

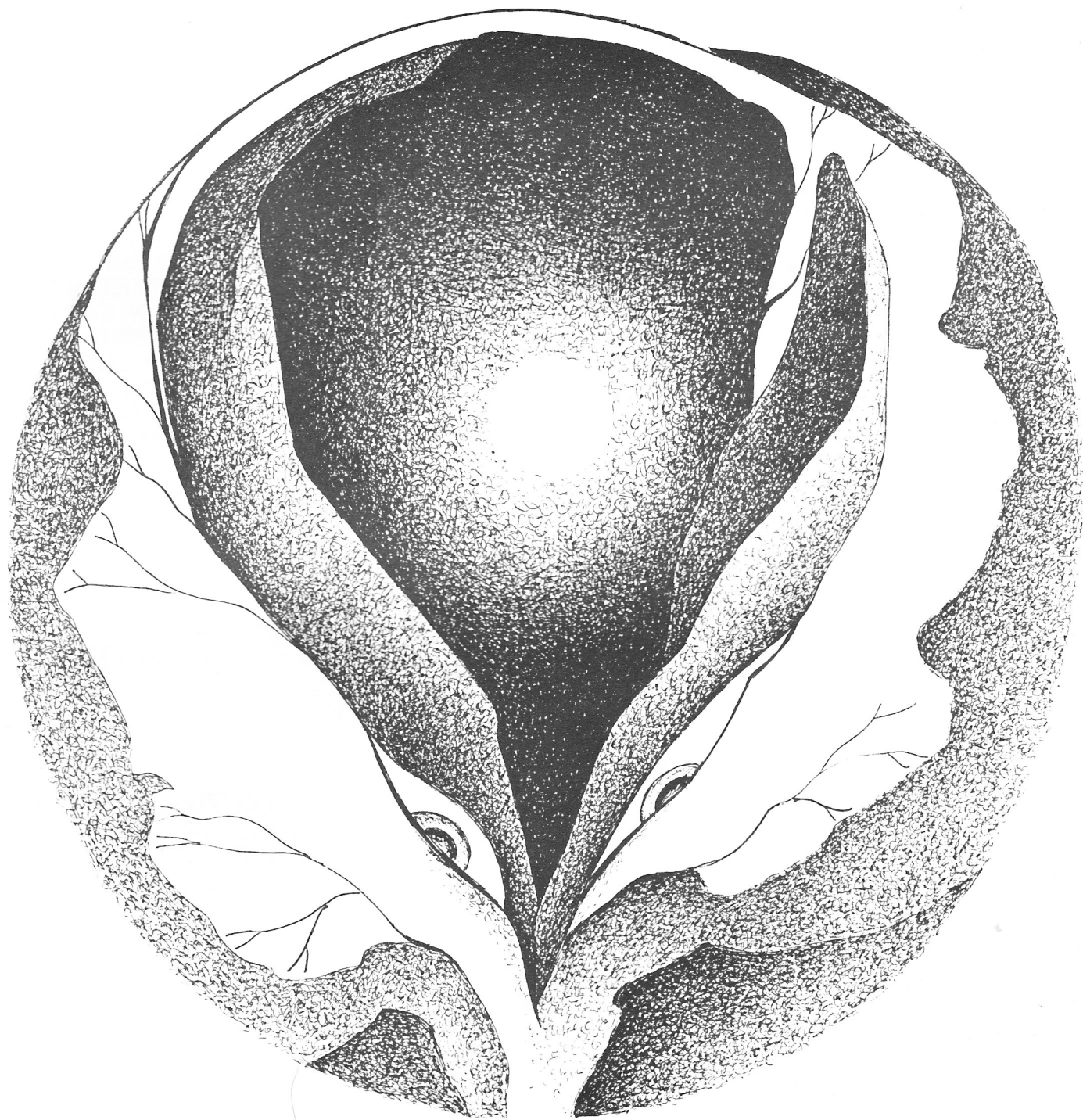
P. 12

# MAIZE

A LESBIAN COUNTRY MAGAZINE

SPRING 98

*cup*



## 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 3 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-BEING" (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 Letters to the editor may be published in full or in part, unless specified "not for publication."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. for 4½ X 3½ inches.

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Red Star



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## Red Star: Cover Artist

The cover art on front and back, plus a scattering throughout this issue of MAIZE are by Red Star, a professional artist who lives on her own land in the heart of the Ozark Mountains in Northwest Arkansas. She and her artistic creations are available at most of the Women's Festivals where she offers her paintings, clay work, jewelry, greeting cards, etc. If you are interested in her work, her address is:

Red Star  
Rt. 2, Box 130 A-1  
Elkins, AR 72727

# CYPRESS

Adrienne Lauby  
California

Cypress (aka Susan Glick) died on Sept. 9, 1997 in a hospice founded and run by the AIDS community in San Francisco, California, after a three year struggle with breast cancer.

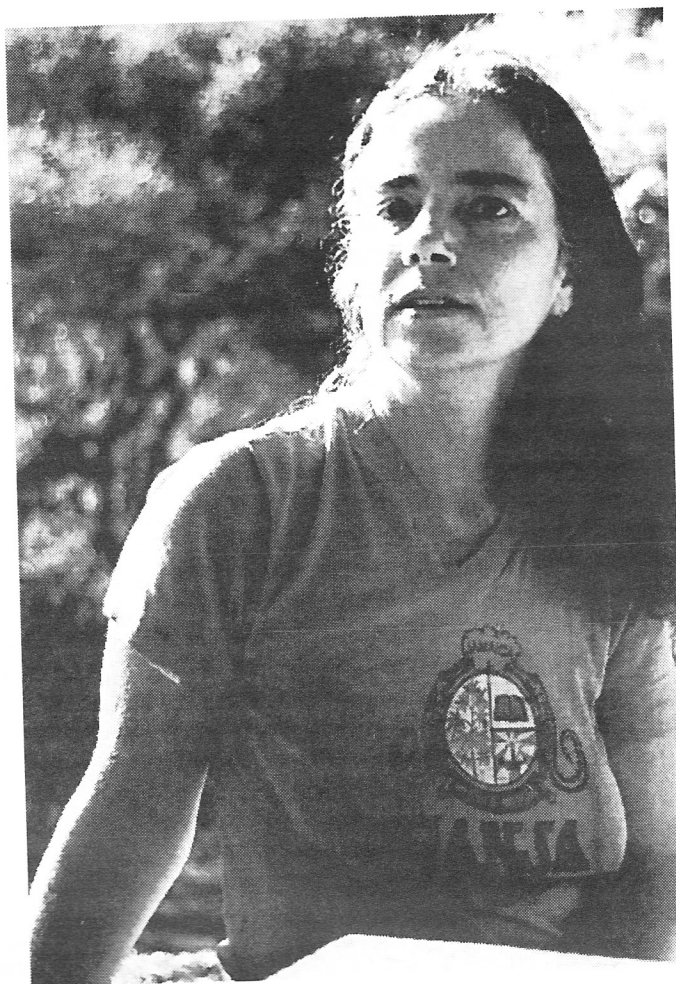
She is survived by friends and the strong memories of those who knew her in New York City, Oregon, Europe, California and Jamaica. She leaves a legacy of journals, book length memoirs, photographs and other documents from her extraordinary and complex life. She was a brilliant lyrical writer in the bee-bop stream of consciousness tradition.

Cypress was a poor, working class woman full of passion and anger who dedicated her life to the mother goddess of nature, sensual pleasure, travel and social justice. She was born to Louis and Annice Rosenthal on October 9, 1943 in Brooklyn, New York. She spoke Spanish and French as well as English, and lived for extended periods among the people of Paris, Israel, Jamaica and Mexico.

She was a member of the founding collective of Berkeley Women's Refuge, worked to educate U.S. Jews to Palestinian oppression, was active in the women's back-to-the-land movement of the 1970's-80's, and was in the movement for the legalization of hemp. She was a devoted follower of Rastafari music and philosophy.

Articulate, argumentative and poor, she was ostracized by most of her blood family. An original thinker, who stuck with her ideas and ideals, she spoke truth with anger and humor. Her quick wit, big mouth and passionate nature precluded easy acceptance by any group. She was frequently rejected by feminists for her advocacy of hemp and isolated within the hemp movement for her outspoken feminism. Passionately Jewish, she was divided from other Jews by her criticisms of Israel, and she suffered the usual loss of friends after her terminal cancer diagnosis.

In the loneliness and pain of her final illness, she opened more of her heart to her associates and mended some bridges. She also enjoyed a personal benefit of her work, finding some relief in use of medical marijuana in California's relaxed legal climate. The San Francisco Jewish Community provided her burial site and services.



Cypress, one of our few "free thinkers." An ancestor who's wisdom won't be fully appreciated until we have had more time to "catch up" with her.

Cypress's love for justice for poor people, people of color and the renewal of the goddess nature earth will live on in the hearts of those who continue it.

Her literary legacy will be archived by the Gay and Lesbian Historical Society of Northern California in San Francisco. Memorial gifts may be made in her name to the Charlotte Maxwell Clinic which provides alternative therapies for low-income women with cancer. Their address is 5349 College Ave., Oakland, CA 94618. Phone: (510) 601-7660

Adrienne Lauby, P.O. Box 2332, Sebastopol, CA 95473. (707) 823-4696.

# The Gift

## for Chris Pierce

By Hawk Madrone  
Fly Away Home  
Oregon

When I found myself indoors and the sun came shining through on a late afternoon the day after Winter Solstice, I wanted to be outside. I had taken a gray morning's walk earlier with Chris, a dear friend who had come down for the weekend's Gathering. We had wandered arm-in-arm down the road, talking nonstop as we went about the ups and downs, the disappointments and challenges in our lives, then kept silence on our way back up the hill, and on to the knoll where we did Tai Chi. We sighed and marveled together at the beauty of the mist on the ridges and the stately madrones across the valley, trees we have each watched grow and keep apace with the surrounding conifers. Later, after she drove off to return to the city and school, I got to work at cleaning up the house after the Solstice Circle and feast, tended to other chores that had been waiting, then was pulled outside by the sun.

I looked at my list to see what needed doing outdoors, and thought at first, oh, yes, it would be a splendid time to wash Big Blue's cab, but then remembered poor Blue is back again in the truck hospital in Roseburg. There were still a few flower beds that had not been mulched, but I just didn't feel in the mood for that task. I figured a walk with Muphin, with a purpose in mind, was close enough to accomplishing something, and I'd get to be outdoors while the sun shined.

I put the clippers from the garden bucket in my coat pocket, and set out for the East Side, with the intent of snipping the talons from the Red-Tailed Hawk whose body was given to this land by Marianna at Thanksgiving. She and Sarazan had found it on the freeway, dead but wholly intact, a few weeks before, and Marianna had put it in her freezer in the interim, then defrosted and brought it here so that I might see it, knowing it was the graceful soaring of a Red-Tailed Hawk that inspired the first half of my name twenty-five years ago.

The closest I had ever come to a hawk was in a small wooden outdoor cage at a wildlife refuge, where she was recovering from injury. I was not able to see her finery in the darkened protective

space, and peering at her through the bars felt intrusive. I've often seen Red-Tails perched on fence posts or tree tops along the freeway, and one dusk, on my way home from a long day of errands, a large adult glided across the highway, right in front of, then over me. She angled her head to eye me, as though I might be as interesting to her as she was to me. And perhaps, as beautiful.

On Thanksgiving, thanks to Marianna's thoughtfulness, I had the opportunity to handle such a bird, to stroke her back and wings, to learn with my fingertips the shape of her head, the softness of her breast, to see up close the dramatic colors of her, the shades of brown-to-black on white, the red-orange of her tail, like the ones I've seen catch the sun in flight and hold the light like a personal banner. I held her head, limp in death, as I turned her over ... and over..., and hummed with the pleasure of such intimacy with wildness.

The six of us who had gathered here for the November holiday wanted a walk before our feast, so we all strolled down past the Pagoda, and the spring at the bend in the path we call the Tryst, then over to the East Side, taking the body of the hawk to the ancient remains of a cedar log, where many of our hens over the years have been set out after they had died of illness or old age. We laid her out, belly down, her tail fanned, wings spread, her head lying on her cheek so that one of her large eyes stared with the certain knowing of the dead. As we were about to leave, Sarazan carefully pulled several of the tail feathers, and gave them to each of us. I heard Sarazan say that she wanted the feet, the talons, but could not bring herself to wrest them from the body. So I got the idea that I would go back someday, when the beauty of the bird was no longer intact, when taking her talons would not feel so much a sacrilege.

As Muphin and I made our way past the Tryst, I took note of the stress fractures along the side of the path, where tall firs seemed to be pulling away the bank, and wondered if the bird would even be there. Perhaps some forest scavenger would have claimed her body for a meal. But I found her lying just as we had placed her, wings still stretched wide, head tilted to look at the sky, except that her eyes had sunken, the orbs gone, with just a shadow remaining of the amber that had stared at us, unseeing, mute. Her feathers had been pelted by rain many days since the November holiday, the water parting them as though a large-toothed comb had been run through, but they retained their colors and shape. When I tried to remove one of the remaining tail feathers, it stayed convincingly

reluctant, and I let it be. The feet were soft, not stiff as I had assumed they'd be. Maybe the wet weather kept them as though possibly fit for use. I did notice narrow patches of scales falling from the backs of her legs, revealing fresh scales beneath, as though she were molting. And when I held her gray-black beak, the large protruding overhang that marks her as a hawk when that, and her fanned tail, may be all that is identifiable as she flies a silhouette, it came off in my fingers, leaving behind a smaller red replica. I quickly pushed the beak back in place, where it fit like a cap. I could not take it from her, not that beak, nor the feet, nor the talons. It was not so much about not disturbing the dead, but about not wanting to violate the beauty that remained. My clippers never left my pocket.



