking a few days of sunshine and the beach. (I love visitors!)

*Info about riding and caring for horses.

*I have a large and varied CD collection. Write for list; I'll make copies if you send tapes.

REQUESTS: *Natural remedies for horses, especially in regards to allergies/skin problems.

*Info about the Taos, NM area and any Lesbian Land near the ocean.

*Exchange of works with other writers and artists.

*Ideas for political action and antidiscrimination tactics.

PENNY WILSON, POBox 59267, Chicago IL 60659-0267. I'll pay postage on anything I offer.

OFFERS: *8 rolls of blue 1/4" wide rayon curling ribbon. Each roll holds 55 ft.

*one ceramic potporri container, 5" high, 4" wide, light green. Base has space for candle, and top piece is shaped like a bowl with lip curving in.

REQUESTS: *Pre-1940's light fixtures. They don't have to work (I can do rewiring). Write first and I will pay postage.

NANCY EVECHILD, POBox 7612, Minneapolis MN 55407

OFFERS: *A well-respected professional psychic with a practice in Minneapolis since 1988. I offer insightful, useful, in-depth readings by mail on tape for the cost of the tape and postage. Call or write for brochure. Please indicate LESY.

SOMETHING SPECIAL, 7762 NW 14 Ct, Miami, FL 33147

REQUESTS: *Heat tolerant veg/flower seeds.

ODI, POBox 841, Great Barrington, MA 01230

**PLEASE NOTE: There was a typing error in printing of the address. If anyone wrote and didn't receive a reply, please drop me a postcard.

(Write first, with details, if you need me to pay postage.)

REQUESTS: *Help with, or info about repairing: telephones (phone itself, not wiring in wall) wristwatch (wind-up, not battery powered) tape recorder

*Pictures of dragonflies

*Info about and/or pictures of ravens. Any and everything from biology to personality to culture to habitat, to fiction or non-fiction stories about, personal encounters with, human lore about, etc. Any source or style.

*Copies of Madness Network News (as far as I know, these have been out-of-print for 10 years) or any other anti-psychiatry or Mad Movement resources or publications.

Humor: jokes, stories, cartoons, personal experiences, anything you think is funny.

*Someone to "unzip" the shareware someone gave me.

*Jigsaw puzzles

*Blank tapes (or recorded ones, I can erase them.)

*Source for organic cotton underwear for a dyke with 44" hips (or a pattern to make them.)

*Source for Dr. Bronner's calcium powder. I can't get it locally, but if you can buy it and mail it to me, I could pay your cost plus postage. (Write first with the prices.) Or, can anyone recommend a mail order company that carries it?

SUSAN LAUHLAN, % Womland, Inc.

POBox 293, Belfast ME 04915

OFFERS: *Womland notecards, packet of 8. Please send \$1.00 postage for each packet.

ANTJE SCHEUMANN, POBox 330, Tyrone, NM 88065

OFFERS: *Doing charts. *Info about astrology.

*Telling fortunes by tarot cards. *Info about Germany's lesbian scene. *Overnight accom-

modation in Germany. *lesbian-country music.

*Info about healing with stones, oils and herbs.

*Homemade southwestern landscape viewcards

*Knitting socks, send me wool, size and pattern.

REQUESTS: *Visits from Lesbians all over the world.

DIANN BOWOMAN: % Briggs, 263 Matta Ave.

Youngstown OH 44509 (I'm on the road for my

work so responses could sometimes take a month

or two.)

OFFERS: *Lesbian Land Bibliography. Send long

self-addressed envelope with 55¢ postage.

*Feminist oriented crossword puzzle. Long SASE.

32¢ postage. *List of new and used books seeking new homes. Long SASE, 32¢ postage. *Copies of thought provoking articles I have enjoyed; specify your special interest areas. Long SASE, 55¢ postage. *Some of my favorite vegi recipes. Long SASE, 32¢ postage.

