

DIONONDEHOWA

Wildlife Sanctuary & School

ISSUE 14

148 Stanton Road, Shushan, NY 12873 * 518.854.7764
www.dionondehowa.org * dionondehowa@yahoo.com

2016

DWS&S

Incorporating Purposes

The Wildlife Sanctuary:

- * Provides a recharge area for wildlife on the Sanctuary and in the region
- * Contributes to the corridor that provides migration routes for large animals
- * Provides habitat for native plants and animals in an ever-dwindling natural landscape
- * Provides riparian and landscape beauty for recreational users of the Battenkill
- * Contributes land to existing forever-wild areas

Dionondehowa School:

- * Focuses on Nature Studies, the Healing Arts, and the Expressive Arts in a beautiful natural setting
- * Encourages the free exchange of ideas
- * Makes Expressive Arts, Healing Arts, and Nature programs available to individuals of diverse backgrounds and interests
- * Engenders a sense of social and environmental responsibility
- * Offers skills for implementing social and environmental responsibility

Dionondehowa Celebrates Twenty Years of *This Wild Dream!*

In Love with The Land

This article, excerpted & updated here, was originally published in the Summer 1999 issue of Healing Options.

I stand at the kitchen sink, doing the dishes. The dishes which prove infinity by virtue of their constancy. I look up from the comfort of my chore and out the window. My gaze drifts east into the Sanctuary's young sugarbush where, two nights ago, lights flickered throughout causing me to blink and stretch my aging eyes. The little distant lights remained, like December fireflies, like some Morse Code calling me out.

Fairy lights, I thought. As though this were a reasonable explanation.

Sometimes the land calls me to come walk where coyotes sang last night, or to sit so still in a circle of young saplings that the deer will venture close, will hoof and snort, will look me in the eyes.

Sometimes it is the invisible that call. Fairies. Sprites. Spirits of the land, rising up to tell their stories.

In just such a way the woods are calling me this morning. And I am resisting. It's no wonder I bargain with the land. It's no wonder I postpone and make my excuses when the invitation comes. It's scary to feel the tug, knowing that a little "vision quest" awaits me and the land itself will facilitate.

So I resist, until I make my peace with the inevitable - surrendering to it a day or two later - walking off over the knoll, down to the creek, crossing it like a threshold on the land. Entering a kind of dreamtime.

The first occasion when I purposely took the land as my teacher was several years ago when I was afraid for my physical health. I headed out, allowing the place to choose me, stopping in a grassy clearing surrounded by young white pines and maples near a shale-y outcrop. The ritual defined itself as a wheel - with me at the hub turning slowly by degrees - pausing, breathing deep, eyes closed, gathering force, then opening them seeking wakefulness. Understanding. And release from fear.

I had asked the resident spirits to show themselves, to teach me about my fear, about being human. I was seeking so hard, blinded by expectation, that I looked right past the young white pine who stood before me. It was of no consequence to me. I was looking for something "important". A sign. Suddenly, by the grace of the land, my consciousness shifted and I looked *into* the young pine. In it I recognized a gentle teacher - and friend who had been waiting.

The land, then, can become a most trusted teacher - in a most non-ordinary way - when we pause on it, quiet ourselves, and open our senses. Within contextual agreement we open to a larger, unpre-scribed experience of what it means to be alive, to be human - individually wrapped quanta in an infinite, undulating, atomized reality. We're not *on* a magic carpet. We ARE the magic carpet.

It is a challenge for us to be still anywhere, but perhaps doubly so on the land. We sense innate possibilities which may feel dangerous. That's why we come to the land full of activity, ramrodding through with our chainsaws, our snowmobiles, bulldozers and all-terrain vehicles. Even our gentler busyness like hiking, cross-country skiing or wild-crafting will deny us full advantage if we don't pause, seek the stillness, and listen. We sublimate and sedate our emotions as we make our daily rounds, giving wide berth to our potential - staying clear of clarity.

So it's no wonder I resist the invitation and take great comfort in simple, orderly tasks like doing the dishes.