Jean Mountaingrove

Nearby lay the small piles of fleshless bones of two hens who had died in the year and been given to the forest, though, strangely, like the hawk, neither of them had been chosen by carrion-hunters. The threads that had held their bones together had long since disappeared, the claws now only small remnants of what had vigorously scratched for food or held the leaves of kale I spread for them to peck. Their feathers were soaked, had become merely dark streaks against the soil. I would have felt no hesitation to carry off the little finger-like bones that held the claws, but had no interest. It was the hawk's talons I had come for, and could not take. Not yet.

In the weeks that followed, the Oregon Winter committed itself to a near-steady rain, and I became absorbed with the projects I had planned for the season. I built a large four-apartment birdhouse, began transforming the space under my high bed into a cabinet of drawers, and worked on finding photographs to illustrate my book-in-progress. Going through folders and boxes I came upon an old 8X10 portrait of those madrones across the valley that Chris and I shared a special love for, and sent it to her, offering some comfort from afar to her country-loving spirit.

One day mid-January I managed to get the sheet of plywood cut into the last of the pieces for the cabinet drawer bottoms just as the light dwindled at my workbench. That goal accomplished, and seeing that the rain had let up, I announced to Muphin a short walk was in order, by way of the Pagoda so I could empty my poop bucket. She was so excited and rambunctious. The rainy season is hard on her, when I am so busy indoors, and the weather is not very inviting for long walks.

I left the bucket at the Pagoda and we continued on down the Tryst. From there Muphin lead the way to the East Side. When she had looked at me for direction, I told her I'd let her be the guide, and off she went on the path. I ambled my way, gazed at the trees, noted their growth over these decades, inspected the stress fractures but saw no evidence of further movement. One good-sized fir looked as though it might fall any minute: its long trunk leaned at an angle from the steep bank, then swooped up just in front of another fir growing tall and straight from the bottom of the draw. If the leaning tree did finally lose its hold in the softening earth, the erect one looked ready to receive it in embrace.

I was almost to the end of the path before I thought of the Red-Tailed Hawk, and remembered that visit I had made a few weeks before, when I found the large bird yet intact and did not disturb her with my intended foraging. Now I was surprised to discover only some small sodden remnants of her white belly feathers. An inspection all around the nearby area revealed nothing of the rest of her, no leavings from a scavenger's meal, not even a dropped feather to show a route where I assumed she must have been carried by an animal equal to the task. I was confused between being glad her body became food for another, and disappointment that she was gone, that I would not get to watch her body change, the flesh disappear from her bones, the bones whiten in next Summer's heat. Disappointed too, that someone else had made off with the treasure I had coveted.



Of what use were those talons, those remaining russet feathers, that hooked beak to a carrion-eater? I looked at the traces of the bits that remained and accepted that this was another opportunity to learn the fine art of letting-go, the lesson that nothing was for sure, that I knew little of what might come to pass in the forest, or in my life for that matter.

Musing such good-natured philosophy, I noticed something small and dark-gray and smooth among the bits, among the debris of leaves and decaying bark that had been a thick bed for the dead hawk. Whoever had picked up the corpse and carried her to a less visible place for the feasting, had left the beak, the cap that had come off in my fingers when I had cradled the head that December afternoon, when taking any more of her away right then seemed an aesthetic, and thus a spiritual mistake. The beak that I had hurriedly replaced, denying myself a booty it was too soon to claim, now lay alone on the forest floor as though awaiting me, as though its purpose had been completed, and now became a gift.

Yes, and still, nothing is for sure, and I know it is best not to count on anything, but surely there was another message there among the certainty of death and the futility of things, a message about the acceptance of not only what is taken away, but also what is given.

Nine days later, on January 22nd, I learned that Chris had committed suicide on the 16th. Then I realized that the last I'd heard from her was the letter I received on the 16th, a letter that included her love for Fly Away Home and her gratitude for

the temple-keeping we do here. From the post-date I surmised she must have written it on the 13th, the day I found the hawk's beak. It's just the sort of thing Chris would do.

She left instructions that her ashes be buried in the garden at Fly Away Home and left a note which included:

Look for me in the sky  
and in the ocean  
the branches of trees  
the flight of a bird  
Always I will be there  
always  
I am peaceful and at ease  
I am going home.

On my alter there are two tail feathers from the hawk, one on each side of a small box made of stone. In the box the hawk's beak lies on a shallow bed of Chris's ashes. Each day I am reminded to cherish the beauty that surrounds me, to honor the truth of all our mortalities, to emulate the goodness, the lovingkindness that Chris brought to my life and to our Lesbian community.



*Come Visit*  
**THE OHIO LESBIAN ARCHIVES**

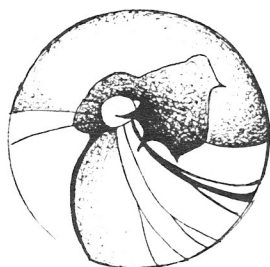
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Red Star

# Gaea Goddess Gathering "Come Share the Magic"

Sept. 4,5,6,7, 1998

at

Gaea Retreat Center

For additional information contact: Carrie (913) 384-1135  
Rosalie (816) 931-4443

For merchant information contact: Carrie (913) 384-1135

name: \_\_\_\_\_  
address: \_\_\_\_\_  
phone \_\_\_\_\_ email: \_\_\_\_\_

Admission :	Preregister	At Gate	#	\$
Adult:	\$40	\$50	_____	_____
Under 12:	\$25	\$35	_____	_____
Under 5: free (no boys over 4 years old)				
Pets on lease or confined at all times \$10 each				
Merchants: \$10 set up fee				
Vegetarian Meal Plan:	\$30		_____	_____
brunch and dinner				
\$10 PIONEER DISCOUNT (1997 attendee)				
Make check payable to: Earth Rising Inc.				Total : _____
Send to: G.G.G.				
P.O. Box 10442				
Kansas City, Mo. 64111				

## Merchants Form

Welcome to the second annual Gaea Goddess Gathering "Merchant's In The Round." Please fill out the merchant form. We will do our best to accomodate your needs. If you are not specific about your needs, you will be allotted one inner space. Limit one space per merchant. Multi-merchants per space is fine. We provide space only, there is no electricity, or tables provided. Merchants will be allowed to have one vehicle in their space. There are a limited amount of spaces. Thanks, Carrie.

Business name: \_\_\_\_\_  
Mailing address: \_\_\_\_\_ State: \_\_\_\_\_ Zip Code: \_\_\_\_\_  
Phone: \_\_\_\_\_ email: \_\_\_\_\_  
Type of Wares: \_\_\_\_\_  
Special Needs (ie: RV, trailer, etc.) \_\_\_\_\_

# THOUGHTS ON ECONOMICS

Lee  
Outland  
New Mexico



I find the "economics" of the patriarchal society we all live in pretty overwhelming. The ridiculous unfairness of this system seems often to me to have no solution. Patriarchy is so big, government is so inevitable, corporations are so powerful, capitalism is so pervasive. What can be done?

A while back I got tired of feeling so done-in by this issue and started fantasizing about how "economics" could be restructured to serve us all, instead of just a few. I envisioned an end to "ownership," a shift to a kind of "usership." I created in my mind's eye the fall of banks, insurance companies and lawyers! Money became meaningless, people became valuable. You know the scenario and we all know it's just a fantasy. A fantasy that needs a big dose of magic to bring it about. What I learned from creating this new world, however, was that the magic, the power, does not rest with the government, the corporations, but with us, the people. We (all) are the ones who need to and can change our attitudes. The change is from taking to giving, scarcity to abundance, fear to love, patriarchal values to women's values.

Giving is something wimmin know well, something patriarchy needs to learn. Giving is something we have always done, naturally, like love. We come knowing how to do this. We learn quickly in patriarchy that it's not always the wisest thing, that taking serves us better here. So we do a bit of both, often hiding our giving, our love, from all but those closest to us. Here, close in, we indulge ourselves--with our lovers, our children, our pets. We create tiny communities of giving.

Can we let the secret out, give freely of ourselves and whatever we have? It is easy to understand that if we were all doing that, there would be a free flow of energy and goods that would keep us all afloat.

Imagine only giving (no taking, no selling, no trading). When there is a need, it is answered. Each is as fully willing to give as to fulfill her needs; "me first" has no relevance. This is not self-sacrifice, this is sharing. We think, what am I giving? We don't worry about what we are getting, because we are experiencing life's bounty, surrounded by giving, caring wimmin and the earth herself. This is our dream for ourselves and for the earth, that the giving will again be more important than the getting, the taking, the using. We are giving

without expectation of return. We receive without obligation to another. Our obligation is larger, to life, to the whole.

Wimmin seek security, but often individually, when our true security is social. We begin together, we belong together. Our "social security" rests in community. Together we can create opportunities for all to be fed, sheltered, comforted. Joining with others to create a satisfying life, we all benefit. All needs are valued, there is no hierarchy of needs. All offerings are valued, no accounting of "how much." We offer ourselves as source/resource, knowing our needs, too, are met.

*If we see life as a brutal contest among separate entities, we focus on individual contribution, individual change. This makes us feel afraid and isolated...In a coevolving world... everything is the result of inter-dependencies--systems of organization where we support, challenge and create new combinations with others.*

*Margaret Wheatley, et al, p.44  
A Simpler Way, 1996  
Berrett-Koehler, San Francisco*

We live in the joy of being there for one another (rather than protecting ourselves from one another). Our giving brings us together, creates bonds, wommon to wommon, wommon to community.

Wimmin want to respond; when someone hurts, we hurt. We are connected, affected, open to others. This is our weakness and our strength --a weakness only in a patriarchal context, strength in what we can do/feel together. It is giving that pulls us together. And it is only when we are all giving that it works. Wimmin are social creatures, we know our needs for each other, we know we can help. "Wimmin do this every day." (to quote a Lillian Allen line, I hear her voice rapping in my head). Wimmin do this every day. It is what we do. Respond when there is a need. Give. Love.

The alienation in current patriarchal society interrupts the cycle of giving. Our natural impulse to give is blocked by capitalism, by patriarchy, by the false notion of scarcity. Living a fear-based life we have nothing to give, we are holding on for dear life, when really it is the letting go that will bring us to life.

We need desperately to remember how we give. We need to let go, let go of things we've learned

about possession and scarcity, our fears; let go of our intense focus on ourselves, let go of our smallness and open up to encompass others, the earth. To be there, be present to what is outside our own skins. Our giving is moving, changing, healing.

And we open up our need, knowing it is not ours alone, that others are present with us, we are part of our world. Recognition of our mutual need opens us to each other. We give what is ours to give, we receive what we need to live.

Giving is something we need to do. May Sarton writes: "There is only one real deprivation, and that is not to be able to give one's gifts...The gift turned inward, unable to be given, becomes a heavy burden, even sometimes a kind of poison. It is as though the flow of life were backed up." (Journal of a Solitude, p 191)

This is what happens in patriarchy, in the exchange economy, wimmin's gifts are stolen, rejected, discounted, and we are stopped in our tracks. (In fact this exchange economy, our gifts taken, becoming the property of others--our labor, our very lives, become "profit" in the system we live in.)

I've just read Genevieve Vaughan's book, *For-Giving*, and she makes the above observation about profit within the exchange economy. Her book inspired lots of new thoughts for me on the relationship of the gift economy to the exchange economy, of feminism to patriarchy. (See the chart I distilled from her work--with many apologies for shrinking 400 pages into one page!)

Giving is something that's hard to do freely in patriarchal capitalistic scarcity. Givers are left with an emptying pot, we are depleted. This does not mean that giving doesn't work, but that it doesn't work in isolation and it doesn't work in scarcity. (Genevieve Vaughan, p 294) Abundance and community are created by giving. In a society of givers (wimmin) every pot would be continually replenished. In this society givers would not be fools, receivers would not be "needy." Everyone's needs and everyone's gifts would matter, would change things for others. This society is not as impossible as it seems; Genevieve Vaughan reminds us that when we each live our own womonly values, we are already part of a collective which is more than 50% of humanity (p 366).

And there's more hope. Hazel Henderson, who writes on alternative economics, points out (in *Building a Win-Win World*) that we are constantly, as a species, reinventing ourselves. We have changed ourselves, our societies, our cultures, and our belief systems, we have adapted to changing climate and ecosystem conditions. Change is not

only possible, it is inevitable. So why not a change from taking to giving?

It also helps me to remember that giving is not just taking out of my pocket and putting into yours. Much more is meant when we talk about giving. Genevieve Vaughan points out that language is giving, that communication is the free gift that forms community (p 35). And she says that problem-solving is giving, as we take another's point of view (p 298). Truth-telling is giving, as we satisfy another's need to know (p 181).

Making is giving: whenever we create something it is a gift to the world, not a gift of property, but of meaning and beauty. Genevieve Vaughan talks about art as gift, how the work of art itself gives, and how the artist gives of her ability to make something that gives (having nothing to do with whether or not one actually buys/owns the art) (pp 337-8). And producing goods and services is giving, when there is no exchange involved. Any need-satisfying behavior is a gift.

