

6-1-2008

Free Winona: Prehistoric

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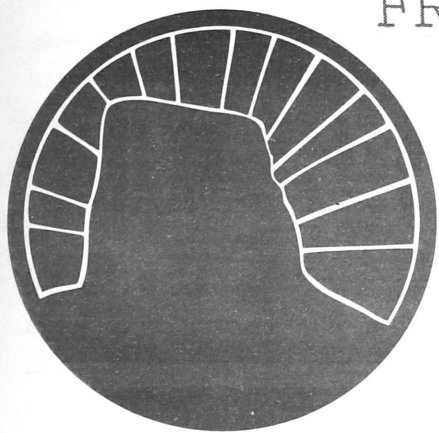


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Recommended Citation

Free Winona, "Free Winona: Prehistoric" (2008). *Free Winona Newspaper*. 5.
<https://openriver.winona.edu/freewinona/5>

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FREE WINONA

MONTHLY JOURNAL OF MUTUAL-AID | JUNE 2008 | WINONA, MINNESOTA

A GLIMPSE OF DISPLACED PEOPLES

Imagine standing on the corner of Huff and Sarnia. You're standing there — say, in the very middle of the intersection, looking toward the bluffs along Huff St. — between cars rushing past you in all directions. Now imagine a massive analog clock, with each of the hands spinning backward like manic propellers. Everything is flowing backward: the cars scuttle past in reverse; after a few moments of this, bulldozers begin erecting Lincoln school. Time is moving backward faster now; massive elms suddenly erupt from the boulevards, shading the drive with their wide arms. As those trees shrink to seedlings, so do the homes — workers roll up the pavement off of the bricks behind you, and then the bricks too are pulled from their rows. The earth bridge that divides East and West Lake Winona is excavated and replaced with a ferry. And when young men come to disassemble the ferry, you can look backward over your shoulder to see scarcely a Winona at all.

Shortly thereafter, you'll be looking at the Winona area as it was for thousands of thousands of years. Sugar Loaf mountain looks an awful lot more like a mountain; the hardwood forests blanketing the bluffs are hardy and enormous, populated by massive Maples and Oaks; Lake Winona isn't a lake anymore, but one of possibly three or four shallow 'main channels', and it passes our island on the west side almost entirely.

If you stop your time traveling at approximately twenty thousand years ago, you might notice some of the first ancient peoples. Little is known of these early inhabitants other than that the stone-tipped spears and large mammal bones they left behind

suggest they hunted and lived in this area. Their presence here must have been encouraged by the colossal glacier covering almost every other inch of habitable land with hundreds of yards of ice.

Their descendants, or possibly another people entirely, lived in this immediate area from 7000 years ago until about 3000 years ago. At that point, a culture had developed enough to leave significant remains in easy-to-find places — these peoples are known as the Mound Builders, a descriptive epithet earned by their enormous earthen ceremonial structures. They created dozens of these mounds in the immediate vicinity: one at the northernmost foot of Center St. that measured 70 feet in diameter, another at the foot of Main, which measured 65 feet across. More than a dozen of these mounds were discovered in the Minnesota City/Rollingstone area, the greatest of these was an incredible 145 feet in diameter and 17 feet tall. Two pairs were built just southeast of Sugar Loaf mountain. These Mound-builders lived amongst their mounds — structures which speckled the Mississippi river valley, north and south for countless miles — practicing horticulture, ceremonial burial, and cultivating the language and customs that would be inherited by other indigenous cultures.

The Ho-Chunk peoples — the people with the greatest cultural connections to the ancient Mound-builders — hunted the east coast of the Mississippi River directly across from Winona, and along the shoreline up- and downriver and had a great nation of over 20,000 people. In the early 1600s, their population fell drastically to under 1,000 due to smallpox and other new diseases, and land-use conflicts with other tribes.

In the generations before 1660, it is believed that the Iowa (Pahotcha) may have once resided on or near the midriver island which later became Winona. Still generations later, the Fox (Meshkwahkihaki) — engaged in a bitter land-use feud with French fur barons throughout the Fox [continued overleaf]

HENRY HULL: A PROFILE



A journey through the history of Winona would be incomplete without thanking those who came before us, who showed us the way, and from whom we can still learn. Professor Henry Hull deserves our thanks and our attention as we attempt to discover what this region of the world is, and, how it may remain, if we want it. As Professor Hull explained,

We must remember that—out of the blood and suffering of our forebears—be it of Henry Huff or of a pioneer who watched his wife die and 16 days later her baby—and I say with the utmost respect possible—out of these have come the great state of Minnesota, this beautiful county, AND our marvelous city of Winona. It is up to us to be worthy of them.