Guardian Spirit

DWS&S Board of Directors

Peter Andrea
Stanley Dorn
Bonnie Hoag
Geoffrey Ovington
Kristi Plunkett
Ron Sloan
Eric Streble

continued on page 2

When Dionondehowa Wildlife Sanctuary & School became a nonprofit forever-wild land trust I felt confident that this - our little line in the sand - could provide an opportunity to rethink our relationship with the land and our basic economic principle of "land as commodity". We sensed that these 175 [now 217] acres might provide an actual physical pause in the landscape, offering a pause in the vigorous human activity on the land and a pause... to reflect - to remember that our relationship with the land is fundamentally emotional. We don't own the land: it owns us. At the root. Upon further reflection we can dispense with ownership altogether and experience, instead, the symbiotic embrace.

Looking back now I see that my co-founder and I may have had good instincts but we had no idea what awaited us and continues to unfold on this small patch of the whole crazy-quilt. Little did we know - with our highly charged, symbolic gesture of buying-land-to-give-it-away (to give it back to *itself*) that it was as much the land's idea as ours. Not to imply that the land has interest in the schemes of developers or in town board tax issues, but to say that when we thought we'd fallen in love with the land we were really seduced by its beauty and its essential intelligence.

How is our experience of nature - of ourselves - cracked open when we allow the land to teach us... with its vibrant, vital earth & air, water, trees, mushrooms, wildflowers, four-leggeds, rocks, winged ones... the list is endless. It's quite a crowd out there when all is perceived as animate. Including those invisible forces like gravity, or the wind, or the spirits who - even when they hide, afraid or coy - are dancing with us.

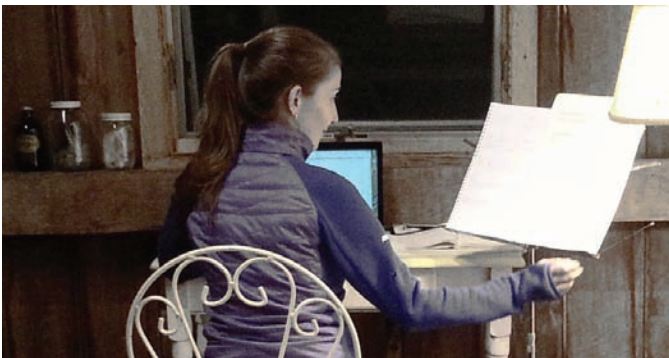
When we shed the fears embedded by enculturation... as we deepen our experience of mystical nature... we can - by direct consequence - alter our concepts of ownership, of manipulation, of control, of the privilege we have claimed as our human birth right. Much to our own detriment.

If we love the land it is incumbent on us to speak about it from our hearts... from our emotional depths. In defense of its beauty, its nourishment, its whimsy. We need to find the courage to express our soulful attachment to the land... in public places where we've learned to be silent. As long as we are embarrassed into silence we underwrite Earth's further exploitation and contamination.

Our accepted equation for economic success excludes the value of natural beauty, of breathable air, potable water, nourished farmland. And, by extension, a sense of well-being, for mental and emotional good health. Our accepted equation has been without respect for the autonomy of all other nonhuman inhabitants of the land. And the sea. And sky.

So, gentle reader, by means of this writing I hope to tug you again toward the land, to find a quiet place for being still, for deep listening, deep breath, and deep joy as we find our place in the mystery of this shape-shifting dance. BH

Gratitude is Abundance



Anya composed on two keyboards: computer & piano.

Artist in Residence

Anya Yermakova, graced the Muse Room for a week in August 2015, composing a commissioned concerto for charango and orchestra. Anya, who is a gifted pianist, first visited the Sanctuary in 2009 as a Young Artist of the Manchester Music Festival, playing in their annual concert that summer. While she was with us in 2015 she also composed a piano piece for Dionondehowa, inspired by the letters of the name, transposed to notes. It will be played - in celebration of our 20 years - at the start of our 13th annual MMF Young Artists Concert July 24 at 3 pm. anyayermakova.com

THANKS to:

Skosh Snyder who tunes us up for the MMF Young Artists
Olivia Williamson for organizing Union College workdays
Maya Whalen-Kipp for ably taking over in Olivia's absence
Peter Andrea for our newsletter and maintaining our website
David Hunt who guides many projects benefiting the Sanctuary
Terrason Hunt for his help with our Creek Restoration work
Nick Ruepp for guiding us through computer-buying perils
Ellen Malona for loaning the cat-size trap for Shekinah
Patti Buck for helping out during the Young Artists reception
Leilah Mariposa for tackling the barbed wire removal project
Sharon and Jurgen Kruger for loaning the canopies
Anita Witten for the cat food donation to our Feral Cat Project
And to ALL OF YOU who bring scrumptious food for the MMF Young Artists reception!