Still, it's hard to give when nothing seems to be coming in -- giving comes from plenty, it's true. But it's also true, I think, that we create our abundance by our giving, like we make love, from ourselves. We are not our own bodies only, we are part of life and nature -- they are always there, always giving. And we are spirits, linked to a web that is always there always giving. This sense of connection is the magic we need, the spark to make the fantasy come true. The trick is to find our way back to this connectedness, to live within this web of life as we are meant to. I wonder, do we find our connection first then enact it in our lives, bringing freedom to us all? Or is it in the very act of being free, being together, living as we are meant to, that

*Moving to the abundance of the universe we are naturally generous. Generosity generates more of the same. It is the generative force of abundance. Our generosity creates abundance in our own lives, not as a reward, but in the act/the moment, of our generosity. We have an abundance of self. We want no more security than this: that we share in whatever abundance is generated. By acting from abundance in generosity we receive the satisfaction of plenty visiting us.*

Nett Hart, *Spirited Lesbians*, p.110  
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\$9.95 ppd



GIFT ECONOMY: Wimmin's Values	EXCHANGE ECONOMY: Patriarchal Patterns (money, capitalism, barter, etc.)
<p>Other-oriented, other confirming (p.30,138)</p> <p>Need-oriented:give to alter others' relation to environment (p.30)</p> <p>Abundance necessary and natural, no waste</p> <p>Abundance meets needs</p> <p>Cooperation</p> <p>Non-heirarchical</p> <p>Having as having something to give (p.313)</p> <p>No consequences of not-having,in abundance (p.256)</p> <p>Giveable and receivable property the one who cares for something is the one it is for (p. 256)</p> <p>Moves from those who have more to those who have less (p.329)</p> <p>Collective solution only works in social context (p. 295)</p> <p>Giving to needs creates bonds, creates community (p. 30, 193)</p> <p>Diversity:giving to needs happens between those who are different, not "equal" (p. 103,302)</p> <p>Kindness:based on giving (p.99)</p> <p>Values honesty</p> <p>Values giving</p> <p>Acknowledges all we receive from life, nature (p.348)</p> <p>Views nurturing as origin of our species: it is normal, creative and life-enhancing to be altruistic and to nurture (p.248,295)</p>	<p>Self-oriented:"What is best for me?" (P.285)</p> <p>Profit-oriented,reward-oriented "give" in order to receive</p> <p>Scarcity necessary and artificially created by capitalistic patriarchy by draining goods away from needs and by waste (p.101,133,295,390) Scarcity generates needs</p> <p>Competition</p> <p>Heirarchical:transfers value and goods upwards, commands downwards (p.189,249)</p> <p>Having for identity what he is is what he has (p.210) more money is more being (p.319) Having necessary,in scarcity</p> <p>Private property keeping property away from others, dominating property (p.260)</p> <p>Moves from those who have less to those who have more</p> <p>Individual solution</p> <p>Exchange fosters separation, interests are mutually exclusive</p> <p>"Equality": only of self-interest (p.49) value equality over need (p.230) "balance" keeps us from looking at needs (p.247)</p> <p>Justice:based on exchange (p.99)</p> <p>In our own best interests to cheat (p.183)</p> <p>Values not-giving (p.198) exchange system parasitic on sources of giftgiving (nature,women,labor) (p.51,209,338)</p> <p>Denies receiving (P.123) gifts renamed profit</p> <p>Believes competition and heirarchy to be origin of species</p>
<p>This comparison based loosely on Genevieve Vaughan's book, <i>For-Giving</i>, 1997</p>	<p>Order from Plain View Press, POBox 33311, Austin TX 78764. \$17.50 + p&amp;h</p>

## ECONOMICS continuation

we find our connection? Whatever works -- as long as it means knowing life is something we hold in common, all of us.

We can each try making our own economic restructuring fantasy. What would the world be like if we made it up? And remember, it's a fantasy; we can't let our brains say, "That wouldn't happen!" Why not!? Anything goes.

Back in "reality," there are many questions to be considered about all this. What are the options between the "gift" and the "exchange" economies? How does our belief in the scarcity of time interrupt the gift economy? Can we live the gift economy within the exchange economy? How far can we go with this? Can Land LESY be expanded to include real need-filling items and services?

I have tons more to say about all this! I would love to dialogue in MAIZE or correspond with others who want to work on this problem of "economics." Or write if you want a copy of my economic restructuring fantasy. (P.O. Box 130, Serafina NM 87569)

### RESOURCES:

Genevieve Vaughan, For-Giving, A Feminist Criticism of Exchange, 1997, Plain View Press, POBox 33311, Austin, TX 78764. (512) 441-2452 \$17.50 plus P&H.

EDITOR'S NOTE: After reading this article by Lee, I want to know if any of you have a copy of a little piece called "Soft Fuzzies." I don't know that it ever got published, but it was making the rounds in 1969 or 70 when I was in college. It went over pretty big in theory where I was, (Arizona State U.) but I think it was misinterpreted by most wimmin in the Land Movement and therefore didn't create the Utopia we thought it would. After reading Lee's article, I want to see it again, because I always thought it should have worked. I always thought we must have made a mistake somewhere in trying to interpret it. While reading this article I kept getting little flash-backs of that one. I suspect that Lee has discovered something that will make it possible for us to see that old concept from a new perspective. That can change the whole thing. In fact, a new perspective can change the world! Anyway! If you happen to have a copy please send it to MAIZE and I'll share it with everyone.

*Don't Wait*  
by shewolf

*Don't wait til we die  
to send flowers!*

*Don't wait til we die  
to say you love us*

*Don't wait  
to hug us*

*Don't wait til we die  
to say you miss us*

*Don't wait til we die  
to come visit us*

*Don't wait  
to remember our birthday*

*Don't wait  
to send us a letter  
or call*

*Don't wait  
to regret those calls  
you didn't make*

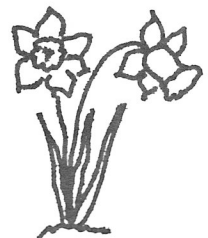
*Don't wait  
til we're gone  
to show we belong*

*Don't wait  
to help us live*

*Don't wait to tell us  
you know we have needs  
Create future with us,  
help us plant seeds!*

*Don't wait  
to remember we love you*

*Don't wait til we die  
to send flowers !*



# LIVING IN COMMUNITY

By Pelican Lee  
West Wind  
New Mexico

I'm beginning to think that living in community is a lot harder than we ever imagined, which may be why some lesbian lands are having difficulty creating community or attracting women.

I have been wanting to get back to women's land for over 10 years, after living at two different women's lands in the 1970's and then moving to a different part of the country. Eventually I ended up with a lover who also liked the idea of women's land. But we two just plain did not have the financial means to start a lesbian land on our own. In fact, even the five of us together who started West Wind did not have the financial means to start a women's land, since we are all relatively low-income. Only with LNR grants could we do it. So we were forced into working to create community from the beginning by our financial situation.

Mary from SBAMUH was right on when she said (MAIZE #52, Winter '96) that American individualism has been well taught, that we tend to believe we can create something that suits our every personal desire. I think it is part of our national culture of greed. The mainstream culture not only does not teach how to live in community, it is actively anti-community.

If there had been just one or two of us, we could have written very specific agreements and could live in a way in which we could have gotten almost all of what we wanted. But then how many others would have wanted all of those same exact things?

But there were five of us. The five of us that started West Wind have a lot in common. Our ages span only six years. We are all white. None of us are raising or have raised children. We all were hippie-type alternative lifestyle lesbians in the 1970's. We all already had some country living skills. Our feminist and radical politics are similar. Most of us already had experience living in community.

Yet there is quite a bit of diversity among us. We have different values and differing dreams about how we want to live on land. But since we have to work together if we want to be on the land at all, we're making it work as best we can. Sometimes we do fairly well, sometimes not. And at some point every single one of us has had to deal with not getting what she wanted about something very important to her.

For example, I would have liked to live with a

group of lesbians who are all clean and sober all the time, but I don't have that. I would have liked a group that shares my class background or at least my class values, but I don't have that. Others had other desires, such as wanting to live where there was a creek, or closer to town, or to buy land with electricity and a well.

We each have gotten some of what we wanted, but with five sets of wants, we each have had to let go of major desires. Because we had to blend the desires of five women, rather than only two or three, and want to make room for more, we have loose, flexible, less specific agreements.



I ask landed lesbians who are seeking community to really consider how much of not getting your way are you willing to tolerate? Can you let go of major desires? Are you really willing to make the compromises necessary to live with more women? And to allow them to feel fully empowered?

In a situation in which some lesbians have been living on land for a while and may have provided the money to buy the land, and others are coming as newcomers, the power imbalance is obvious. The oldtimers have been used to getting their way, and may not want to give that up as much as is necessary to empower newcomers. Sustana speaks well to this issue (MAIZE #54, Summer 97) saying that potential newcomers to a land really want to be able to realize their own dreams there, not someone else's dreams.

We were blessed with two new lesbians coming to join our group last summer. Perhaps because our dreams for West Wind are so diverse, they felt there was a place where they could fit in too. And already they are challenging some of our agreements. Looks like I'll have to let go of a little more.

Many of us have heard the principle that if white women want to have a multicultural/multiracial entity, it is unlikely to succeed unless it is started with diversity from the beginning. It seems to be

next to impossible for a group of only white women to create a multicultural entity. I wonder if this principle doesn't also hold true for land communities. That if you don't start out with a community, it is very difficult, if not impossible, to create one, unless maybe you start all over again with a larger group.

Since I began to be involved in this new women's land, I have had to face things that I have not had to deal with since leaving women's land years ago. I am being forced to deal with my own emotional struggles and to tolerate others' emotional struggles as well as their differing values. Whether difficult behaviors come from internalized patriarchal garbage or an abusive upbringing, it is all the same. They are there and none of us like our own or each other's garbage.

The women I share land with are not all my best friends. I believe that there is a myth that ideally we should all be best friends. Impossible! Every land group I have ever been in, there are some women who I struggle daily to get along with. And

I know I am the problem woman for someone else.

From *Quaker Faith and Practice, Britain*: "In a true community, we will not choose our companions. Instead, our companions will be given us by Spirit. Often they will be persons who upset our settled view of self and the world. In fact, we might define true community as the place where the person you least want to live with always lives."

I don't think the solution is to get rid of the women who seem to make my life hard, though that thought has been carried out over and over again on lesbian lands. To cast out the unworthy was the patriarchal Puritan way. I believe that we have all engaged in this because of lack of emotional and spiritual growth. Although I resist gloriously, it is when I create a way to get along with the women who are difficult for me, that I really grow. This is some of the hardest work I have ever done. But through the process of dealing with this stuff, hopefully, we are growing as individuals and we are creating a community.



## MAKING FARM WORK MANAGEABLE FOR WIMMIN

By Lida Dowlearn  
Arkansas

Every spring there is one reality that just about every landyke has to face: sooner or later, somewhere somehow, she is going to have to mow something. This reality may not apply to land dykes living in desert areas but in the verdant lushness of the Arkansas Ozarks there is no escape.

Spring moves quickly into summer here and before you know it you can find yourself surrounded by waist-high grass and blackberry bushes reaching longingly for the roof of your house. This abundance of nature is one of the things I love most about Arkansas, but it can also be one of the most daunting aspects of trying to maintain a place in the country. I believe this is one of the main reasons many women do not survive more than a year or two of living on the land. Unless you feel capable of handling the work load, you can find yourself overwhelmed by the enormity of the task at hand.

Four years ago I found myself in the midst of near panic as I walked about my newly purchased 23-acre farm and wondered how I was going to

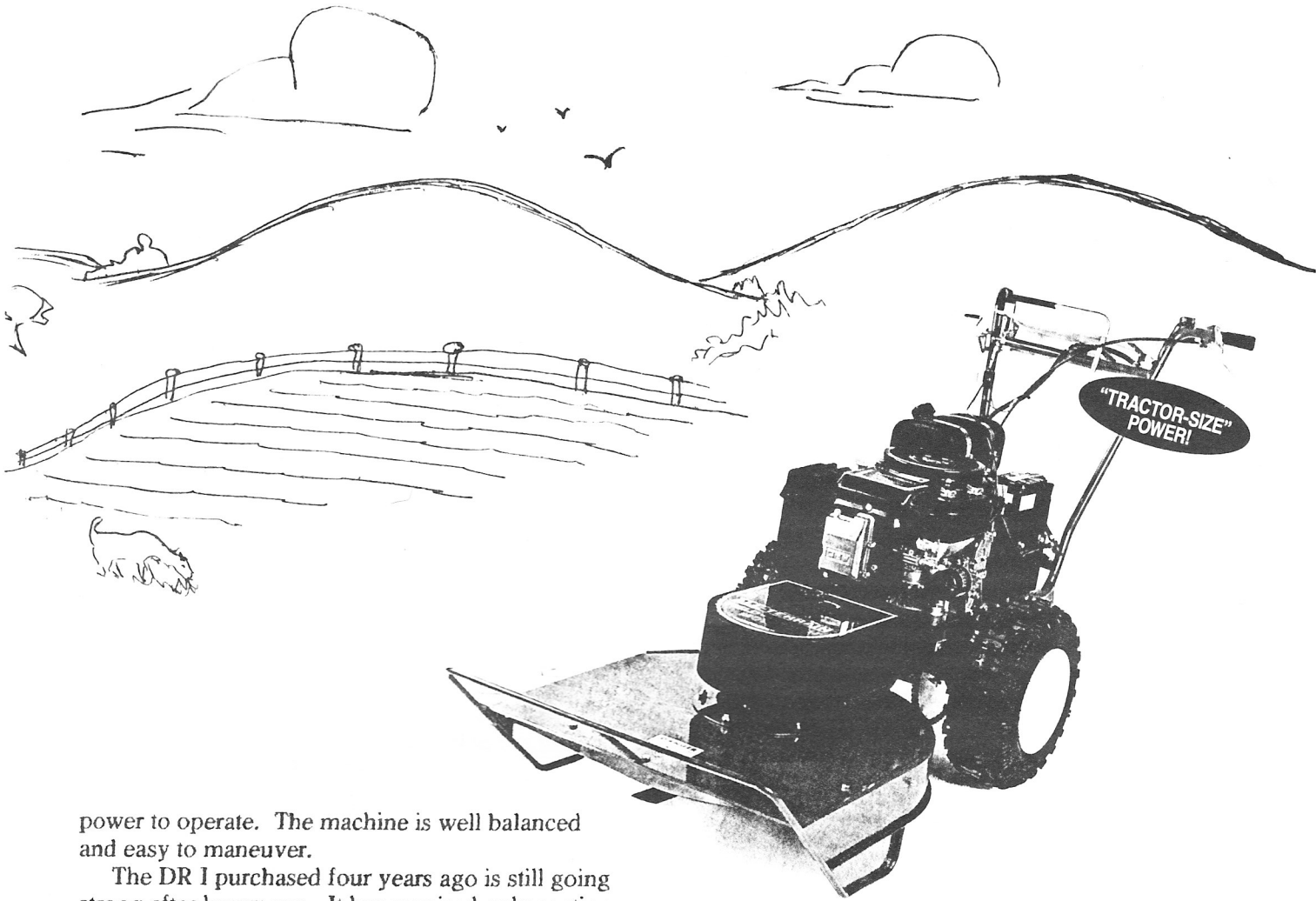
deal with this land that had sat unattended for two years prior to my purchase. I had gotten a good deal on the property, probably because the overgrown look of the place scared other buyers too. I did not own a tractor at the time and hated the thought of having to hire men to brush hog the land for me.