REQUESTS: *Lesbian & feminist word puzzles, brainteasers, jokes and riddles. *Used greeting cards, postcards & calendars especially womyn and nature designs, to be recycled into new ones. *Used copies of periodicals: Lesbian Ethics, Radiance, Fat, So?, and Fundraising for Social Change Newsletters (edited by Kim Klein). Hag Rag issues Vol. I, 1-6 and Vol. II, 1-6. Feminist Bookstore News, all issues for 96 and 97. I'll pay book rate postage. *Gently worn all cotton tees and long-sleeved cotton work shirts. Reds, blues, purples in XXL or XXXL. I'll pay postage. *Your favorite vegi recipes to be gathered together with mine and offered here and at lands I visit.

GWEN AND GAIL, Rt.5, Box 100, Holly Springs MS 38635

OFFERS: *Homemade flower essences, preserved in alcohol or vinegar. Individual stock or dose bottles: black eyed susan, broccoli, cosmos, evening primrose, daffodil, impatiens, lemon, pansy, red salvia, sesame, squash, peach, zinnia. We will psychically choose for you, if desired. Send symptoms or needs, if you like.
REQUESTS: *Temporary help with carpentry and land upkeep, no experience necessary.

ZANA, MSC 044, HCO 2, Box 6872, Tucson AZ 85735

OFFERS: *Book of my poetry and art, "herb woman" (send 6X9" self-addressed envelope with \$1.24 postage. *Journey To Another Life (past life meditation tape).
REQUESTS: *hickory nuts, *butternuts.

SUSAN D. SMITH, RD 3, Box 880, Port Matilda PA 16870

OFFERS: *Organically grown catnip, packaged in recycled plastic from bags my dialysis supplies come in (small bags).
*Plastic tubing from my dialysis supplies; this tubing would have had only sterile solution in it, no body fluids.

SUNLIGHT, Deep Dish Ranch, POBox 368, Albion, CA 95410

OFFERS: *4X6" postcards of drawings with short quotes from "Being."

OUTLAND, POBox 130, Serafina NM 87569
We'll pay postage on anything we offer or request.
OFFERS: *Any size or style of Red River Menstrual pads (for your own personal use). Write for brochure. *Any back copies of MAIZE that we still have. *Info on building: adobe, round, non-toxic (send specific questions.) *IMPORTANT PURSUITS, Questions of Value for Radical Dykes (by Lee). A set of 170 cards to stimulate thought and discussion. For Lesbian use only. *THE WIMMIN OF OUR DREAMS, by Jae Haggard. Homespun fiction about a Lesbian world. A LandMade book (150pp) *COUNTRY DYKE SONGS, a LandMade tape of songs by Jae.
*Organic open-pollinated seeds.
REQUESTS: *Organic seeds (not hybrid).

LA ESTRILLITA (Little Star), POBox 45384, Rio Rancho, NM 87184

OFFERS: *Tenting inside house; listening to the wind; housebuilding (ideas, labor).
REQUESTS: *Good company; knowledge of the stars; organizational, carpentry, tile skills.

FULL CIRCLE FARM, 604 Silk Hope/Liberty Rd. Silver City, NC 27344

OFFERS: *Info/instruction in organic gardening, farming, greenhouse, carpentry, renovation.
REQUESTS: *Work: carpentry, gardening, orchard, general work on the land. (Experience not necessary.)

FOX, POBox 4723, Albuquerque NM 87196

OFFERS: *A video camera and editor, to loan, for dyke video projects.

HEATHER, POBox 809, Lumsden Sask S0G 3C0 Canada.

OFFERS: *Handbound soft-covered journals, postage paid. *Long distance reiki (healing energy: let me know if you want this focused on a specific part of your body or generally physically or emotionally; a description/drawing/picture of your physical self will help me focus on you while I send energy but it is not necessary.)
REQUESTS: Wild wimmin stories/poems.
*Wimmin's/Lesbian's songs/chants on tape or paper with music. *Handmade rattle. *Handmade paper for books.

DAWN SUSUN, Taigh A'Gharaidh, 26 Leumrabbagh, Isle of Lewis, HS2 9RD, Scotland.
OFFERS: *Aromatherapy oils made up personally for you. Physical and emotional difficulties. How

about a lavender, juniper, rosemary mix to ease those tired aching muscles? Postage negotiable.
*I have lots of open pollinated lupin seeds which are likely to be pink or cream or a mix of the two. Also corn marigold and what we think is red campion very easy growing and not bothered by slugs. Postage paid.