In memory of:

Jim Charles - a listener to Bonnie's WRPI program who then followed her activism to DWS&S
Fred Herter - who, for years, brought his affable elegance to our Young Artists Concerts
Joe Schor - renown violinist and friend to Dionondehowa
Dave Suttle - for his support & good-natured encouragement

Dionondehowa Wildlife Sanctuary & School Calendar of Events 2016

- April 23** *Join the Global March to Stop Geoengineering!* www.acseipica.fr
- April 24** *Union College Environmental Club* returns to help out on the Sanctuary
- May 1** *Creek Restoration* with David Hunt 9am-4pm volunteers needed (article page 4)
- May 14** *Curiouser & Curiouser:* Things we can't talk about... 1-4pm (article page 5)
- May 29** *Celebrate the Battenville Bridge* at the bridge! 2pm
- June 19** *Celebrate the Solstice:* Learn about Geoengineering & Solar Radiation Management 1-4pm
- July 9** *Wild Plants Wisdom* with Bonnie Hoag 10am-4pm \$60
- July 24** *13th Annual Manchester Music Festival Young Artists Concert* 3pm
- August 6** *Old-growth Forest Study* with David Hunt 1-4pm (article page 4)
- Sept 10** *Forest Corridor Study* with David Hunt 1-4pm (article page 4)

To join any of these workshops and programs please register at 518.854.7764

Dionondehowa - Where Science & Spirit Communicate

Lyme Disease Update

Activists for the rights of patients and physicians continue to push for legislation protecting "Lyme literate" doctors... and the people who rely on them for effective treatment.

Two points not yet being addressed, but fundamental to the Lyme controversy, are 1) why legislation, which is unique to Lyme, should be necessary and 2) the proliferation (since 2001) of infectious/weaponized disease laboratories which are doing their research in the midst of unaware populations, including university campuses (*Germes Gone Wild* by Kenneth King).

Each year it is more generally accepted and acknowledged that so-called Lyme Disease, a complex stew of viruses, bacteria and patented inventions, is born of biological warfare and more specifically of entomological warfare which was developed to use insects as a delivery system, intending to broadly undermine the health of targeted populations while leaving the infrastructure intact and ready for occupation (*Tomorrow's Weapons* by J.H. Rothschild). For more information please read the article in our 2015 Newsletter at dionondehowa.org.

Sky Update

As with our *Lyme Disease Update*, we invite you to read the full *Sky Update* article in our 2015 Newsletter. The U.S. public continues to lag behind Europeans who are more successfully exposing the disastrous effects of geoengineering Earth's atmosphere, by way of programs like HAARP, Solar Radiation Management and weather warfare. French activists at the 2015 Climate Change Conference in Paris displayed signs stating: Climatic Weapons & Geoengineering are the real cause of Climate Problems. While we may not agree that these are the "real cause" they are certainly major contributing factors and are not yet part of climate change discussions.

Please join us on Sunday June 19 1-4pm to celebrate the Solstice and to learn more about the geoengineering technique called Solar Radiation Management. Rosalind Peterson is our invited speaker. She spoke before the United Nations in 2007 about climate issues and agriculture.

Our 2015 *Sky Update* included a list of weather jargon which continues to grow. Here are some more: multiple thunderstorm complexes, multi-cell clusters, meso-scale convective type, surface load, eroding an upper level ridge, semi-discreet storm systems, upward supercell vortex, linear structure, widespread haze [aka Solar Radiation Management], weak disturbance, low-level turbulence, mid-level instability, upper-level disturbance, mid-level directional shear, low-level uplift, multi-cells, upslope flow, effective shear, low-level shear, upscale trough, speed shear, and a persistent pool of cool unstable air in the upper levels of the atmosphere. On May 23, 2015 the Vermont Public Radio *Eye on the Sky* meteorologist actually said, "A change in regime is underway."

Join the April 23 Worldwide March Against Geoengineering. Learn more at ACSEIPICA-*Association Citoyenne pour le Suivi, l'Etude et l'Information les Programmes d'Interventions Climatiques et Atmospheriques* (citizens' association for monitoring, study and information about climate intervention and atmospheric programs) www.acseipica.fr

Enslaved, by Proxy

How do we bring mindfulness to our daily choices... tracking them to their effects, both globally and in our own community? How do we ameliorate the enslavement of others, whether they are working the mines in Africa for our technology components or stuffed into cages at a factory farm? We are all enslaved by slavery, so-called master and slave, both.