I did not like the concept of being at war with my land, but it at least looked like I had a battle on my hands to regain some territory for garden space and pasture.

Soon the answer came to me as I thumbed through the pages of a country magazine. I'm not one to be easily captivated by advertisements but suddenly before me, in full-page splendor, was a Landyke dream machine; the DR Field and Brush Mower (henceforth referred to as the DR).

The DR is basically a self-propelled mower that you walk behind and guide like a lawn mower. It has a heavy-duty blade that can cut tall grass, brambles, and saplings up to one inch thick. The self-propelled feature is great for women because it means the DR does not require a lot of muscle





power to operate. The machine is well balanced and easy to maneuver.

The DR I purchased four years ago is still going strong after heavy use. It has required only routine maintenance. The biggest drawback to my DR is that it does not have a reverse gear. In reading the company's recent ad, I see that they have added this feature to their new model and that is a definite benefit because the DR can be heavy to back out of a ditch or other tight space.

The DR is superior to a tractor for safety when mowing on a hillside or for maneuverability in wooded areas. For parcels of land up to about fifteen acres in size, the DR could be all the mowing machine you will ever need.

There are possibilities of generating income with the DR such as contracting for mowing jobs with neighbors. I have also used my DR to mow small pastures and then dried the grass clippings as winter hay for my dairy goats.

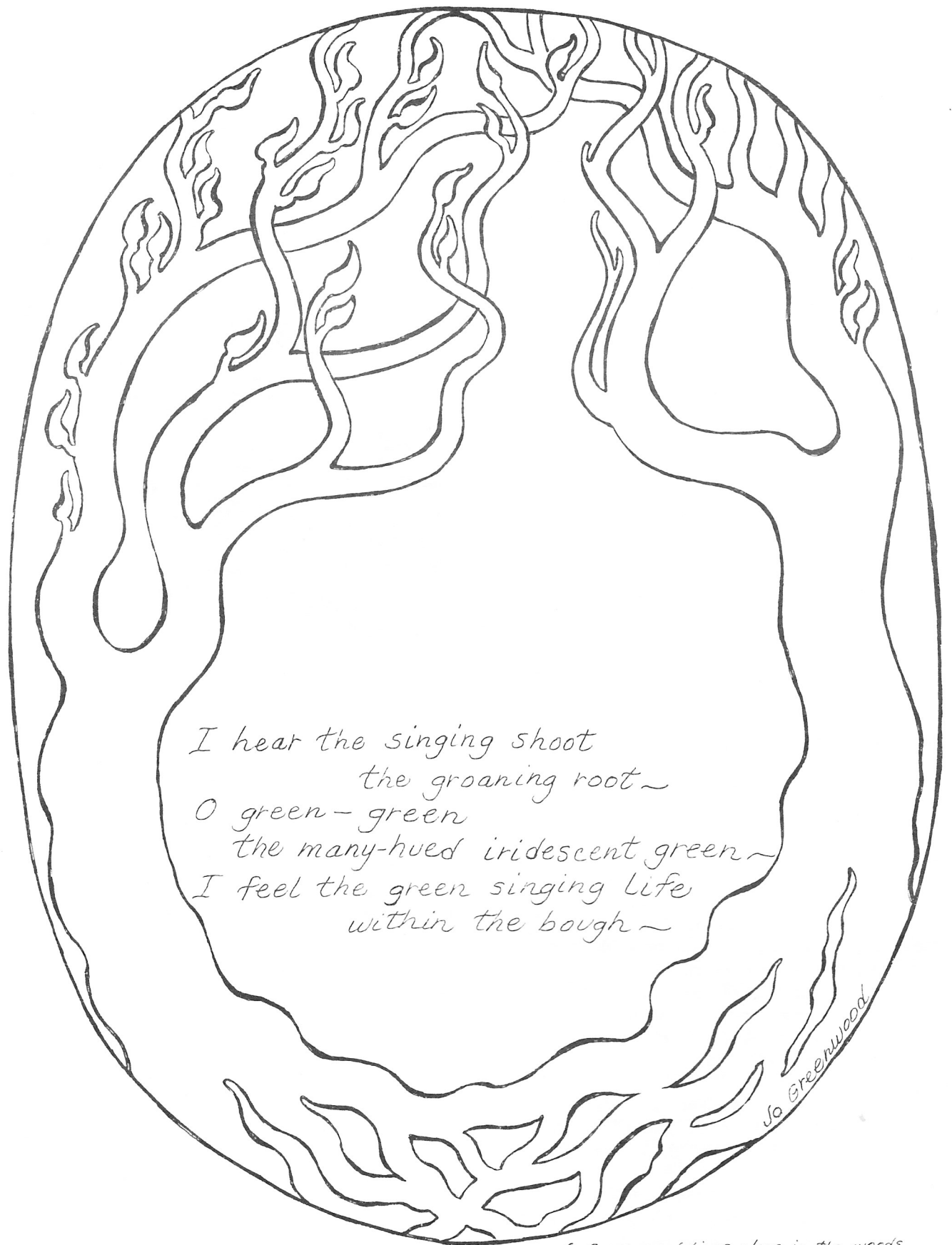
For a current price on the DR, call 1- (800) 308-2200 or write Country Home Products, Department 3379F, Meigs Road, P.O. Box, 25, Vergennes, VT 05491.

I do not own stock in this company in any way, shape or form. I simply know that they have a good product that can help women manage their own land independently and that, to me, is information worth passing on.

I am now in the process of selling my farm and relocating back to an area near Fayetteville, Arkansas where I have purchased fifteen acres.

My new farm will be less isolated and I will actually have other lesbians as neighbors. This land has lain idle for many, many years. Looks like the DR will soon be back in full operation.

I am a 42-year-old social worker and dairy goat farmer living on my own farm in Arkansas. My location will soon be near Fayetteville, Arkansas where I look forward to having Sustana of Spinsterhaven as a nearby neighbor. I have been a subscriber of MAIZE for many years, but have not been much of a contributor. Now that Sustana is pestering me I will attempt to write more about my experiences as a land dyke. I would also like to hear more from other women who keep livestock. I raise Alpine dairy goats and am already working on establishing a dairy business on my new farm.



I hear the singing shoot  
the groaning root ~  
O green - green  
the many-hued iridescent green ~  
I feel the green singing life  
within the bough ~

Jo Greenwood

Jo Greenwood lives alone in the woods  
and has a passionate love of nature  
- especially trees - she is 54 yrs. old.  
you can write to her at  
- P.O. Box 266 Husum WA 98623

# SOME THINGS TO THINK ABOUT

WHEN WRITING FOR MAIZE,

OR JUST DEALING WITH SISTERS

By Sustana  
Spinsterhaven  
Arkansas

The most prevalent discrimination that we as wimmin have had used against us through out the centuries has been the withholding of information. The workings of civilization, as the patriarchy runs it, has been withheld from us. We are just getting to the place where we are "allowed" into a few of the inner circles, but even then we have to keep within our "place" within those circles.

And another strong lesson from the patriarchy is that only bad people make mistakes. So often, when a woman makes a mistake, or fails to have a piece of information that we just happen to have, we think less of her because of it. Often we even get angry and want to punish her.

Anger is something that all of us eventually experience if we don't hide in a shell, and we do face the facts of sexual discrimination. It is something we must "work through," as the expression goes. But that means figuring out how to GET RID OF THE ANGER without hurting a sister. Anger is a step that we must take to get beyond it, but while we are in it, we have no control over our own behavior. (It is at this point that we are our most vulnerable; most easily led. Let someone else start something and we are in there fighting and yelling.) In order to move out of this personal catatonic political state we must make a change within ourselves. We must see the anger for what it is, understand what it represents, and then very calmly set a positive goal as to how we are going to change it. If you need help understanding how to take care of your anger, there are literally hundreds of books on the market.

Personally, I see the Landyke movement as the first project taken on by wimmin which is based on anything other than a reaction to the patriarchy. It is wimmin starting from scratch; wimmin starting from wimmin. It's not easy to keep the patriarchy out, but through trial and error we are getting there.

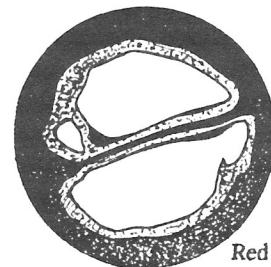
I've been watching it for about 25 years and it is becoming more and more refined, more stable and productive, but we have made every mistake that I can imagine over the last 25-30 years. We are learning from those mistakes. We have learned a lot about dealing with Mother Nature but we aren't very good at sharing the information. We are beginning to learn about dealing with each other, but I notice in all our learning, it is very hard for us to turn loose of a "wonderful idea" when it didn't work out the way we expected. We have a

tendency to think it was someone's fault, "if she hadn't been there it would have worked." That may be true, but it is also true that whatever was different about her is a part of the community and there are bound to be more of us like her. So her difference must be taken into consideration. That "wonderful idea" really won't work if it doesn't include everyone. But the secret is that there is an infinite number of "wonderful ideas" out there.

I see MAIZE as a very important part of this Landyke Community. I see it as a tool for sharing information, trying out new experiments, and fine-tuning our process as we go. As editor of MAIZE, I don't want to tell you I won't publish your anger because it's a step in moving through our many layers of awareness. But I do ask you to remember that the purpose of MAIZE is to validate Lesbians, help build our strengths, and recognize the tremendous potential for social change which is only possible by Lesbians.

Most of us are doing a lot of things that we learned from the patriarchy and don't even realize we are doing. Usually all it takes for us to stop that behavior is for someone to bring it to our attention without making us look like a fool or feel like we are a "bad" person.

Don't forget that you have a lot of information that many of us don't have. It is very important that you share it with the rest of us, and in a way that will make us feel good about ourselves. A sort of chain reaction comes into play here. That will make us feel good about you, and that will make you feel good about you. And if that is a big enough surprise to you, it can make you fall right through that anger and tumble out the other side with new visions of the Lesbian world. The patriarchy has lost its hold on you. Until the next time, of course. But each time we learn a little more.

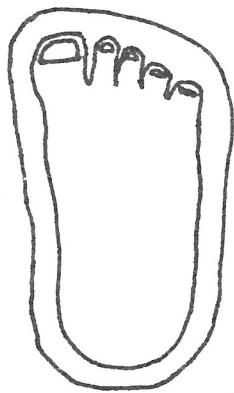


Red Star

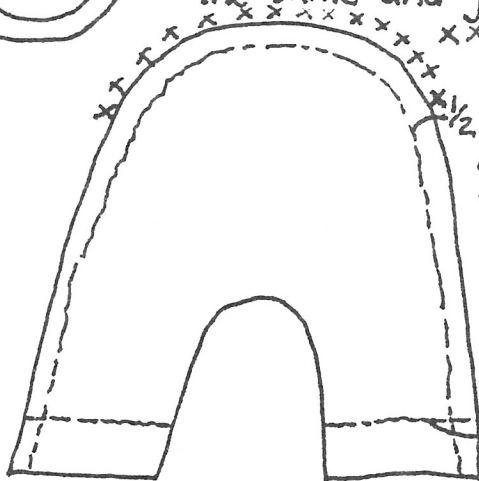
## MAKING SHOES

Kia ora Koutou, Ko nga uha mo uha anake.

We are having unseasonably cool weather here the last week or two, the rain is usual, its raining now, but not usually the cool. It snowed on the mountain Taranaki a few weeks ago with wintery temperatures up there. So we are making some shoes for winter wear, for those cold mornings before the ground has warmed up, for when we feel like being a little warmer ourselves. We make our shoes out of jute sacking at the moment till we get it together to make our own fabric out of harakeke. The soles are rope sewed onto a jute sole with old fishing line - we don't use fishing line as we don't catch or eat fish but theres lots washed up on the beaches round here from fishing trawlers who don't mind polluting the seas. We also put a layer of old vehicle tyre inner tube between the rope sole and inner sole, and fold it up around the lower part of the shoe. It gets very wet here and this saves the shoe from rotting out in only one winter, and helps them last a few. Theres a bit of work involved in them so its easier, and recycles a few things too. The inner tube sole and nylon line can be reused again when the jute finally does perish. To start off we cut four pieces for the soles, from jute, making a pattern from tracing our footprints and adding  $\frac{1}{2}$  inch all round for the seam. Add a bit more if you like a roomy shoe.