REQUESTS: *Seeds of osteospermums, red basil and lemon basil, woad, vipers bugloss geranium renardii, skullcap. Either self-collected or unused bought seeds.

*A drum (no animal skin). I'll pay postage.

SUMMER FIKE, Pumpkin Ecological Farm, 605 Morse Rd, RR5, Bridgetown NS B0S 1C0 Canada.

OFFERS: *Homemade tapes of women's music.

*Handmade recycled cards and stationery. *Seeds: dill, cilantro, oil seed radish, squash, marigold.

*Chickweed tincture (anti-inflammatory, pain etc.).

*Seashells and stones from our favorite beaches.

*My music and book lists of items available for loaning and gifting.

*If you send pattern and supplies (or kit) I'll gladly do any cross-stitch project for you.

*I have lots of special little things I'd like to pass along. Send me a note about yourself and allow me to send you a surprise package! Postage appreciated but not necessary.

REQUESTS: *Gardening supplies (seedling trays, pots, small tools, etc.) and seeds.

*Feminist/Lesbian utopia fiction or non-fiction books. Temporary loans fine.

*Lesbian artwork, magazines, etc. for our guest cabins and living space. *Surprise packages.

*BrenEve desires warm, supportive correspondence with sober dykes. Literature on lesbians in recovery also appreciated.

MYRA LILLIAN, Savonet 43, Curacao, N.A.

OFFERS: *Heat resistant seeds: melon, cucumber, long string beans, sunflower, basil, zinnia, marigold, maybe tomatoes if harvest is good.

*Dried herbs: basil, anise, oregano.

*A place to stay short term with plenty of sun, clean air, hills, ocean within walking distance.

*Reiki healing energy.

*Postcards: Demeter & Kore '82 (collector's item)

REQUESTS: *Info on lesbian menopause and 50+ healthcare. *Women's/lesbian music. *Someone who has access to SunRider products (I will pay for them.) *Someone who can send me KavaKava Root capsules from Solgar (I will pay for them)

*Someone who can send me FernPlus vitamins from Essential Organics (I will pay for them.)

DEBORAH-MARIE, 41 St. Paul St. #2, Belleville Ontario K8N 1A7 Canada

REQUEST: *Pen-pal. I'm 39, non-smoker, gemini. I enjoy outdoor activities, seek wimmin with good sense of humor, correspondence with wimmin not afraid of the "L" word. Maybe correspondence could go to friendship.

KATHERINE ALDER, 43 Gravr, Isle of Lewis, Scotland HS2 9QX

OFFERS: *A certain amount of knowledge about the Tides, and about the Stars and Planets, and the Moon and her phases, why they rise and set where they do, and how their paths across the sky are how they are, and how it's different at different seasons, from different parts of Earth, and at different Ages (a 25,000 year cycle).

*A diagram showing what part of what constellation is in each thirty degree section of the ecliptic band, corresponding to each sign of the Zodiac (They have all moved around rather since being named about two thousand years ago so the Zodiac sign does not correspond to the constellation of the same name.)

**"Web of Days," Dec. solstice 96 to Dec. solstice 97, moon calendar. A3orA4 single sheet. Black & white (to color in) or coloured in. B&W can be used as menstrual chart.

REQUESTS: *Warm communication with radical dykes. *Sharing of info and support with other dykes who are trying eating mainly raw food.

JENNI MOON, By The Sea, GB 4B Comp 8, RR1, Walton, NS B0N 2R0 Canada

OFFERS: *Organic heritage veggie seeds.

*Info on growing/living with indoor houseplants.

*Handknit all cotton personal/dish cloths, various colors. *Correspondence/info on vegetarian and vegan cooking, recipes.

REQUESTS: *Info on how to grow mushrooms.

*Info on growing sweet potatoes in a northern climate. *Info on organic control of spidermite and scale for indoor plants. *Resources or info on building a greenhouse with old windows.

LESEPS, % Barbara & Michi Lavenda, Pf 45, A-7400 Oberwart, Austria.

OFFERS: *13 cards and envelopes of unique Lesbian images and Lesbian signs, hand-colored with colors from natural pigments. Two sizes: 10, 5X15cm, or 15x21cm. For Lesbians Only.