Creek Restoration

Sunday May 1 9am-4pm

As part of the ongoing series to clean up the major human disturbances along the corridor of Batten Kill tributary stream T28 on the Sanctuary, we will focus our 14th year's efforts toward removing all remaining large plants of Tartan Honeysuckle - an Asian shrub - from the stream corridor, totaling hundreds of individuals. In addition to simply removing the plants, we plan to link science and spirit by way of ceremony: sharing circles and stories related to the stream, to Tartan Honeysuckle, invasive species in general, and the ecological fallout from globalization via which these species arrived in New York State. DH

For this restoration effort volunteers are needed!

Old-growth Forest Study

Saturday August 6 1-4pm

While old-growth forests once blanketed our landscape only a few centuries ago, today they occupy mostly only a few, scattered, small areas. After the extensive timber harvest of the mid 1880s throughout the Northeast, the region is slowly undergoing reforestation. Forest cover has been expanding and many forest patches are once again slowly approaching an old-growth state. Plants and animals specific to the community structure of old-growth forest patches are typically absent or scarce in the managed (harvested) forests that prevail throughout our region today. While foresters may often approach landowners suggesting a thorough selective harvest to maximize the "value" of forest timber or the "health" of trees, and many workshops on logging, such as "the game of logging", are offered by local organizations, alternative ecocentric approaches to forest management can be considered. Not all portions of someone's holdings "need" to be logged and areas of forest allowed to mature can be compatible with adjacent logged forest patches. Areas as small as five acres kept unlogged can eventually house multiple species of bryophytes (mosses, liverworts), fungi (mushrooms), and stratal animals that are indicative of mature to old-growth forest patches. This study will cover characteristics of old-growth forest patches, following guidelines of the New York Old-growth Forest Association. An area identified as being among the most mature on the Sanctuary and intended to remain "forever wild" will be used as a model to evaluate forest maturity. A permanent plot will be designated in which we will take several measurements of key maturity features that can be monitored every few years to assess the progress of this forest patch's recovery toward an eventual old-growth state. DH

Suggested donation: \$25

Forest Corridor Study

Saturday September 10 1-4pm

Note: This study of Forest/Wildlife Corridors will focus on Dionondehowa's role when considering regional and local corridors. This study is born of our 2015 Newsletter article regarding the Smithsonian Magazine, September 2014 article "The Wildest Idea on Earth" through which we learned of David's active participation in remote analyses to identify specific Northeast corridors.

An applied overview of forest corridors is planned to demonstrate how to model and predict areas thought to be regionally important to native wildlife and plant movement. This study will begin indoors with background information provided to explain the definition and role of forest corridors. Maps at various scales will point out the level of importance of corridors from multiple scales ranging from the NE US region to the local vicinity (within about five miles) of the Sanctuary. Maps prepared by Smithsonian for the Northeast will be shown first, as well as maps by The Nature Conservancy for New York State, and maps designed by Dr. Hunt for the nearby Adirondack and Rensselaer Plateau regions of New York. These regional maps will be applied at a more refined scale, showing forest cover on a topographic map, for the local area where we will delineate a forest corridor passing through a portion of the Sanctuary that is predicted to be important for the broader regional movement of wildlife. We will then explore that area on the ground, looking for signs of animal tracks and sharing local information on wildlife observed in that area during the past. These skills can be used to help identify important forest corridors in other landscapes, with the intention of empowering people to help maintain those corridors and minimize future fragmentation. DH

Suggested donation: \$25

Ecological Intuition & Medicine, as David calls his work, is a low-consumption, low income, low-tech, non-profit, intentionally unincorporated venture promoting healing of Nature and Western Culture through encouragement of intuitive solutions towards long-term sustainability. Contact him at 518.279.4124.

Wild Plants Workshop - Seeking Their Wisdom

with Bonnie Hoag July 9 10am-4pm

"This workshop is wonderful, all through, and I would gladly experience it again. Thanks very much for offering it, in harmony with the plants and all beings everywhere."
CG, a workshop participant 2015.



In November 2015 NYS Assemblymember Carrie Woerner visited Dionondehowa (seen here with co-founders Bonnie & Geoffrey) learning about our Sanctuary Projects and about our concerns re: geoengineering techniques including Solar Radiation Management which was visible overhead.