These pieces are blanket stitched around the edges to stop fraying with cotton thread. The upper pattern is made by wrapping a piece of paper over the top of your feet while your feet are flat on the ground, and add  $\frac{1}{2}$  inch or so around the outside of this piece too for the seam. Cut two of these, one left and one right. If the material is jute or similar and your feet are a similar size you could cut out all the pieces the same and just turn the left or right ones over.



x x area, pucker material slightly to raise toe area.

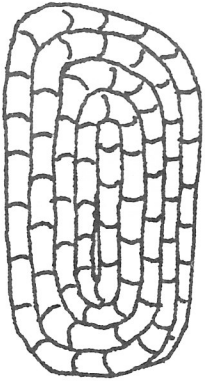
$\frac{1}{2}$  inch seam, fold under so double thickness to sew through.

add  $1\frac{1}{2}$  inch at back for seam, overlap.



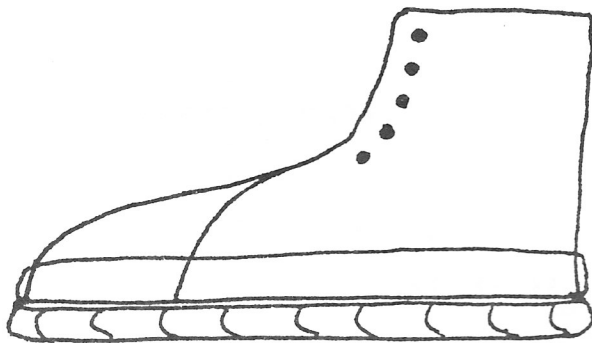
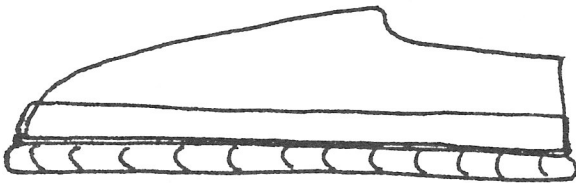


We sew the rope onto a sole piece with the nylon thread so it doesn't rot, starting from the middle of the sole and going round and round. We got a sewing awl recently which makes sewing the rope and sole on a lot easier, having the handle on the needle to push it through with. Make sure you do a left and a right sole.

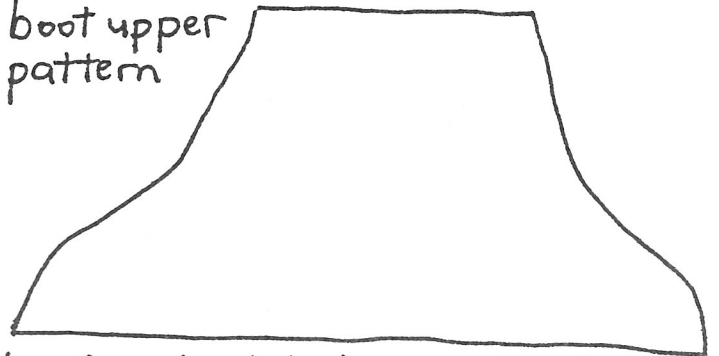


If you want slip-on shoes, make sure your foot will slip in and out easily by adjusting the size of the hole around your ankle. Then we sew the upper and inner sole to the rope sole with the inner tube rubber between the soles, and sew up the back seam. For lace ups, cut a slit down from the middle of the hole a few inches and add a tongue underneath.

For boots, which we're doing for this winter, a second piece is added to the upper when ~~sewing~~ sewing it to the sole. The pattern is made by wrapping a piece of paper around the back of the heel and ankle and down onto your feet, and a tongue sewn in for that design too.



boot upper pattern



That's it basically, a bit of sewing involved but very simple to do pattern that you can add to or change depending on what you want your shoe to be like, and material available. We find the rope sole very comfortable and it will mould to the shape of your feet eventually.

Cilbey and Raewyn

# ON THE LAND

Julia Dragonfly  
New Mexico

As the morning sky lightens, the rays of sun touch the trees on the mountain. I snuggle toasty warm in my sleeping bag. The air is crisply cold, I look at the sparkling feathery crystals decorating my windows, amazed at their infinite diversity.

Behind them the bare winter trees sparkle with frost and reach their limbs into the blue blue sky. I love to listen to the silence, total deep reaching silence, it feeds me.

The sunlight proceeds slowly down the mountain side, as the sun rises, lighting up the trees and other dykes cabins as she goes. I await her warming presence patiently, peacefully, enjoying it all.

Eventually the brightness touches these windows, slowly, slowly her rays descend to my bed warming the air around me. The beautiful crystals begin to soften, melt, and run in riverlets, collecting in puddles on the window sill.

The miracle of morning has arrived once again. Now I think about getting up and greeting the day in her warmth.

The sun comes a little later and lower each day as winter solstice approaches and then she will be climbing higher, reaching me earlier each morning as the year turns towards summer.

Oh, it feels so good to be on wimmin's land again!

SUBAMUH  
Ohio

SUSAN B. ANTHONY WOMEN'S LAND TRUST is planning several programs for the 1998 season which include:

1. Nature and Arts Retreat on a Saturday in the spring. Will include workshops on wild edible plants, writing, photography, and other arts.
2. Week end workshop on White Privilege: for white women to come to grips with what "whiteness" is and our participation in struggles to oppose white supremacy. To be held in July.
3. Practical Skills for Women with workshops on carpentry, electrical wiring, home repairs, and auto mechanics. To be held in August.
4. Friday evening film series: This will be held one Friday a month with a potluck, swim, film and discussion. At least one film will focus on ageism.
5. Roofing Workshop: Work 4 days with women crew leaders to learn skills and re-roofing the barn at SUBAMUH.

Details and dates will be available soon. For further information, contact SUBAMUH at P.O. Box 5853, Athens, OH 45701. Phone: (740) 448-7242 or 6424. E-mail: ad965@seorf.ohiou.edu

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## WOMEN'S RETREAT

Southwest  
New Mexico  
Antje Scheumann  
Housing  
&  
Tenting

Come visit this 5 acres about 20 miles from Silver City, NM in the middle of the Burro Mts. in the southern part of Gila National Forest: about 50 miles from Arizona and 100 from Mexico.



Attractions:

- \* Gila Cliff Dwellings: fantastic native houses built into rock cliffs of the Gila National Forest, you can hike or go by horseback.
- \* Silver City has a university, cafes, Mexican restaurants, book store, art galleries, museums and two cinemas.
- \* Daytrips are possible to the Carlsbad Caverns
- \* Rockhound State Park
- \* and much more.

Costs: \$10 per night per woman in the house  
\$ 5 in the tent.

Write or call: Antje Scheumann, P.O. Box 330  
Tyronne, NM 88065. Phone: 1 (505) 535-4127.



Antje Scheumann  
WOMEN'S RETREAT

## KIMBILIO

### OHIO

This last issue of Maize was great! What a responsibility you all have had - to step in after Lee and the wonderful work that she did for so many years - and make it work! It seems like our community at Kimbilio has kept growing and changing along with everyone else's, but we haven't written for a while. Now with the cold weather we have more time for inside pursuits, like writing. Kimbilio has grown to 6-7 residents and what a challenge that is for all of us.

First there were three and that remained so for eleven years, with brief periods of short-term residents. Due to some major health problems of two of our residents a year and a half ago, we decided to try to change our structure and become more of a collective (although we are still privately owned) and to try to bring in new residents. In the Fall of 1996 Kris and Ingy joined us in a small cabin that was built for them. In the Fall of 1997 Julie joined us for six+ months while working in the area and Shirley began to build a house on the land.

I read with interest Dawn's article about the Gathering this Fall and her discussion of "who lives in the 'big house'". This is how we often refer to our common house and I do think what goes on there is important to our community. The 'big house' is where all our meals are prepared and eaten (except in the Summer when we are mostly outside), it houses our laundry facilities, recreation space, book and video library, common TV/VCR, supplies, root cellar, freezer, two bed and breakfast income spaces, "friends and family" beds, and is the space where our oldest member lives. Jane is 80+ and gets pretty wobbly sometimes. This has been her home for the past twelve years. Julie, who is a temporary resident lives there as does Shirley while she is working on her house. The 'big house' is open and accessible to all and is used by all of us. The two other residents live in the converted hay mow of our barn - just above the goats! We openly discuss what needs to be done to maintain the 'big house' and divide the tasks according to personal interests and time available. This is working for us now, but we are open to changing this if it doesn't work. The important thing for us is to communicate what we think, feel and want to have happen in that space and in the larger community spaces.

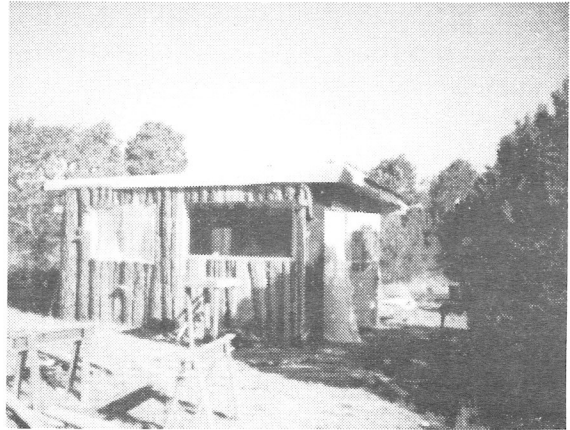
Susan Wiseheart's article also resonated with me as I have been going through some struggles in terms of divesting myself of "things" - both the material stuff and old ideas and resentments that I no longer need. I have been trying to find new homes for things I really think could be used by others and finding creative ways of discarding or recycling other things. We had a ceremony on Egg Moon Farm this New Year's eve to bury those things we no longer needed - perhaps we should be doing that ceremony as a regular catharsis.

Kimbilio and Egg Moon Farm (the new womyn's land adjacent to Kimbilio) will be "producing" our second annual LandFest June 19, 20, and 21st. It is a weekend of great fun on a beautiful piece of land in Ohio - camping, workshops, food and entertainment (there will be a small registration fee, but scholarships will be available). Call, email or write us if you would like more information.

Chris Hayward

## HOME SWEET HOME

Dianne Dykewoman  
Westwind  
New Mexico



Earth's back porch: Eventually she will front this porch with her house, but right now she is going to work on her garden, greenhouse and maybe an outdoor bed.

I'm a full member of Westwind!!! I spent 6 months, from May - October this past summer getting to know the six other women, helping them build and camping on their land. (What beautiful land! It is about 104 acres on top of a mesa in northern New Mexico, about 50 - 70 acres are suitable for building. There are pinyon and juniper trees, a canyon, an arroyo, mountains in the distance and so many dykes nearby.)

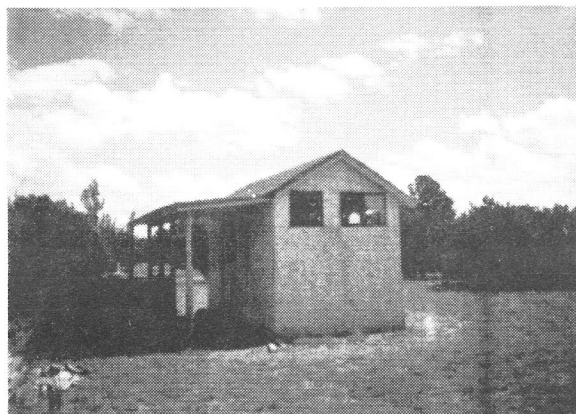


Spes Dolphin's cabin: 8' X 12'. Considering whether to add to or build a bigger house, but right now it's shelter for the winter.

About the end of July I almost lost my cool, I was so stressed out about whether these women would accept me. I needed some formal feedback, I felt like I was at sea and I needed to have a solid footing. Thankfully they all said that they liked me. That was enough for me at that point. I could

take the uncertainty if I was among friends. Toward the end of October, we all decided that I fit into the group, I could handle group process, be responsible, etc.

This means that I can build my house at Westwind. I want to build a cob house in the shape of a kidney bean. It is non-toxic (I have a lot of allergies) and I like the idea of sculpting my home (I'm not an experienced builder). So I'm going to have a workshop, SEE THE ANNOUNCE SECTION. You are all invited. You, country dykes, are the women I want most to come to my workshop. The cost for the workshop is a \$50 registration fee - work exchange is available. Workshops like this generally cost \$250 - \$300 but it doesn't make sense to me that you should pay so much to help me build my home.



Sunflower's house: This cabin is 8' X 14' and at the peak 10' tall. It is made for tall women.

This ought to be a fun house to build. Cob is a mixture of clay, sand, straw and water. We will be sculpting my house. Becky Bee will lead the workshop and show us how to build with cob. I'll have the roof up and the foundation built (thanks to my land mates). Becky Bee has built cob houses all over the world and, when you confirm that you are coming, you will receive a copy of Becky's book about building a cob house, so that you can read it ahead of time and have some idea of what we are going to do. If you can, please bring some rocks, shells, bottles or special stuff to put in the walls. Large bottles can be used to make portholes to let in light.