Professor Hull remains Winona's preeminent historian, and his knowledge and his teaching skills are an integral part of what is "Winona History". In his eulogy to Professor Hull, History Professor Norm Sobieski noted that, "Henry took his students behind the scenes... For him, history was more than just history, it was the people during those times." As he moved history from himself unto his students, he understood that the young student was integral to the survival of this land, and its people. He shared the insight of Euripides, whom he often quoted: "Whoso neglects learning in his youth, loses the past, and is dead for the future."

A distinguishing feature of Professor Hull's teaching style is that he taught at a subjective level and not at a theoretically objective one. His approach towards history, as he explained, had its roots in "the great nineteenth century historian: Leopold von Ranke, who said that the idea of history was to write it, 'Just as it is.'" Note that von Ranke used the phrase "Just as it is" and not "Just as it was." This is an important distinction and one that drove Hull's approach.

For example, in one of his speeches, he begins with a rather pedantic explanation of the law of land ownership, only to drop that tone and introduce us to a fictional land-acquiring married couple in the 1880s (*Early Agriculture in Southeastern Minnesota* 1981). This gives his audience a memorable picture of actually acquiring and owning land that a mere history of land ownership law would not provide. It allows the student to enter the 1880s with a hypothetical set of married German immigrants: Gottlieb Platz, and his wife, Hilde. Hull's choice allows the reader to view the topic of land ownership at ground-level, rather than view it from above. This places the student in a personal relationship with the subject so that he or she can more easily relate to the Platzs, their story, and their history.

As he spoke to his students, he would incorporate what could be called 'performance art' to add another dimension, another layer, to the topic discussed. For example, [continued overleaf]

REGION JUST MISSED BY AN ENTIRE ICE AGE!

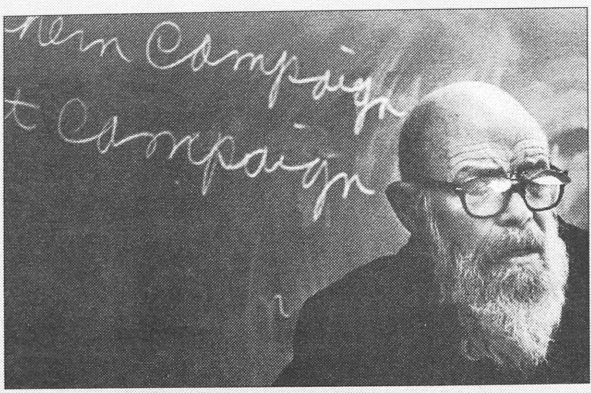
Nearly twenty thousand years ago, during the Pleistocene epoch, glaciers covered much of North America: all of Canada, down to the Missouri and Ohio rivers, and eastward to New York City. Some areas remained unglaciated: parts of the western and southern United States and an area in the Upper Midwest. The area in the Upper Midwest became famous the world over because it was completely surrounded by glaciated territory: there were no other similar-sized regions untouched by glacial ice to be found within the belts once covered by the gigantic continental ice sheets of North America and Europe.

Many refer to this unique area as the Bluff Coun-

try. Geologists refer to it as the Driftless Area, or Paleozoic Plateau. The Driftless Area includes 16,203 square miles in and around the Upper Mississippi River Basin in southeastern Minnesota, nearby Wisconsin, Iowa, and Illinois. The term driftless indicates a lack of glacial drift, the material left behind by retreating continental glaciers: silt, clay, sand, gravel, and boulders.

Two factors—topography and time—provide an explanation for the lack of drift in this area. As glaciers moved south during the ice ages, they were slowed and diverted by highlands in what is now northwestern Wisconsin. They continued to move on either side of the Driftless Area. To the east, river valleys now occupied by Lake Michigan, Green Bay, and Lake Winnebago rapidly led an eastern glacial portion off to the south. To the west, ice rumbled down the valleys of the Red, Minnesota, and Des Moines Rivers. Their paths rejoined at a point on the Mississippi River about fifty miles south of the Wisconsin-Illinois border and pushed as far as St. Louis, and then, for some mysterious reason, the "epoch's clock struck"—and the glaciers retreated.