WHAT THE RINGS TELL US

Ten years ago I noticed a small fallen chestnut oak in the northwestern quadrant of the Sanctuary. Oaks of many species dominate the woods there, apparently content in the rocky soil. Since the stump of a much larger red oak lay only twenty-five feet away, I examined the growth rings of that tree and surprised myself by finding that I could read them pretty clearly despite signs that the red oak had been cut at least twenty years earlier. The rings were close, about a millimeter apart in the first fifty or sixty rings, then widening progressively with age. This red oak, standing to the north of the chestnut oak, appeared to have reached at least 175 years.

I then cut a wafer (sometimes called a "cookie") from the chestnut oak and examined its rings. I successfully counted 155 mostly very narrow rings - just under a millimeter apart - which eventually grew unreadable toward the bark because this layer of the wood was punky and may have resulted from disease that ultimately weakened the tree. I was surprised by the comparison of the diameters of the two trees: the red oak was seventeen inches in diameter, the chestnut oak barely 12 inches.

In 1855 or so, when this chestnut oak produced its first detectable ring, it was probably surrounded by taller trees with which it had to compete for light and nutrients. For at least sixty years, the rings it produced were under a millimeter and uniform; the tree was healthy and putting energy into vertical growth to gain more sunlight. The ultimate height of this oak was about 65-70 ft. When the American Civil War ended, the "treelet" was under an inch in diameter and may have been ten ft. tall.

Around the turn of the century (the 20th) the agricultural life of Washington County had transformed from sheep to dairy. The chestnut oak would have been 45 years old. Susan B. Anthony, who spent part of her life in Washington County, passed from the scene in 1906, when the oak was about 50 years old. Around the time of the First World War (1914-1918) the tree had reached sixty years, but was still spindly at five to six inches. At this stage, the first wide rings appear: for about ten years, the rings expand to nearly 2 millimeters apart. This could have resulted from one or more competing trees dying off or having been cut down; this would provide more light and may have occurred when rainfall was abundant.

At the time of the Great Depression, the rings had reverted to narrow. When this oak attained one hundred years, it still was not a big tree at just nine inches in diameter but it may have reached 45-50 ft. in height. The Korean War (1950-1953) had come to an unsettled truce; the terrible years of the Cold War were beginning. At its one hundred tenth year, the 60's were hot; so were the Beatles, the Stones and so was racial unrest; Viet Nam protests stood in the wings. Then there was another growth spurt in our chestnut oak in the early 70's: it seems to have lasted for ten years then gradually returned to narrow growth rings until its demise.

The chestnut oak of c. 1855 was born in the era of ox power and horse transportation; it fell in an age of computerized daily life, jet travel, and some small awareness that we live on the one planet we will ever have. GO

Being Alive is a Mystical Adventure

Curiouser and Curiouser

- with thanks to *Alice in Wonderland*

Most people say it's religion and politics that must be avoided... but... over the last 20 years we've come upon a few others. This year, and central to this conversation, we'll talk about how we are silenced by fear. Fear of ridicule. Fear of injury. Fear of hearing our own voice, out-loud. We'll take a look at education, how it suppresses some ideas while propelling others, how it often informs our prejudices while squandering our native intuition and generosity of spirit. We'll consider edge-ucation, which gives some of us an edge... in the politics of Being... and contrarily makes some of us feel edged-out or just plain edge-y. We'll take a look at how the media contribute to dumbing-us-down and polarizing sentiments, deflecting our attention from real, substantive issues and concerns.

Curiouser and Curiouser

Things we can't talk about... Saturday May 14 1-4pm

Come learn what these places have in common and why it matters: Fort Detrick; Dugway Proving Ground; Gruinard Island; NYC subway system; University of Illinois; Centers for Disease Control & Prevention; Punta Gorda, Florida; and San Francisco.



Left to right: Jessica Goldberg, Joshua Cantor, Anthony Yang Xu, Andrew Labrot, Angie DeDona, Geoffrey, Maya Whalen-Kipp, Bonnie, Matt Giso, Olivia Williamson.

From *Dionondehowa Diary*: January 21, 2016 7:35am

Coyotes singing, close, this very cold morning. I open the window enough to bask, cold morning on my face. Just over the knoll, just down the hill. This side of the creek. "Welcome home," I think... knowing it is as much *myself* I am welcoming home.