*Natural wool of sheep for knitting and weaving, without any chemicals.

*Organic seeds: Black mallow (beautiful black/purple blossoms, used as a tea against cough) and fresh marigold.

BREN YAU, 408 Gordon Rd, Thorneywood, Nottingham NG3 2LL, England

OFFERS: *Holiday accom. sharing with me and my young daughter. *British native (+non-native) herb, ornamental & veg. seeds.

*Natural child-rearing support.

*Taped thinking-feeling-inspiring-funky-chillin' music, eclectic range from J. Siberry; Portishead; PJ Harvey; McGarrigle sisters; Billie Holiday; Sinead O'Connor...(send IRC for archive list or 2 IRC's for compilation tape.)

*Mutually supportive & creative correspondence with like-minded pen-pals.

REQUESTS: *Exchange of ideas, inspiration, news, contemp. arts & feminist politics by letter or e-mail (af400860@ntu.ac.uk)

*Feminist/goddess/nature-related stories, songs, chants, esp. for children.

*Alternative treatment advice (self-help remedies poss?) for childhood diseases such as diphtheria, whooping cough, rubella, etc. as opposed to orthodox vaccinations.

*Herbal remedies (concocted tinctures, teas...)

*Tinctures. *Recommended children's books (5+). *Feminist/lesbian journals & newspapers, fanzines and book catalogs.

TERRA, Chateau Gres, 21440 Poiseul La Grange, St.Seine L'Abbaye, France

OFFERS: *A true fairy tale on cassette, "The Curious Princess" by Viviane and Doris.

*Doris: I've got lots of flower seeds to offer, various kinds. I'll make a surprise package of flower seeds for every woman writing.

JONI MITCHELL, 5071 Lobelia Rd, Vass, NC 28394, (910)245-7148, jmitchell@mindspring.com

I would be willing to pay half of the shipping.

OFFERS: *Women's music on records.
*Pioneer record player (works fine, requires a receiver). All free to a good home. I have the following record titles: From Women's Faces: Therese Edell; A Lesbian Portrait, Linda Shear; Foxglove Women, Trish Nugent; Green Sneakers and More Than Friends, Robin Flower; Women's Orchestral Works and Moon Circles, Kay Gardner; Oregon Mountains (2 copies), Woody Simons; Sisterfire; Live Dream and Heartsong, June Millington; 3 Gypsies; Songwriter, Margie Adams;

Testimony, Ferron; At Carnegie Hall Meg Chris; Berkeley Women's Music Collection; With a Little Luck, Deidre McCallia; convicted, MS DeMeanor; Let it Be Known and The Ways a Woman Can Be, Teresa Trull; Fire and Rain, Holly Near; What We Did While Waiting for the Moon, Mimi Jones and others; Linda Tillery; The Reel World String Band; Lucie Blue Tremblay; I know you Know, Face the Music, and Turning it Over, Meg Christian; The Changer and the Changed, Chris Williamson; Lavender Jane Loves Women, Alex Dobkin; Celtic Harp Secrets from the Stone, Judith Pinter and an album by Fred Small, The Heart of the Appaloosa.

RACHAEL ROSEN: 536 41st Street, #19, Oakland CA 94609

OFFERS: Correspondence/friendship with radical Dykes, especially other Disabled Dykes. Jewish and separatist positive, non-smoking, non-drinking, anti-s/m only. Please send unscented letters cuz I've got Environmental Illness.

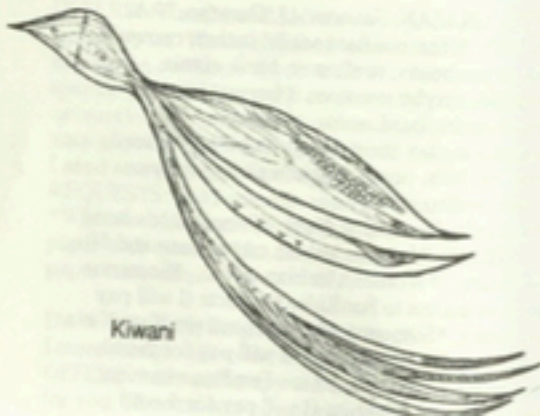
REQUESTS: Cancelled and uncanceled stamps from all countries, especially ones with nature scenes, i.e. animals, landscapes, trees, flowers, etc. and any honouring females and resistance movements.