It seems that the mysterious forces at play have affected the area's residents over the years. For some, the power is in the geographic characteristics indicating a lay of the land older than the ice age: sedimentary rock in valley walls dating back to the Paleozoic, bedrock composed of Ordovician limestone and Cambrian sandstone. The unglaciated island served as a genetic reservoir, which replenished much of the surrounding ice-ravaged landscape. Some twenty thousand years later, heirloom seed-savers raise native plants at Prairie Moon Nursery, back-to-the-land types scattered throughout the hills and coulees develop a network for communication, bartering and trading skills and wares, and sharing knowledge and sustenance. Today, environmental advocates work to restrict bluff land development that harmfully interrupts biological activity and reshapes the geography of this prehistoric bioregion. The Driftless Area has certainly been transformed in the last 200 years, and is going to evolve into an even different bioregion: it has been thought that when ozone depletion and the greenhouse effect bring upon a new ice age, the Driftless Area will become the new Sun Belt.



one of his former students, Frederick W. Bessler, wrote that "if the day's subject dealt with a dark page in America's history, for example slavery, Henry Hull would hold his nose as he spoke, emphasizing the stench of that rotten era."

Another of his students, Norma Craighton, recalled that:

"Hull often pantomimed a historical event; his expressive face and gestures swept the students into the portrayal. At times, Hull would burst into song and emphasize his story. His most important tool, however, was his cane. His cane was a real attention-getter. At times his cane was a hand-crafted maul that crashed down on a luckless buffalo. Or his cane became a four and a half foot long Springfield rifle; the cane took on a spirit of its own as it belched smoke and rammed back against a man's shoulder.

His bent frame would be stomping from Minne Hall to the Smaug when he would abruptly stop, fasten his piercing eyes on a friend, and bellow a greeting. His voice captured everyone; his voice range would drop to a low, distinct, whisper and then rise to a clear, well-modulated baritone.

Weathered as he was, he still moved briskly carrying his usual burden of cane, thermos, and always an armful of books. Even as he walked into the room he began his lecture. 'Now today, young ladies and gentlemen, we are going to talk about...' and he would continue with a short prologue."

But, there was much more to Professor Hull than being a "character", or the "shining star in the history of our Upper Midwest"; or, a "dedicated historical society worker and an inspiring teacher to the thousands of his students..." He was a thinker and understood the politics and people of the present as well as he understood those from the past. And, as he was not averse to confronting the evils of the past, he was certain to confront those that existed around us at the time.

While Professor Hull was proud of Winona, he was not shy in expressing his keen insight into not only what makes Winona great, but, what could make it indistinguishably bad, should its citizens not be diligent in protecting it from existing evils:

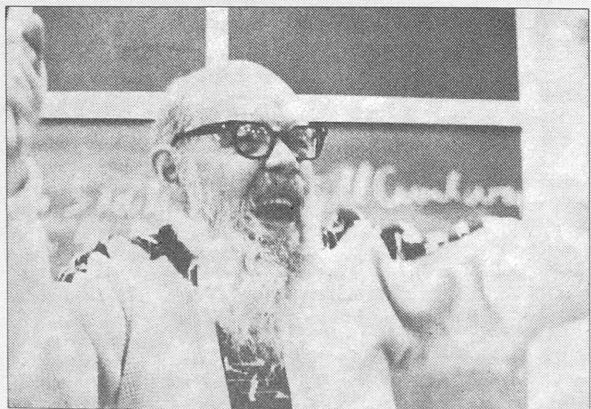
"In spite of Christ's dictum or 'do unto others as you would have them to do unto you,' many people act as though they've never heard such advice and are anti-Semite, anti-Indian, anti-Negro, and against anything that does not fall within the narrow range of their limited experience. These are the people who made the late and hated by all thinking people: Joe McCarthy of Wisconsin, such a terrible Hitlerian-type threat to all the good of not only the Upper Midwest, but our great land as well. Lest we forget, we still have that curse of humanity: the John Birch society, alive and going in our region, and here in our region, like in Orange County California, it spreads the haters of all the bad things mentioned. Many communities, intensely locally oriented, follow such bizarre activities and support them.

Any historian who thinks can tell you: man [sic] first, after discovering agriculture, built the Neolithic community where all of the hatred and fear of the different concepts was an integral part of life. In many parts of the Upper Midwest, this same type of narrow, parochial, provincial localism prevails. This is a curse if you happen, as this speaker does, to belong to a small minority group, and it is a curse against humanity itself."