Dionondehowa Over the Years

1995 is the year that DWS&S incorporated. (Our incorporating purposes are listed on the front page of this *Newsletter*, along with our Board of Directors.) Among the classes we offered: *Being Sensitive in a World of Louts and Watershed Planning and Problem-solving*. With the donation of 175 acres, 1996 was the birth of DWS&S. Our calendar offered *Techno-resisters: Do you fear that our technology has outpaced our spiritual development? Are you discouraged by the lack of concern for the natural resources consumed by technology? Or are you techno-dependent and trying to break the addiction? If so, join us for an evening to compare notes and good-natured strategies*. (Maybe it's time to offer this again!) 1997 hasn't yet risen up from the archives but... in 1998 we offered *Writing from the Heart* and our *Teen Art Series*. In 1999 we took a *Deep Ecology Walk* on the Sanctuary and added *Art for Self-discovery - for Teens*. Our Wetland Restoration Project was completed in 2000. In 2001 we offered to *Fill the Well: A healing retreat for weary teachers* and a symposium exploring *Right Livelihood*. 2002 was the first year of David Hunt's ongoing projects. The series *Thresholds: Shamanic Perception and Technique* was in its third year. In 2003 our *Roving Readings* gave us a stroll on the Sanctuary with poets Lale Davidson and Nancy White. 2003 was also the first year of our now-annual *MMF Young Artists Concerts* and it initiated our Capital Campaign to raise \$50,000 for the purchase of a 42-acre parcel contiguous with the land trust. During 2004 our calendar included an *Art and Nature Day Camp* for young people and two separate exhibits in the Muse Room: *Powerful Whimsy*, paintings by Donna Wynbrandt and *Trance Drawings*, pen-and-inks by Suzanne Field-Sloan. In 2005 Harry Orlyk brought artifacts and stories about *Ancient Local People*. Later that summer French-Abenaki artist Bill LaPrairie brought us his hand-carved *Masks for Ceremony & Art*. We celebrated TEN YEARS in 2006, received the deed for the new 42 forever-wild acres, reported sighting a Black Bear on the Sanctuary, and held a dialog on *Pets in Wild Places*. In May of 2007 we celebrated *Mother's Day For Those Who Choose Otherwise*, a program requested by members of our community who have chosen not to be parents in the traditional sense of the word. Three *Wild Plants Workshops* dotted the calendar: Spring, Summer & Fall. 2008 classes in *Reiki - Levels I, II, and III* were offered throughout the year and we engaged Nature for *Working with Weather Spirits*. In 2009 we held our *5th Annual Writers Retreat Weekend* and were enchanted by our *Fairy Walk at Twilight*. 2010 welcomed Wilke Nelson of *American Rivers* as we considered how we might work together for the benefit of the River. Union College physics professor Seyffie Maleki brought his *Scholars Research Seminar* to explore *Quantum Measurement and Shamanic Perception*. Most notable in 2011 was our two-day *Sky Symposium* with six speakers focused on the effects of geoen-gineering techniques. Medicine-dancer Erika Oswald's *Moving into Stillness* workshop brought soulful balance. 2012 told the fable of *Alon*, invited exploration of *Hierarchical Thinking, Dichotomous Thinking, Beliefs as Impediments & more*. In our 2013 *Newsletter* the *Dionondehowa Diary* revealed some strange, unnatural Sky events. And more joyfully, the almost daily sightings of Bald Eagles. In 2014 we wondered how we might revitalize the fields of our *Long-grass Nesting Project* and, during

the Summer, we enjoyed symbiotic learning with our two interns. The 2015 *Newsletter* expanded our investigations with *Lyme Disease* and *Sky Updates*. It also told the story of our *Pasturing Project* - now entering its third year. So there you have it. Twenty years later it's 2016, and we'd like to think our voice remains constant, that we're still doing our dance with one foot in Science, and the other in Spirit, with the lift & loft of the Arts under our wings.

If you like what you read... please consider a donation or legacy gift to support our work.

Pasturing Project

Our *Pasturing Project* enters its third year, in 2016, when our neighbor's Black Angus beef cattle return for grazing on the Sanctuary fields, slowly restoring their vitality, in service of our Long-grass Nesting Project and the broader well-being of the eco-community.



Quill at 4 months

Feral Cat Project

What an adventure it is!