MFL/BARBARA ESTER: P.O. Box 383, Richmond, UT 84333

OFFERS: Music For Lesbians, Tape cassettes: "More Of It", "Spirals", "Day To Day". Specify which one and send \$1.00 for postage.

AWI, RATHGASKIG Cottage, ballingearry, Co. Cork, Eire (Ireland)

OFFERS: Moon flower moon calendar, starts Samhain, 97, A3 & A4 on colored card.



Kiwari

Corn Dancer

Dancing in the Harvest,
dust rises,
fills my nostrils
with the smell of earth
and sterility —
spiralling
into the center
I smell the hot breath of summer,
of life; find
peace.

Vetok
1997



TIPS FOR VISITORS TO LESBIAN LAND

- The visitor calls or writes in advance. She includes a SASE if writing; she doesn't put "Lesbian" or "Dyke" on a postcard or envelope to the land.
- She arrives somewhere near when she said she would. If she can't find the land, she doesn't talk to neighbors about the wimmin's land.
- She comes prepared to care for herself totally, or makes specific arrangements with the land.
- She doesn't presume anything; she asks what is appropriate in the way of food, money, pets, phone use, scents, smoking, chemical use and anything else that affects the wimmin on the land.
- She respects the land, leaving everything the way she found it. She takes her garbage and recycling with her.
- She comes willing and ready to enter into the life of the land, to pitch in on work projects as well as cooking and dishes, unless other arrangements have been made.
- She communicates what she is seeking from the wimmin on the land and what she has to offer.
- She understands that Lesbians on the land are not likely to have more resources than she: no more time, energy, love, strength, money.
- She respects the life the land Dykes are creating. (knowing each land may be different from the others) and lives as they do during her visit.

COUNTRY CONNECTIONS

AMAZENJI, RR2 S11E C3, Burns Lake British Columbia V0J 1E0 Canada

(250) 694-3630 (before 8am, after 8pm)

Open to traveling womyn and children (boys under 5) and work exchange sisters. Camping from May-Oct, Alcohol and drug free. Womyn's gathering, Zen retreats.

AMAZON ACRES, HC 66, Box 64A, Witer, Arkansas 72776.

APPLE SCHRAM ORCHARD, 1300 Mt. Hope Hwy, Charlotte, MI 48813. (517) 649-8957. 40 acres, 17 in apple trees, rest in small grain, hay, grass rotation and wood lots. Certified organic since 1990. "I'm always looking for help!"

ARCO IRIS, HC 70, Ponca, Arkansas 72670-9620

ARF/New Mexico Women's Land Trust, POBox 707, Tesuque, NM 87574

BELL SPRINGS, POBox 90623, Austin, Texas 78709 Visitors welcome; seeking residents.

BOLD MOON, 5780 Plowfield Rd, McLeansville, North Carolina 27301. (910) 375-8876.

e-mail: jjensine@aol.com

21 acres near Grensboro, NC. Camping for Dykes who write or call in advance. Womyn's concerts and gatherings, write to be on mailing list. Info about NC dykelands and local newsletter, "Womyn On The Land." Please send SASE.

CABBAGE LANE, POBox 2145, Roseburg, Oregon 97470

CAMP MARY, POBox 374, Pelham, New Hampshire 03076. (603) 635-3046. A small, integrated access, EI safer Women's Community that strives to provide a rural, waterfront, out-door experience for severely disabled women and their friends. We provide anti-abled education and integrative access consultation. Visitors are welcome with advance confirmed reservations. Cabins, tenting, RV and gathering space are available for a pre-arranged donation.

CATSKILL MOUNTAINS, Fran Winant, 114 Perry St. New York, New York 10014
(212) 989-2127 or (212) 865-1172

Looking for women to share house & land. Explore farming, intergenerational community, place to retire.

COVENTREE, Chris of Coventree, Troy, Maine 04987. Camping, visitors, apprentices, community members.