Professor Hull understood the impact of this sort of thinking, this sort of hatred that has its root in the hate of the other. As Professor Younger said in her eulogy, "he told us of 'the deadly, deadly wounds of war.'" And, Professor Hull believed that a key function of the historian is his or her role in making sure that the tragedies of the past do not return. In the next issue of *Free Winona*, one of Professor Hull's cohorts in this endeavor, Ellery Foster, will be profiled, along with a discussion of a local organization that Hull and Foster belonged to named "The Friends of Peaceful Alternative" with Dr Margaret Boddy, and other area civil libertarians.

In closing, the words of Professor Hull:

"We Upper Midwesterners can, if we think, love our town, love our country, love our state, love our region as fortunate people who can say without fear or favor of the almighty say we are fortunate people. Bless the wonderful area known as the Upper Midwest! As an historian and I say in still small voice, a man who tries to understand life: may peace and happiness and glory follow our wonderful section of the earth forevermore."



River Watershed — were pushed from their Eastern Wisconsin Woodland homes, through the Driftless Mississippi River Valley and toward the plains. By the end of this long conflict, the Meshkwahkihaki — once a tribe of 10,000 — had been pared to a population of less than 500. These remaining few were known as the "Lost People" by the Dakota, and fled the Europeans across the Great Plains. The Sac/Sauk (Ozaagiiwag) were close friends of the Meshkwahkihaki, and shared their fate during the Fox Wars, and they too were pushed through our portion of the Mississippi River Valley by the French.

Before the 1800s, the Dakota visited the island often as a hunting camp. From this place, parties went out to hunt buffalo — which sometimes even traversed the bluff line into the river valley! — antelope, bear, elk, and deer. Apparently, however, the Dakota hadn't yet used the island as a permanent home.

When Lt Zebulon Pike stopped here in 1805 he noted our particular island as "a most sublime and beautiful prospect" but made no mention of any indigenous settlement. Meanwhile, near the mouth of the root river, a Dakota chief was stepping down from his position, asking his son to lead their band of Mdewakanton Dakota. Wapasha I had been a chief for 60 years, and during his lifetime earned incredible notoriety among the Dakota people, and among the British and Americans for his expert combat leadership. He chose to stay behind, at his favorite Root River camp.

In 1804–1805 Wapasha II left that camp with his friends and family, and it is believed he was headed toward what would later become the island city of Winona. In 1817 Maj. Stephen Long spotted Wapasha's well-established camp on the island; at the same time, other European settlers had noted a band of Fox camping in Wapasha's former Upper Iowa settlement. The exodus of the Fox and Sauk may well have contributed to Wapasha's band moving north, toward the Mississippi River Valley.

Wapasha's Dakota were a meticulous, proud people. Their rich ethnobotanical customs meant they were able to cultivate and harvest a wide range of wilderness around them without developing or micromanaging it. Each spring they set prairie fires at either end of the Winona islands: the burning meant that the blackened earth would absorb more of the spring sun, which encouraged nutrient-rich grass seeds to germinate. This, in turn, invited large herbivorous animals to the area, which they hunted as to avoid long hunting excursions into the wide

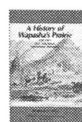
prairie. They took careful precautions with the duck and geese nests in the area and with the nesting passenger pigeons, which were an important part of the Dakota lifeway. Wapasha camped behind present day Sugarloaf, which at the time was more than twice its current size and known as Wapasha's Cap, a holy place.

If you dwell on this village for long, you'll notice trees falling along the bluff horizon. Those trees would be milled into houses. The treaties signed near Minihaha Falls would be ratified and more settlers would arrive to prospect and lay claim to the region. Most of the remaining Dakota were relocated to concentration camps at Ft Snelling and the city of Winona quickly fills in the void. As time begins moving faster, more trees would be felled and lashed together to be sent down the river. The driftless limestone is blasted and carved away from Wapasha's Cap and the surrounding bluff land; blocks of cut stone are taken down from the hills and lain into buildings — the post office, train depot, theatre, banks, etc. — by newly-settled workers. Elsewhere, the former residents of the region would be challenged to a final stand for land-use accessibility and cultural sovereignty — some call this the Dakota Uprising of 1862 — a conflict which meant the end of the traditional, uninhibited Dakota customs in Minnesota. Those buildings made of holy stone would later be demolished and replaced by modernist architecture, the wooden houses would rot and the people of Winona would have another wave of logging 'harvesting' the hardwood forests along the Mississippi River.