The Feral Cat Project has long been part of our Dionondehowa work, as individual felines have crossed the Sanctuary, sometimes coming fully into our lives - heart and home! Others have remained outdoor cats who regularly come to us for food. Two such are black-and-white, Shekinah & Jenny. After Shekinah impregnated Jenny she took up residence in the garden shed, giving birth in April 2015, to three kittens. We trapped them all in the birth box by throwing a blanket over it and transporting them inside the house. Jenny was not at all pleased by this turn of events but it allowed us to care for them all until each could be neutered and subsequently adopted. Many months later this was accomplished: the shots and neutering, including Shekinah who was trapped, neutered and released. Jenny, too, once the kittens were weaned. And the kittens? Yes, they were adopted but... by us... and... that is a longer story.

It was through this siege that we became regulars at Quaintance House Animal Protective League, a non-profit in Easton, NY where shots were given and neutering took place. Chris Boudreau tells us that their clinic performs other surgeries, too, also at lower cost. She'd like "seniors" to know that QHAPL now has a fostering program which provides adult felines to loving homes while sharing the costs of care. Anyone interested can contact her at 692-9848 or letstucketinn@dishmail.net. Now, here is some information from Quaintance House: "Two uncontrolled breeding cats with two litters a year, and 2.8 surviving kittens per litter, over a ten-year breeding life, adds up to 80,399,780." Dionondehowa is not meant to be a Sanctuary for domesticated animals. Not only is it a very hard life for stray or abandoned cats and dogs, they contribute significantly to loss of wildlife, specifically rodents and songbirds.

And thanks to everyone at the Cambridge Valley Veterinary Hospital for all their support.

Gifts, In Kind

Here, we want to thank the individuals, organizations, agencies and media who have brought so much, in kind, to This Wild Dream. If, as you scan this list, you feel overlooked... please say so and we'll thank you, with apologies, next time around.

And... to all of you who have attended programs & concerts and contributed time & money over the many years... a hearty thank you!

Adirondack School
 Corrina Aldrich
 All Beings Who Live Here
 Rachel Allen
 American Rivers
 Ananda iishana
 Peter Andrea
 Alice Andrews
 Ark Charter School
 Bancroft Library
 Judy Bannon
 Stuart Bartow
 BattenKill Watershed Alliance
 Battenkill Conservancy
Bennington Banner
 Jeff Beller
 Jessica Bieber
 Claudia Blackler
 Peter Blum
 Katie Bowen
 Ben Bramlage
 Joanna Brotman
 Alan Brown
 Cynthia Browning
 Patti Buck
 Mark Buckhlotz
 - Emma Willard
 Pam Cali
 Elizabeth Call
 Cambridge Farmers Market
 Susan Caumont
Chronicle
 Vivina Ciolli
 Dick Cipperly
 Suzanne D. Cohen
 Gloria Colby
 Caryn Crook
 Kate Dahlstedt
 Lale Davidson

Katie Dayer
 Letitia Splain Dayer
 Lani DeFelice
 Todd DeGarmo
 Liliana DeGiorgio
 Annette Delahoyd
 David Delozier
 Jeff Dempster
 Roman Diaz
 Stanley Dorn
 Joe Driscoll
 Richard Dubin
 Ann Duncan
The Eagle
Eco-local Living
 Ginny Edinger
 Carol Elliott
Enlightening Bolt
 Emily Erinhaupt
 Jacquie West Farbman
 Tracey Forest
 George Forss
Free Press
 Georgi Museum
 Louie Gerrain
 Glens Falls National Bank & Trust Company
 James Goldsworthy
 Rick Gottesman
 Bryony Graham
 Carol Bollinger Green
 Greenwich Free Library
 Rich Guthrie
 Birgitta Halbakken
 Meghan Haley-Quigley
 ML Healey
Healing Springs
Healing Options
 Dorothy Hempel
 Helen & Meredith Hoag
Hill Country Observer
 Ben Hillis
 Linda Walker Hoag
 David Hunt - since 2002
 Terrason Hunt
 Gabrielle Hurley
 Lorraine Hurley
 Barry Hyman
 Penelope Jewell
Journal Press
 Lilo Kantorowicz-Glick
 Karen Kellogg
 James Keul
 Lynne Knobel
 Mary Kochenour
 Paula Krieg