Hopefully the weather at Westwind will be good for the workshop - cool night (50° - 60°) and warm, dry days (70° - 90°), but we might have rain, mosquitoes, cold or hot weather. I hope the resident rattlesnakes don't give you a scare, but hearing the coyotes howling is magical. The



Kya's yurt: This yurt was erected in two weekends in the summer of 96 and provided our only warm structure for the winter of 96-97.

facilities will be primitive camping. We have a throne for shitting, a solar shower setup, and you can pee on the land. There is a state park about ten miles down the road with a shower, and campsites with electricity and running water. Diann Bowman will cook for us and provide our meals. She is a GOOD cook. If you can come, Diann would like to know what foods you are allergic to, what kind of food you would like and if you have any favorites. We might have the community bathhouse ready, but don't count on it.

If you can come, please write to me: Dianne Dykewoman, POB 626, Ribera, NM 87560 or call Pelican Lee (one of my land mates with a phone) at (505) 989-8627. We will send you a book, a map and sign you up. Becky Bee would like a max of 15 participants. Thanks.

###



Rebecca's house: This house has an interior dimension of 14' X 14'. 2½ walls are straw bale and the others are a combination of doors, windows and paneling.



## 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.

## LETTERS

Dear Raewyn & Cilbey:

This is now the second letter from you I found where you express a deep aversion for "Europeans." In your first letter I read concerning this issue, you expressed the fear that the U.S. (or even the rest of the world?) would be a colony of retired Europeans, or even European lesbians. I don't understand really what you are fearing. I feel concerned because I am by coincidence a European (German) and retired. I haven't the feeling that I am colonizing anyone.

I have some questions: Who are you? Who are your ancestors? From where were they? Have you bought the land you are on? Where is Luna, Aotearoa? What experiences do you have with "Europeans?" Are all Europeans the same? North, South, East, West, men, women, lesbians, gays, machos, feminists, right-winged, left-winged...?

I too understand that I don't own any land. I am trusted with it as long as I can maintain it. But to get to it, I had to buy it. And if I hadn't bought it perhaps one of these right-winged gunmen of my neighborhood would have bought it. And he would have "owned" it. Don't you think it is better a German/European lesbian cares for U.S. land than to have any male patriarchal U.S. citizen possess it? And what is with all these lands in the U.S., in Australia, in

New Zealand bought by white lesbians whose ancestors were European colonizers? Are they better than "The Europeans" of today because the atrocities of their ancestors were 200 years ago?

I would like it much more if all lesbians of the world (including Europeans!) would "own" all the land of the world than "indigenous" right-winged, patriarchal males. What is so bad about European values? How do you know that? Where are they different from U.S.-American? Are the U.S.-Americans better?

I don't know enough about Canadian, Australian or New Zealand values to ask questions about them. The fact that I lived for 40 years in German values and experiences, and three years in the U.S.-American, makes it possible for me to say I know a bit about both. I would say the German (I don't dare to judge the other European countries) values and the U.S.-American values have good and bad on both sides. Some things of "Old Germany" I miss and love a lot, some U.S.-American behavior I'll never understand, but some things about the U.S. way of life I like, and some of the German I will never accept. Your letters sound as if you are rejecting everything European and everyone European absolutely and in general.

So again I ask the question: what is so bad about

European lesbians buying land for their retirement all over the world instead of right-winged patriarchal males of all colors and descent?

By the way, I experienced meanwhile here in the States many more lesbians owning land and more land and caring for it so that it is better developed than in the whole of Europe. (I managed a women's retreat there too, and am thus informed about the scene.)

I beg your pardon if I should have misunderstood anything you said, and if I should have sometimes used the wrong words in English. Unfortunately my English is still far from being perfect. But I would appreciate an answer.

Thank you.

Antje Scheumann  
Women's Retreat  
New Mexico

Dear Antje:

We received a copy of your letter from Sustana so we could put a reply in the same MAIZE as your letter. Here goes. We think you brought up some interesting points in your letter and we will try to answer some of your questions. We don't have a deep aversion for Europeans, Cilbey is of complete European descent and Raewyn has some European as well as ancestry from Aotearoa and India. Neither of us is into self-hatred but we are into expressing our opinions about oppressive attitudes and actions, whoever it's from.

We believe the world outside of Europe should not be available for anyone who is not indigenous to that area because if it is, as it is now, this totally ignores the presence of indigenous lesbians.

Most indigenous lesbians that are not Europeans do not have access to land that is home. We think that any European lesbian who takes control of land outside of Europe is part of the colonizing process (which is very much on-going) because the only reason a lesbian of European descent has access to this land is because it is colonized by Europeans.

Until indigenous lesbians have all the land, then any trade in this land is totally ignoring the past. It is the same thing as putting European needs/wants before the needs/wants of other indigenous lesbians. We think that "European" and "European descent" are interchangeable because Europeans remain Europeans anywhere in the world, e.g. A European who lives in China does not become Chinese.

We are friends with many European lesbians, some who live in Europe and some in many other parts of the world, and we have discussed some of the points you raised before. The point that keeps coming up is the idea that its better for a European lesbian than a European male to have control of other's lands. We don't believe this is true because all males are rarely excluded from lands controlled by lesbians, and where do these European males come from anyway? They

are a product of European females. For us it is about taking responsibility for what has happened and is still happening -- without a past we have no future -- and in this case the colonizing done by Europeans hundreds of years ago opened up the world for European access and denied the access to local lesbians.

It is the Europeans who now live in what is now called America, who control that land. It is European values that operate, and so on all over the world where colonizing has occurred.

We are concerned that European lesbians are ignoring the presence of indigenous lesbians of the rest of the world, which is exactly how indigenous lesbians are treated by Europeans of any sort, gender, politics, etc. If we put one of your questions, is it better for European lesbians to deal in stolen land than non-lesbian European? then our answer would be neither is better, both are wrong.

We hope we have explained more fully our concerns and that you can understand why we are concerned. We too expect lesbians to behave in less oppressive ways than non-lesbians and it's disappointing when this doesn't happen.

Love from Raewyn and Cilbey

Ed. Note: The way I understand it is that "Aotearoa" is the indigenous name of the group of islands that, in the English language, is called New Zealand.

Dear Sustana:

I was disturbed to get a mailing from Lisa Cohen about a Lesbian travel network she is trying to set up. She apparently put together a mailing list by going through MAIZE, Lesbian Connection + other things. I didn't think that was an appropriate use of my address (and I have written her as well). If a lesbian lists herself in Land LESY, I think it should be understood that she won't find herself on mailing lists for all kinds of other stuff. Perhaps MAIZE should just print a one sentence explanation of the appropriate use of the names and addresses on this list in the intro to Land LESY.

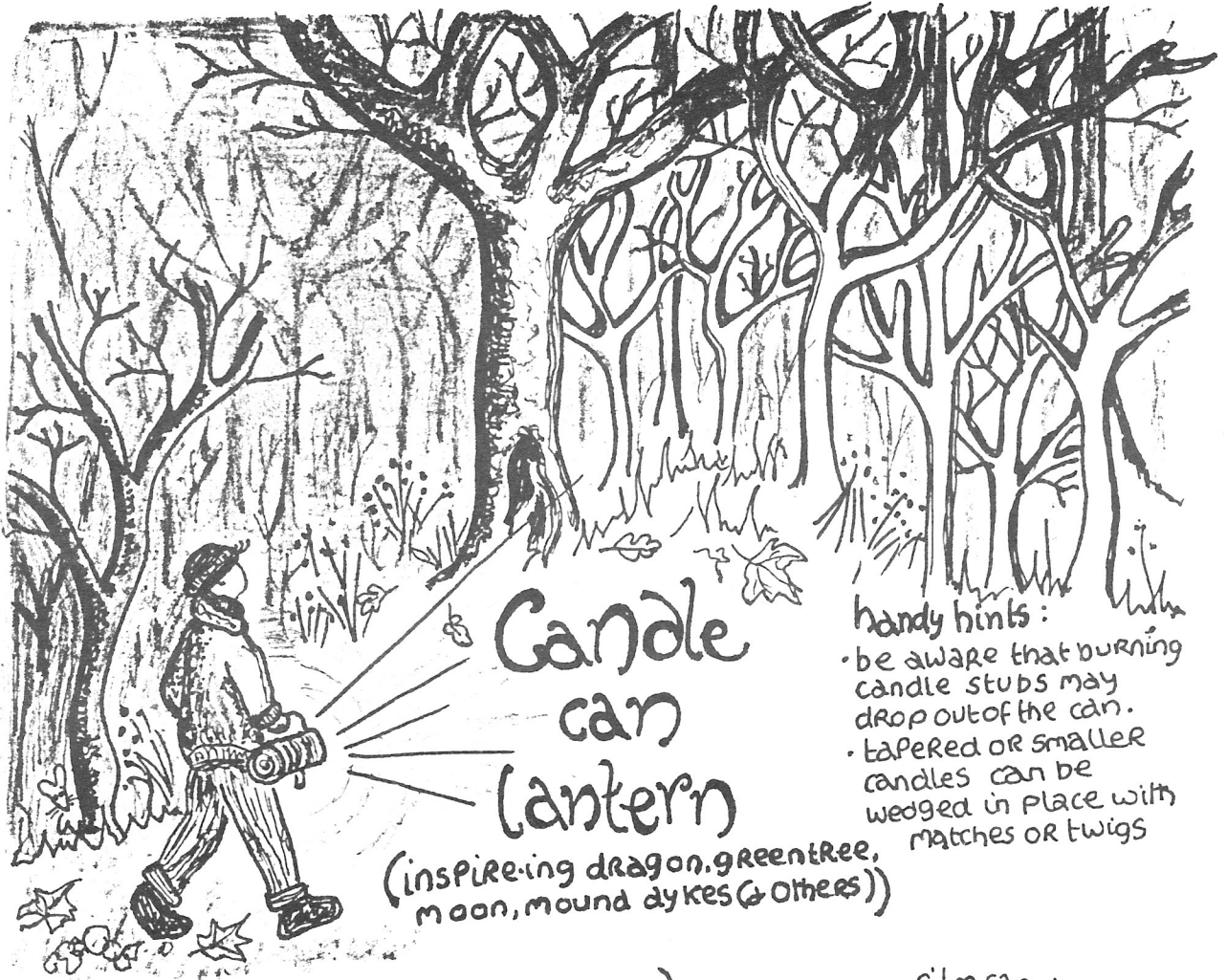
Madelaine

MAIZE:

An addendum to the fine article about Moon. (IN MEMORY OF MOON, Winter '97)

She also lived and worked in Europe around 1983. She went originally to Blue Gate at Greenham Common (England) where women from all over the world were protesting U.S. missiles. Later, she was an integral part of a sit-in at South London Women's Hospital where the government tried to close it. This went on for some months. She was also on women's land in Italy for some time, and with a women's center in Amsterdam. This was an important time for Moonie.

Spes, with help from Cat and Julia



# Candle can lantern

(inspiring dragon, greentree, moon, mound dykes & others)

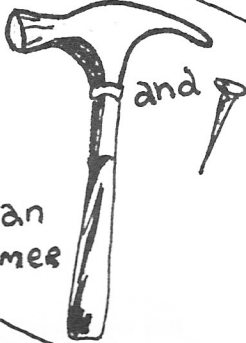
## handy hints:

- be aware that burning candle stubs may drop out of the can.
- tapered or smaller candles can be wedged in place with matches or twigs

- open large can (fruit juice etc...)
- Remove contents immediately (to prevent oxidization) - juice stays tasty & inside of can stays shiny....
- Remove one end of can
- make three holes with



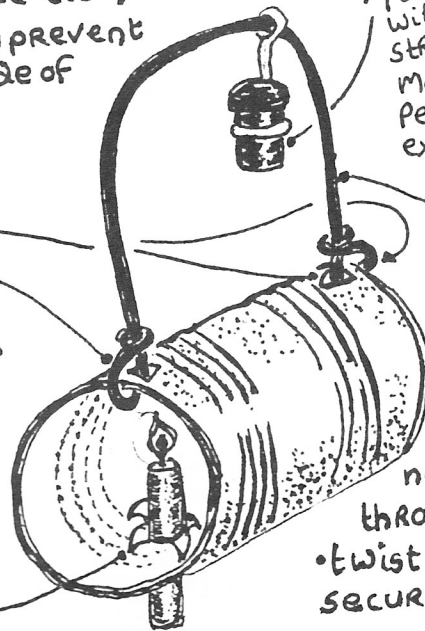
OR



and

- make hole in centre, bottom of can
- pierce with hammer & nail, then cut 4 (or more)

lines (knife or tin snips) • Knock flaps open (stick, end of hammer etc.) to size of candle (snug fit) • Neaten all holes with pliers.



- film cannister with: strike anywhere matches, pebble, extra candle stub

- Pass wire (coat hanger, handle from nut butter tub...) through holes, • twist ends to secure.



# DYKE WELL BEING

## HEALING SKIN CREAM

Last winter I worked in Philadelphia and my skin was in bad shape because of rashes, fire ant infections, scratches and other minor irritations. I had spent the summer before visiting 15 women's lands looking for a home. Jes Ryn at Spiral, who has been helping me with my health for several years, had been talking about Dr. Hulda Clark, so when I saw one of her books in the health food store, I got it.

In the back of the book was this recipe for skin cream. I tried it and was amazed. It healed my skin. Minor infections no longer hurt. Rashes were gone. Dry, cracking skin ceased to be a problem. The fire ant rash took about a month to clear. Since then friends have used it to take the sting out of paper cuts, sunburn, and maybe even remove moles. (I had some black, crusty moles under my breasts and it reduced the size of the crust. There is still some discoloration, but the skin feels so much better.) Good luck with this skin cream.