DANCING FISH LODGE, 627 Wisteria Lane, Waverly, Tennessee 37185 Seeking co-housing communal living commitment from women gardeners, musicians, writers and artists. Currently a 6000 ft. retreat center on Tennessee River and Kentucky Lake, 65 miles west of Nashville. Campers and visitors are welcome.

DEGREES OF FREEDOM, 10055 Kline Rd. R.D.#2, W. Salem, OH 44287 (419) 853-4892
e-mail: degreesoffreedom@juno.com
Guest rooms, cabins, camping, RV hookup, pond, organic gardens, vegetarian, retreats, workshops.

DOE FARM, Wisconsin Women's Land Cooperative Rt.2, Box 150, Norwalk, Wisconsin 54648
Camping, lodging, membership, summer work.

FULL CIRCLE FARM, 604 Silkhope-Liberty Rd, Silver City, North Carolina 27344 (919) 742-5959
Visitors, camping community members, work exchange.

FULL MOON ENTERPRISES, POBox 416, Hopeland, California 95449 (707) 744-1648 or 1190. Cattle ranch, camping, Womyn's festival in June.

GARVESK, An Damhshraith (Dowra), Carrick-on-Shannon, Co Leitrim, Republic of Ireland.
Visitors, campers, any help, all very welcome.

HARMONY HILL FARM/Northern Minnesota Women's Land Trust, POBox 124, Cotton, MN 55724.

HOWL/Huntington Open Women's Land, POBox 53, Huntington, Vermont 05462. (802)434-DYKE

INTOUCH, Rt.2, Box 1096, Kent's Store, Virginia

23084. Camping and events center.

KIMBILJO, 6047 TR501 Big Prairie, Ohio 44611
(216) 378-2481. Artist residencies.

KIRIWAU, #4, 71 Constable St. Wellington 6002
New Zealand

Looking for lesbians to build community on 300
acres overlooking Pacific Ocean. Growing season
all year round. Partial focus on retirement. Visitors
travelers, snoopers, gardeners most welcome.
Please write first. Overseas mail may take ten days
airmail.

LAUGHING R.O.C.S., POBox 2125, Snowflake,
Arizona 85937 Looking for residents (wimmin
and children), land partner.

LESEPS, Community of Separatist Country-
Dykes, Pf 45, A-7400, Oberwart Austria. We
offer a room for lesbian visitors who are looking
for support or want to share experiences about
self-healing.

LUNA CIRCLE FARM, Rt.1, Box 126, Gays
Mills, Wisconsin 54631. Visitors, apprentices

MARSHLAND BASIN, Box 61, Site 1, RR 1,
Strathmore, Alberta, T1P 1J6 Canada
(403) 934-2043. 155 acres, 45 acre lake/wetland
conservation project, greenhouse, 30X70 shop,
restored 100 year old house. Exploring agri-
cultural business potential. Looking for partners,
landowners, women visitors, ideas.

MOONSHADOWS, 34901 Tiller Trail Hwy,
Tiller, Oregon 97484. (503) 825-3603.
Seeking residents.

OUTLAND, POBox 130, Sarafina, New Mexico
87569. Remote Lesbian Spirit Community
seeking residents committed to self-sufficient
living based in Lesbian culture and spirit. Write
for info on becoming part of our intentional
community.

OWL FARM/Oregon Women's Land Trust, Box
1692, Roseburg, Oregon 97470. Open land.

OWL HOLLOW, % 25650 Vanderburg Lane,
Arlee, Montana 59821. (406) 716-3662.

PUMPKIN FARM, RR5, Bridgetown, Nova Scotia

BOS ICO Canada (902) 665-5041. Organic farm,
womyn's CSA, summer apprenticeships available,
seeking lesbian residents and visitors.

RAINBOW'S END, 886 Raven Lane, Roseburg,
Oregon 97470. 673-7649.

RANCHO DE TODOS COLORES, POBox 181,
Cebolla, New Mexico 87518. Nonprofit tax-
exempt land trust for lesbian mothers and their
children. 40 acres of high (8500') mountain valley
Lots of snow between Oct-Feb and lots of sun the
rest of the year. Building a school, solar adobe
structures, planting community gardens, riding
and pack horses. Multiracial, multigenerational
community. Visitors and new members welcome.
Work weekends. Call for info:
Tania (505) 351-4312 or Yolanda 988-5371.