Bill LaPrairie
 LARAC
 John Leavey
 Arthur Lombard
 Robert J. Lurtsema
Main Street
 Seyffie Maleki
 Manchester Music Festival since 2003
 Hesperos Mariposa
 Leilah Mariposa
 Darcy May
 Lisa May
 Laura McDermott
 Geralyn McDowell
 Buddy Mondlock
 David Mook
 Christa Morf
 Mimi Moriarty
 Stacey Morris
 Lin Murphy
 Michael Murphy
 Music from Salem
 Jewel Nauck
 Josephine Neilson
 NYS - DEC
 New York State Police
 Bhima Nitta
 Kelly Nolan
 Harry Orlyk
 Erika Oswald
 Leslie Parke
 Nat Parke
 Cam Paul
 Eliza Perkins
 Rosalind Peterson
 Emma Piazza
 Cindy Pikoulas
 Emma Pikoulas
 Jim Pikoulas
 Liam Pikoulas
 Bill Pitcher
Planet Vermont
 Kristi Plunkett
 Poets & Writers, Inc.
Post Star
 Wilson Pratt
 Susan Quillio
 Kempton Randolph
 Rachel Ross
 Ed Rucinski
 Ari Rudiakov
 Nick Ruepp
 Jim Russo
 Salem Central School
 Saratoga Public Library

Saratogian
 Carl Schwartz
 Melissa Sclafani
 Allen Shawn
 Carmen Shiff
 John Shoemaker
 Diane Shovak
 Adam Shulman
 Ron Sloan
 Suzanne Sloan
 Skosh Snyder
 Regina Spektor
 Wil Spencer
 Stewart's Shops
 Eric Streble
 Judith Swota
 Arlene Targan
 Rob Taylor
Times Union
 Tina Toggia
 Mark Tougias
 Anya Treiman
 Trout Unlimited
 Clearwater Chapter
 Mike Twist
 John Ubaldo
 Wayne Underwood
 Barbara Louise Unger
 Union College Environmental Club & Ozone House
 US Fish & Wildlife Service
 Sue Van Hook
Vermont News Guide
 Dan Vitro
 Sandra Wall
 Bob Warren
 Washington Cty.
 Cornell Cooperative Extension
 Washington Cty. Sheriff's Dept.
 Washington Cty.
 Soil and Water CD
 Washington Cty. Youth Bureau
 Gene Webster
 Rey Wells
 Wentorf Foundation
 Nancy White
 Dane Wigington
 Sylvia Wilson
Wise Shoppers
 Anita Witten
 Alan Wrigley
 Donna Wynbrandt
 Anya Yermakova
 Steve Young

And all our neighbors.

Come to your senses at Dionondehowa!



DIONONDEHOWA
Wildlife Sanctuary & School
148 Stanton Road, Shushan, NY 12873

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Come to Your Senses at Dionondehowa!

How are we different from a national park?

A young friend of Dionondehowa recently observed that DWS&S is not really different from a state or national park, is it? My immediate response: Yes! It *is* different. But how? We have only volunteers; no paid staff. And here is what these volunteers do: we carry all responsibility for creating and maintaining our bylaws, our incorporating purposes, our board of directors, and our non-profit 501(c)3 status. We monitor the land trust; initiate and sustain our projects; raise awareness about invasive species & dangerous programs such as geoengineering; keep a “diary” of Sanctuary sightings and insights; organize and promote and host events; apply for and manage grants; maintain the physical borders as a no-hunting zone; speak out on behalf of the watershed; attend to drivers who have crashed off Stanton Rd. onto Sanctuary property; maintain a capital campaign account for future land acquisitions; work with other entities who have similar objectives; produce a yearly newsletter; maintain a website; respond to email, phone and other inquiries; fundraise directly from the generosity of our community; invent programs for public enjoyment and information; work with schools; and... hopefully... provide a beacon of how two people of moderate

means can initiate a land trust, buying land to give it back to itself. National and State Parks operate from the top down. Dionondehowa... from the land up. BH



Dionondehowa Wildlife Sanctuary & School, Inc. is a non-profit land trust located on 217 acres bordering the Battenkill (Dionondehowa before the Dutch came) in southern Washington County, New York State. While the Sanctuary serves as a refuge and recharge area, the School is dedicated to Nature Studies and to the Healing and Expressive Arts, using them to engender social and environmental responsibility, in an atmosphere both contemplative and joyful. The name Dionondehowa, pronounced Dye-on-on-duh-how-uh, was first recorded in 1709 and is listed in Beauchamp’s *Aboriginal Place Names of New York State*. It means “She Opens the Door for Them” and may have referred to the Eastern Door of the Iroquois Confederacy.