If you want more information, you can get Dr. Clark's books from:

Marsha Cramer  
Wise Woman Health Care  
7501 Creek Road  
Dripping Springs, TX

Dianne Dykewoman

## Editor's Note:

I was one of the friends who tried out this recipe to see if it would remove moles. I had 4 black moles (one under my bra strap, two at my waist) that caused a problem with wearing clothes. I used this cream for about six weeks - two months when one day I realized the moles had literally dropped off. The black marks were still there, but they felt just like the smooth skin around them. I couldn't even feel them when I ran my hand over them. I also have a mole that is skin color which was not affected in that time. I should have continued the treatment to see if it would eventually remove the mole but I didn't. I'm pretty sure that this needs to be an ongoing treatment to keep the moles from growing back; on me anyway.

I also have skin so dry that even when I wash my hands the skin feels drawn. This lotion also got rid of that uncomfortable drawing feeling. It is the best lotion I have ever used for dry skin.

Sustana

## THE CURE FOR HIV AND AIDS

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## SKIN HEALER MOISTURIZER LOTION

1 tsp. sodium alginate  
1 cup water

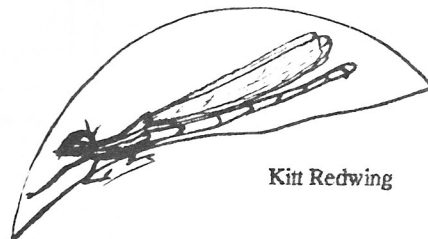
Make the base first by heating these together in a covered, non-metal pan until completely dissolved. Use low heat. It will take over an hour. Use a wooden spoon handle to stir. Set aside. Then make the following mixture:

¼ tsp. Vitamin C (ascorbic acid) (you may crush tablets)  
¼ tsp. lysine (crush tablets)  
2 tbsp. pure vegetable glycerin  
2 vitamin E capsules (400 units or more, each)  
1 tsp. apricot kernel oil (olive oil will do)  
1 tbsp. lemon juice from a lemon or ¼ tsp. citric acid (this is optional)

1 cup water

Heat the water to steaming in a non-metal pan. Add vitamin C and lysine first and then everything else. Thoroughly dissolve. Pour into a pint jar and shake to mix. Then add the sodium alginate base to the desired thickness (about equal amounts) and shake. Pour some into a small bottle to use as lip soother. Pour some into a larger bottle to dispense on skin. Store remainder in refrigerator.

(See "Sources" for sodium alginate, vegetable glycerin and apricot kernel oil. Sodium alginate is also available in capsule form at some health food stores.)



Kitt Redwing



# COB CONSTRUCTION BY GROUNDWORKS

Becky Bee, a long-time land lesbian, is offering some exciting gatherings on building with Earth materials. GROUNDWORKS is Becky's not-for-profit business dedicated to teaching womyn how to build their own environmentally sound homes with local materials using a minimum of wood at very low cost. Her workshops are taught with the goal of giving in-depth training to enable womyn to go home with all the necessary cob skills to build their own homes.

Cob is an ancient building technique using a mixture of soil, sand and straw. The sand is the strength and the mud acts as cement acts as a mini-rebar. Womyn mix these ingredients with their feet and apply them with hands and bodies to the growing structure. Building with cob is like making a giant hand-built clay pot to live in. Cob's flexible nature encourages creative design: benches and seats, fireplaces, alters, arches and niches as well as rounded rooms and forms which emerge from the Earth mixture.

Becky's classes encourage cooperative building, experimentation, intuition, and hands-on work augmented by group study. Her teaching style focuses on womyn's empowerment and honors each participants' skill level and physical ability. Cob is a medium that encourages community-building. Study of passive solar design, drainage, how to choose a good site, stone foundations, flooring, and natural plasters are all part of the workshop.

## SCHEDULE OF WORKSHOPS

May 8-9: Cob Bread Oven: 2-day, \$85 - \$120, discounts available.

May 28: Natural plaster: 1-day, \$45-\$65  
Contact Path Walker, 440 S. Willow,  
Fayetteville, AR 72701  
Phone: (501) 443-9564

May 15-21: Week long intensive workshop  
\$295-\$380 camping  
\$385-\$469 indoor accommodation  
River Spirit Retreat  
HC 72, Box 85, Parthenon, AR 72666  
Phone: (870)446-5642

These Arkansas workshops are mixed gender but are on women owned land and taught by a dyke.

June 15-22: \$250-\$350. The 3rd Women's Natural Building Symposium and Hands-On Extravaganza, Including a Women's One Day Fair open to all women and

girl children. (June 20: 1-4pm: \$7-\$45)

July 1-7: \$250-\$350: First Mixed Gender Extravaganza

Both Extravaganzas will be north of Seattle, WA in Arlington. Contact: Pragtree, WAIL Farm, 13401 184th Street NE, Arlington, WA 98223  
Phone: (360) 403-0185 or (206) 725-4470.

August 11-16: at the Michigan Women's Festival.  
Help create their first permanent structure. Contact: WWTMC, PO Box 7430, Berkeley, CA 94707.  
Phone:(510) 652-5441.

September 12-19: Lesbians only in New Mexico \$50. Contact: Dianne Dykewoman, P.O. Box 626, Ribera, NM 87560.  
Phone: (505) 989-8627.





# 1998 LANDYKE GATHERINGS

May 29 - June 5, 1998

## Scotland

Landyke Aktherina (Northern Europe) This will take place at An Talamh (pronounced An Talove, which is Gaelic for "the land.") Eilean Bhearnaigh (Isle of Great Barnera which is off the Isle of Lewis, Scotland) from the 29th of May to the 5th of June.

Camping. Bring everything you may need, including water containers. All communal food to be vegan. Please no meat or fish to be brought onto the land. Can we all try to be as scent free as possible. The land is not wheelchair accessible. We will be able to use the house if the weather is wet or cold - open fires.

This gathering is for Female born only, S/M Dykes are NOT welcome.

For directions and more information write to:

SunDyke (used to be Dawn Susun)  
Taigh a' Aharaidh  
26 Leumrabhagh  
Eilean Leodhais / Isle of Lewis HS29RD  
Alba / Scotland

Dawn Susun's previously planned Landyke Gathering in Eire has gone through a few changes. The first change is that Dawn is now SunDyke, and the other change is that the Gathering is to be held in Scotland instead of Eire.

August 2 - 9, 1998

## WISCONSIN

Jo

Doe Farm

Hello Land Dykes!

Several womyn have contacted us about housing the '98 Land Dyke Gathering. Our answer is YES. Those womyn who contacted us suggested the week of August 2-9 for the gathering, so as to be more convenient for those going to Michigan. (Womyn's Music Festival) That works fine for us.

None of us currently living at DOE have attended any of the past Gatherings, and we are not quite sure what we need to provide. What we have is: 80 acres of private, beautiful womyn only land. We are set up primarily for tent camping. We have both wooded and open camping sites that are kept mowed and have fire-rings, cut firewood, and outhouses nearby. Good drinking water is available, and an outdoor solar shower. There is also a small kitchen available for campers, with a gas stove, sink and refrigerator.

We also have a large farmhouse/lodge. It has electricity, fully equipped kitchen, tub/shower, and

2-3 bedrooms available for womyn who are unable to camp. The lodge has no indoor toilet, and uses a nearby outhouse.

We also have 2 small mobile home trailers set up on the land (no electricity or plumbing) for space between camping and lodging. We have a barn, with the top floor open for sheltered gatherings or bunkhouse sleeping.

Portions of DOE land are set aside as chem free (drugs and alcohol) and so are the lodge and barn. Portions of DOE land is chem ok. The land is organic, and buildings are almost completely scent free. Smoking is only allowed out doors, with the permission of womyn around you.

If you have any questions about our facilities, especially if you have any accessibility concerns, please contact Jo at DOE, at the address/phone listed below. We would also appreciate it if womyn planning on attending could let us know up front, by letter or phone, so we can keep track of expected numbers. Mary at Spiral Land Trust is also helping organize this, so feel free to contact her. OK, being new at this, that's all I can think to write. I hope to see you all in August! In Sisterhood.

Jo Baumgarten, DOE resident caretaker  
DOE FARM [Phone: (608) 269-5301]  
RR 2, Box 150  
Norwalk, Wisconsin 54648

November 23 - 30, 1998

## Florida Keys

Sugarloaf Wimmins' Village invites you to a Gathering of Landykes

### WHO IS THIS GATHERING FOR?

1. Dykes who are residents of Lesbian land communities
2. Dykes who have experience living in and who are actively intending to live in Lesbian land communities.

At Sugarloaf, there's only room for 25 wimin including camping and indoor space. Should substantially more dykes register, we are committed to finding a larger space, probably in the Orlando or Atlanta area. For this reason, WE MUST KNOW BY APRIL 25th if you are intending to come. If a larger space becomes necessary, we will welcome all dykes with an interest in Lesbian land community. In this event, the registration date will

be extended.

Gathering Dates: Monday, Nov. 23 - Monday, Nov. 30, 1998. Participants are invited to come earlier and stay later to have fun, talk and help with Gathering preparation and cleanup. Advance arrangements are necessary. Please contact Blue Lunden.

Topics of major interest will be scheduled for Thursday - Sunday. On the back of the registration form, there will be a list of suggested topics and room for more. The first welcoming circle, including a planning and scheduling session, will be Tuesday after lunch. Another welcoming circle will be held Thursday morning to include the later arrivals. Closing circle will be Sunday afternoon. (This is flexible, but by giving advance notice we hoped to give dykes the opportunity to plan accordingly.)

### The goals of this gathering are:

1. To keep our traditions of do-it-ourselves events. What we do and what we discuss and how we do it will be decided by those of us who attend.
2. To have as wide a representation of dyke community lands as possible.
3. To deepen our connection among dyke lands and to lessen our sense of isolation.
4. To bring energy to our host dyke land.

### Possible Topics for Discussion

1. What are wimin's lands?
2. Land ownership, Land Trusts, Legal structure.
3. Membership arrangements.
4. Economic considerations (How do we make it possible for dykes to be in land communities?)
5. How to support dyke lands.
6. Ways to interact in community.
7. Visions (Aging Dykes, Disabled Dykes, Villages of Dykes, etc.)
8. Problems & problem solving
9. How to attract & include new residents
10. Why are dykes starting new lands instead of joining established ones.
11. Practicalities: shitters, solar, water collection...
12. What is simple living?
13. The importance of Community Meetings: how often, when, what structure, etc.

### What will the gathering cost?

1. Sugarloaf is donating the gathering space.
2. We appreciate donations to offset expenses: \$10

or more for costs of organizing the Gathering (mail, phone, etc.) If it becomes necessary to rent a larger space the cost will be higher.

3. Bring food to share or contribute to food fund
4. We encourage donations for a travel fund. Coordinator needed, please. Send to Sugarloaf, checks payable to Travel Fund.
5. MAIZE is our vehicle for communication for Gathering ideas, travel needs, suggestions, etc. Send your fantasies about what you'd like to happen so dykes can come prepared to make your fantasies come true! (at least some of them) For example, if you want to sing, request that wimin bring songsheets, if you want to learn to make mitre cuts, someone can arrange to bring a saw. If you have ideas about how things might be organized and/or want to volunteer to do something, send your ideas to MAIZE by the May 1 or the August 1 deadlines.

We will have a travel coordinator (any volunteers?) to get wimin from Miami to Sugarloaf. Indoor spaces at Sugarloaf are not wheelchair accessible but we will make accommodations as necessary with prior notification. Contact Blue with any questions about accessibility.

This event is alcohol, drug, and scent-free. Smoking is discouraged, but there will be a designated area for smokers. Gathering spaces will be animal free, however there are pets on the land. No other pets can be accommodated at the Gathering.

Some notes about why yet another gathering. Julia, Jae Sharon, Erica and Blue came together at Sugarloaf and began to discuss the possibility of another Landyke gathering offering the alternatives.

Timing: Winter being more suitable for leaving the land for some Landykes.

Location: The South is the logical location in the winter and might be attractive to some who have not been able to get to past gatherings.

Focus: To build Landyke Community

By April 25th, please send a note stating your intent to attend and a deposit of \$10 (checks payable to Blue Lunden). Address: Sugarloaf Wimin's Village, 19657 Date Palm Drive, Summerland Key, FL 33042. e-mail: sugarloaf@juno.com no later than April 25th. Phone: (305) 745-1218 before 8 pm EST. (Phone calls will be returned collect.) A registration form will be sent to you when the location is known.

We're looking forward to hearing from y'all soon and are really excited about this gathering!

# 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?

Please update your listing each issue if there have been any changes, and respect the privacy of the wimmin listed here.

AMETHYST, P.O. Box 30204 Philadelphia, PA 19103-0204. Phone: (215) 772-1015, E-mail: amethystwomyn2hotmail.com.

OFFERS: \*Taped music, mixes as well as individual artists like Sade, Sting, Tania Maria, Milton Nascimento, & Lesbian folk music like Alix, Cris & Tret, Alice Di Micele. Blank tapes appreciated, but not necessary. I'll pay postage. Send Long SASE for list.

\*Info about dyke scene(s) in Philly.

\*Info, resources, recommended book list for wimmin survivors of incest.

\*Inspiring quotes on postcards (handwritten).

\*list of performance venues for Philly singer/song writers.

REQUESTS: (I'll pay postage) \*Unscented soap, shampoo, laundry detergent. \* Any types of candles (scent OK)

\*Info about, or connections with other Haitian American dyke artists/musicians/writers.

\*Inspiring quotes, \*Anything by or about JEB (Joan E. Biren, lesbian photographer)

\*Empty tuna/cat food cans (decorate, add wick & wax, you've got a beautiful, recycled candle!)