RATHGASKIG (aka Raa) write: Gobnait,
% Rathgaskig Cottage, Ballingearry, Co. Cook,
Eire. (Ireland) Simple living, inside space &
camping, Mountain, pinetrees.

RAVEN'S HOLLOW, POBox 41, Cazenovia,
Wisconsin 53924. (612) 822-4758 or
(608) 983-2715. Visitors welcome.

ROOTWORKS, 2000 King Mountain Trail,
Sunny Valley Oregon 97497. Women and girl
children. No dogs. Cabins and camping. \$5./day
includes meals.

SAGUARO SISTERLAND, 12101 W. Calle
Madero, Tucson, Arizona 85743

SILVER CIRCLE SANCTUARY, Rt.5, Box 100,
Holly Springs, Mississippi 38635. (601) 564-
2715 (6 to 8pm cst). One hour from Memphis,
TN. Camping, visitors, apprentices

SISTER HOMELANDS ON EARTH (SHE)
Box 5285, Tucson, Arizona 85703

SKY RANCH, C4, Site 20, RR2, Burns Lake,
British Columbia V0J 1E0 Canada. Seeking
residents. Send SASE (Canada) or IRC (USA)

SONORAN DESERT, POBox 544, Tucson,
Arizona 85702. (520) 682-7557
Visitors welcome.

SPINSTERHAVEN, POBox 718, Fayetteville,
Arkansas 72702. Creating nurturing community
homes for aging and disabled women. 48 acres on

river in mountains. One house, one trailer and one house under construction. Seeking tax-deductible donations for environmentally friendly development.

SPINSTERVALE, % Sunshine Goldstream, Box 429, Coomb, British Columbia, V0R 1M0 Canada (604) 248-8809 Any traveling woman is welcome to stop by Spinstervale on Vancouver Island, BC. We have a few small cabins (\$5/night per person) and camping is always available. Work exchange too, by arrangement. Herbs, goats, gardening.

SPIRALAND/Spiral Women's Land Trust, HC 72, Box 94A, Monticello, Kentucky 42633. (606) 348-7913. Open to new members, visitors, apprentices, work exchange sometimes available.

SUSAN B. ANTHONY WOMEN'S LAND TRUST, (SUBAMUH) POBox 5853, Athens, Ohio 45701. (614) 448-6424. Seeking community members, visitors, campers. Work exchange available. House rental.

SWIFTWATERS, Rt.3, Dahlonega, Georgia 30533. Riverfront campground or bed and breakfast.

TERRA, Chateau Gres, Poiseul La Grange, 21440 St. Seine L'Abbaye, France.

TURTLE ROCK, 1755 Highview Lane, Upper Black Eddy, Pennsylvania 18972 (610) 982-9012 (9a - 9p only please.) Camping and guest room for womyn traveling through. Companion animals welcome outside only. We love company.

WEST WIND, POBox 304, Ribera, New Mexico 87560. Community of 7 lesbians (Dianne and Earth are now members!) on 106 acres seeking committed residents for a larger community, and women who would like to learn building skills and to help us build. The land was bought in 1995 by the High Desert Women's Land Trust. We are getting established on the land and building structures. We don't have housing for visitors yet, but have a primitive community kitchen and good camping weather April-Sept. Approximately one hour from Santa Fe. Send SASE for info.

WEMOON, 37010 SE Snuffin Rd. Estacada, Oregon 97023 630-3628

Wimmin-only rural intentional community 35 miles SE of Portland OR. Seeking new members who are very interested in living and participating in the work and play of community life. Beautiful land, 52 acres, large organic garden.

WILD BROWSE FARM, 87 Bullard Pasture, Wendell Massachusetts 01379

WISEHEART FARMS, Box 237, Williamsport, Ohio 43164. Seeking community members.

WOMANSHARE, POBox 681, Grant's Pass, Oregon 97526. Seeking collective members.

WOMAN'S WORLD Shewolf, POBox 655, Madisonville, Louisiana 70447
e-mail: shewolfFW@aol.com
The village concept is developing with an Old Dyke Community in the center of it all! Apprenticeships for lesbians to learn construction and rural living from loving women! Private land ownership and community land stewardship in concert, within one hour of New Orleans in clean air, fertile soil, and secluded woods! Write for information and to schedule a visit in advance!

WOMEN FIRST FOUNDATION POBox 372 Greenfield, Massachusetts 01302.
10 acres in New York.

WOMEN'S ART COLONY FARM % Kate Millet 195 Bowery, NYC, New York 10003
Summer: Writers & artists work exchange
Spring and fall: landwomen and builders work exchange.

WOMEN'S HOLIDAY RETREAT, POBox 330, Tyrone, New Mexico 88065
\$5/night tenting, \$10/night/woman in house.

WOMEN'S PEACELAND, 5440 Rt.96, Box 34, Romulus, New York 14541.
Land trust, intentional community. Visitors (advance notice), residents, members.

WOMLAND, Inc. POBox 293, Belfast, Maine 04915.





Lesbian Natural Resources

Announces a seventh cycle of grants

Lesbian Natural Resources is a non-profit organization established in 1991 to support rural Lesbians and Lesbian community land projects. We are pleased to announce a Grant cycle and Apprenticeship Program for 98.

LESBIAN NATURAL RESOURCES APPRENTICESHIPS

The Lesbian Natural Resource apprenticeship program is designed to help Lesbians learn rural skills and community skills on Lesbian land. Our goal is to have an experienced land dyke share her rural living and specific self-sufficiency skills with a dyke who wants to live on Lesbian land.

Apprenticeships are for a minimum of three months, and for three months only. The apprentice and apprenticeship coach contract for specific skill sharing, expectations and standards for work, and expectations for living in community.

The fund provides to the sponsoring land a grant to cover the costs related to the apprenticeship.

LESBIAN NATURAL RESOURCES GRANT PROGRAM

Lesbian Land Development Grants

For non-profit community-owned land that is a 501 (c)(3) or has a fiscal sponsor, is home or intended home to a community of Lesbians/wimmin, on a minimum of ten acres. These grants will make money available for **Land Purchase** (eg.. downpayments, mortgage payments), **Housing and Development** (eg.. wells, roads, hot water).

Lesbian Community Development Grants

For privately held Lesbian land or non profit Lesbian/wimmin community land that is home to Lesbians/wimmin with the intent to build Lesbian community. These grants will help finance **Accessibility** (eg.. physical access).

Workshops, Country Skills, Community Building Events, Training, Economic self-sufficiency.

Funding Priorities include Lesbians adversely affected by racism, classism, ableism, ageism, anti-semitism, Lesbians who would not otherwise be able to live on land for financial reasons, involvement of a large number of Lesbians, communities which are ecologically responsible, communities working toward economic self-sufficiency and communities which have not been funded before.

This fund is made possible by contributions from the Lesbian community.

Applications are due February 1. Decisions will be announced April 1.

Copy this form and return with reply. Thank you.

Please send this card and the appropriate SASE (self-addressed, stamped envelopes) or international postal coupon to

Lesbian Natural Resources
P.O. Box 8742, Minneapolis Minnesota 55408-0742 1998

REPLY CARD....RETURN IMMEDIATELY FOR TIMELY MATERIALS

- Enclosed is a donation to help make possible the many programs of LNR and help fund this year's grant program.
- We are not on the mailing list so we need grant and apprentice guidelines and information on how to apply
- We are/are becoming a non-profit Lesbian community land. Send an application for the Lesbian Land Development Grants. Enclosed is a SASE.
- We are Lesbians on land. Please send an application for Lesbian Community Development Grants. Enclosed is a SASE.
- We are willing to apprentice or host an apprentice. Please send apprentice-apprentice coach applications (to be returned together). Enclosed is SASE
- Please send the Apprenticeship Directory when it is available. Enclosed is \$1 and a mailing label.
- We are receiving duplicate mailings at our house or for other reasons, please remove this name from your list. Thank you. Or we mean to update you on our address or name change. Enclosed is old label.

\$4.00

NUMBER 56