\*Pen Friends, I am an Aquarian Pagan, Haitian American artist. Interests include live food lifestyle

and intentional communities.

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

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

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

OFFERS: \*Taped thinking/feeling/inspiring/funky/chillin' music, eclectic range from J. Siberry; PJ Harvey; McGarrigle sisters; Billie Holiday; Sinead O'Connor, (send IRC's for compilation tape)

\*Mutually supportive & creative correspondence with/ pen pals.

REQUESTS: \*Exchange of ideas, inspiration, news, contemp arts & feminist politics, and gardening advice for small, partly shady garden.

\*Feminist, Goddess, nature related stories for children. \*Alternative treatment advice (self-help remedies poss?) for children's diseases such as diptheria, whooping cough, rubella, etc. as opposed to orthodox vaccinations.

\*Herbal remedies \*Recommended children's books (7+)Feminist/Lesbian journals, newspapers fanzines book catalogues. (I pay all postage.)

CAMP MARY, POBox 374, Pelham NH 03076

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

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. Correspondence may lead to friendship.

DIANN BOWOMAN: % Jones, 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.

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

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

FOX, POBox 4723, Albuquerque NM 87196  
OFFERS: \*A video camera and editor, to loan, for dyke video projects.

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.)

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, impatience, 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.

HEATHER, Box 809, Lumsden Sk, Canada  
S0G 3C0

OFFERS: \*Handbound soft-covered journals, I pay postage.  
REQUESTS: Handmade paper for books. .

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.

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.

JODI, POBox 841, Great Barrington, MA 01230

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 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?  
\*Cassette tapes of the out-of-print records of Baba Yaga and BeBe K'Roche.

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 McCalla; 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 Pintar and an album by Fred Small, The Heart of the Appaloosa.

JUDITH SARA, POBox 278, Montague MA 01351.

OFFERS: \*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.

JULIAN, 522 E State St, #4, Traverse City, MI 49686. Phone: (616) 922-9583

OFFERS: \*Carhartt jacket, size 44, blanket lined, like new. (worn once or twice) please pay postage.  
REQUESTS: \*Knitting patterns for socks &

sweaters (women's & small children) Knitting paraphernalia (I'm just getting started & have only one pair of needles). I'll pay postage on request, but contact first.

KATHERINE ALDER, 43 Gravir, 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 colored 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.

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.

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.

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.



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.

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.

MYRA LILLIAN, Savonet 43, Curacao, N.A. (The  
U.S. post office will not accept this address as  
complete. Editor.)

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 FemPlus vitamins  
from Essential Organics (I will pay for them.)

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.

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.

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: collards,  
lambquarters red + green chard, rutabaga,  
hubbard squash, acorn squash, hopi-blue corn,  
rainbow-inca corn, pole beans, green + purple,  
scarlet runner beans, yellow wax bush beans, dill,  
calendula, 4 o'clock, zinnia, marigolds.

REQUESTS: \*Organic seeds (not hybrid).

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 aluminum mesh basket with handles. I've  
been told it's for collecting eggs. It collapses on  
itself when set down, and hangs like a net bag  
when picked up.

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

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

SANDY SMITH, 737 Phillips Rd. NE, Massillon, OH 44646

OFFERS: \*A place to stay for a few days in North-east Ohio. I'm 20 miles south of Akron. I travel as much as possible and would love to host traveling wimmin.

REQUESTS: \*Gifts of good wishes & energy hugs for me and Egg Moon Farm, a women's land collective with which I am associated.

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

REQUESTS: \*Heat tolerant veg/flower seeds.

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.

SUNDYKE, Taigh A'Gharaidh, 26 Leumrabhagh, 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.

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

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

SUSAN LAUHLAN, % Womland, Inc. POBox 293, Belfast ME 04915

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

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.

SUSTANA, Spinsterhaven, P.O. Box 718, Fayetteville, AR 72702

OFFERS: \*One pr. used, good condition, heavy duty, deep pockets jeans. Cherokee brand, Waist high, with elaxtic on the sides. Made for Dykes who want to be comfortable around the middle. Waist 32", in-seam 31", crotch seam 31".

Be sure they will fit you and I will pay the postage. REQUEST: I want to know "THE SYSTEM" for creating crossword puzzles. Surely there is one.

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.

WEST WIND, POBox 304 Ribera, NM 87560

OFFERS: "Creating a Women's Land Trust." What you need to know about philosophy, incorpor-

ation, tax-exempt status, loan pools. Please send a stamped, long, SASE.

ZANA, HC 2, Box 6872-044 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.

# COUNTRY CONNECTIONS

Please respect the privacy of the wimmin listed here.

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, Witter, 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 Greensboro, 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-ablist 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**  
Seeking community members of all races and ages.

**INTOUCH, Rt.2, Box 1096, Kent's Store, Virginia 23084.** Camping and events center.

**KIMBILIO, 6047 TR 501, Big Prairie, Ohio 44611. (330) 378-2481 or Kimbilio@Valkyrie.net** We are 6-7 permanent residents living on 37 acres in northcentral Ohio. We are a diverse community. We have a bed and breakfast as an income source, rooms and small cabins for short-term, non-paying visitors (donations welcome) and short-term camping space. Barter welcome. Large gardens. We are adjacent to a new womyn's land, Egg Moon Farm. Visitors welcome, but call first.

**KIRIWAI, #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 agricultural business potential. Looking for partners, landsitters, 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 B0S 1C0 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, Ballingeary, Co. Cork, 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/nite 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. Advanced notice required before visiting!

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.

WE'MOON, 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: shewolfWW@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



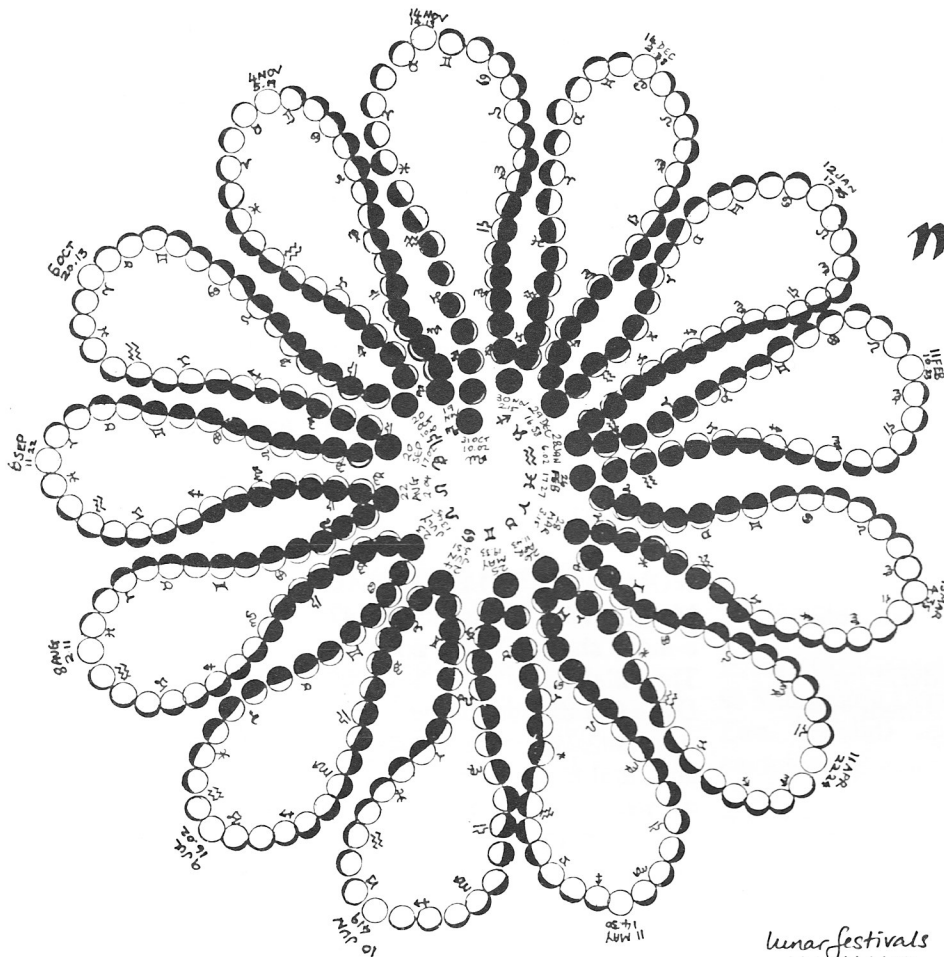
Spring and fall: landswomen and builders work exchange.

WOMEN'S RETREAT, POBox 330, Tyrone, New Mexico 88065. Phone: (505) 535-4127. \$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.

**FOR SALE**  
**WOMEN'S LAND**  
 NORTHERN CALIFORNIA  
 20 Private acres. Two houses with out-buildings, orchard, and alternative energy.  
 Near other women.  
**(707) 937-5504**



*moon flower*

This is a copy of the MoonFlower calendar offered by Katherine Alder of Scotland in Land LESY. I realize that calendars should be offered at the beginning of the year, but last issue, being my first, didn't come out exactly like I had wanted it to and I wasn't able to work this calendar in. The original is about 7½" X 7½" and really beautiful.

- |    |             |   |        |
|----|-------------|---|--------|
| m♏ | scorpio     | ♈ | taurus |
| ♐  | sagittarius | ♊ | gemini |
| ♑  | capricorn   | ♋ | cancer |
| ♒  | aquarius    | ♌ | leo    |
| ♓  | pisces      | ♍ | virgo  |
|    | aries       | ♎ | libra  |



*lunar festivals*  
 samhain ● m♏  
 31 oct 97, 19 nov 98  
 imbolc ● ♋  
 28 Jan 98  
 beltane o m♌  
 11 May 98  
 lammas o ♋  
 8 Aug 98  
 Times: GMT

# ANNOUNCEMENTS

**WOMEN'S LAND FOR SALE.** Northern California, 20 private acres. Two houses with out-buildings and orchard. Alternative energy. Near other women. 225K. Collective possible. Contact: (707) 937-5504.

**1st ANNUAL RADICAL LESBIAN FESTIVAL (RadLesFes)** will be held July 2-6, 1998, on womyn's land in the Fingerlakes region of New York. The RadLesFes is a lesbian festival open to all radical feminist women. All proceeds are to benefit the Womyn's Peaceland in Romulus, NY. For more information, send a SASE to R.L.F., P.O. Box 813, Northampton, MA 01061. (See notice in this issue.)

**THE TENTH ANNUAL DYKE ART RETREAT** encampment (DARE) will be held June 28 to July 5, 1998 (Sunday to Sunday) at Rootworks, wooded women's land near Sunny Valley in Southern Oregon. One exciting week of focused group and individual self-initiated art projects in a supportive environment. Rustic cabins, tenting space and three nourishing vegi meals a day are provided. Limited registration, \$160-\$185. For information and registration brochure send SASE (self-addressed, stamped envelope) to DARE, 2000 King Mountain Trail, Sunny Valley, OR 97497.

Another resource for Dykes building their own buildings is "Building Round - Dykes Do It," a 1991 issue of MAIZE. It's available free from Outland, P.O. Box 130, Serafina NM 87569.

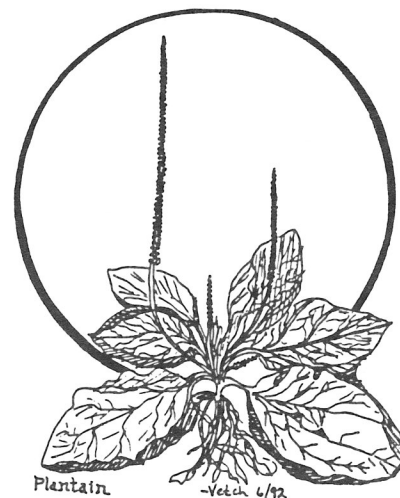
**RAGING DYKES NEWSLETTER (RDN)** is again available. RDN is an International newsletter & network for Radical Lesbian Feminists and Separatists. For more info write to: RDN, P.O. Box 238, Preston, Lancashire, PR13GP, England.

**WOMEN BUILD HOUSES SPRING WORKSHOPS** Join us in Tucson, AZ as "Women Build Houses" presents a series of three workshops designed for women interested in working in the trades, contracting, or architecture, or intending to build their own straw bale homes. A small cottage will be completed throughout the series, which includes a Straw Bale Workshop (March 14-22), a Roofing

Workshop (March 25-29) and an Earth Plastering Workshop (April 25-May 3, with a mini-plastering workshop April 25-26). For info and application, send SASE to Debbie Hawkins, P.O. Box 1884, Benson, AZ 85602, or call Keely Meagan's voicemail (800) 234-4231 x 55333 and she will return your call.

**LESBIAN HOMESTEADING APPRENTICESHIP** available at Wild Browse Farm. Learn Country self-sustaining & homesteading skills on Lesbian Land in rural MASS. Organic food production & preservation, working with nature spirits, forest care, construction skills etc. A summer of cooperative work, learning & fun. For more details write or call Sharon at Wild Browse Farm, 87 Bullard Pasture Rd., Wendell, MA 01379. Phone: (978) 544-6347 before 9 PM (E.S.T.)

**THE QUILT COMMITTEE** of the Michigan Womyn's Music Festival announces that they want to create a journal made from bits and pieces of stories collected from womyn's lives. We want to link these stories with scraps of fabric to be used in a quilt. Enclose your story and fabric (beads, thread, shells etc.) in a zip lock bag with your name on it, and send to me by May 30th. Linda Sophiasworth, 1750 West "E" Ave., Kalamazoo, MI 49004. Email: LCSRN92755@AOL.COM



\$4.00

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