You've just seen hundreds of years of spirit undone and done again — indigenous families and bands pushed from the dense and lush Great Lake hardwoods of the east, as the sun rises, to the setting sun: the wild and wide grasslands of the west. You've seen the inhabitants, and their lifeways, come and go again and again — the closer the stories get to the present, the more substantial the relocations are. Like all stories, the heroes and villains are complex and difficult to cast — if a larger lesson can be studied in this history, it is that apologies cannot possibly come in the form of words only. Imperialists cannot beg forgiveness and continue to claim empire; lumber tycoons cannot beg forgiveness and continue to harvest entire forests; missions cannot beg forgiveness and continue to drive indigenous spiritualities to extinction; and historians cannot correct their parochial stories while standing aside to let history repeat itself.

Further Reading and Study

The Winona County Historical Society (SEE PROJECTS & RESOURCES) contains a wealth of information on the subjects of this issue. For a small membership fee, you will be granted unlimited access to their extensive archive of city and county history. You can also find many hard-to-find regional history books, some of which were used as references:



A History of Wapasha's Prairie, Myron A. Nilles, Winona County Historical Society, 2005, Winona MN
This thick booklet covers the local history of the area currently covered by the city of Winona from 1660–1853. Its primary focus is on the lifestyle and circumstances of Wapasha's Dakota tribal unit. Local history enthusiasts take note: this source has extensive citations in its bibliography, inviting further research and conclusions of your own.



The Dakota War of 1862, Kenneth Carley, Minnesota Historical Society Press, 1961, St Paul MN
This book was originally published as "The Sioux War of 1862" but was recently updated appropriately. The text closely documents one of the bloodiest conflicts in the United States' westward conquest, the initiation of a larger war that would involve us forces for decades and eventually result in the massacre at Wounded Knee. It is a well-illustrated must for any scholar of us imperialism.



North Country Anvil #56, Driftless, They Call It by Bryce Black, Spring 1988, Millville MN
Some of you might recall the North Country Anvil, a counter-culture periodical from the area. Recently, a large collection was donated to our own historical archives, and we referenced this particular article for this issue's *Driftless Region* article. If you haven't seen the North Country Anvil take note next issue, as we will explain how to find access to the complete collection of over twenty years resistance journalism (1969–1989).

THE DAKOTA HOMECOMING

In 2004, Winona participated in The Grand Excursion: a celebration of the 150th anniversary of the riverboat flotilla signaling the opening up of this land to white settlement. A group of concerned citizens noticed something that had been overlooked in this celebration: recognition of the people who inhabited this land at the time of the white settlement. To address this omission, the folks who noticed it organized the first DAKOTA GATHERING & HOMECOMING in 2004. Truth and reconciliation ceremonies would become the format used to build a stronger Winona–Dakota alliance, and to establish an ongoing commitment to meet on these terms, the Winona–Dakota Unity Alliance (WUA) was formed. The fifth gathering is planned for June 7th and 8th (see calendar for details).

The original intentions of the gatherings have expanded to include educational, structural, and socioeconomic issues on the Dakota reservations: the

lack of potable water and inadequate sewer systems are crucial issues on Crow Creek and Santee Dakota reservations; the WUA has initiated collections of clothing, appliances, furniture, and toys for these communities; a Dakota Scholarship Fund is working to provide financial support for Dakota youth interested in attending local universities.

Unity Park is the new designated, permanent space for the annual gathering. It is at the east end of Lake Winona on the grass below Sugar Loaf (what used to be Wapasha's Cap). Limestone that was a part of that mountain a century ago forms the dance circle and the stage, and indigenous plant life is in nearby ponds. There are two ten-foot bronze sculptures — *The Spirit of Winona* by JoAnne Bird and *The Unity Rider* by Leo and Lyon Smith — that are intended to represent the Dakota saying: Mitakuye Owasin — *We are all related*.



To provide some discussion material for non-indigenous groups during this time of reflection, we've made available text issued from Mendota Dakota activists engaged in important decolonization work.

This year Minnesota will celebrate its Sesquicentennial. Dakota people question a historical narrative that ignores the fact that statehood was established through the genocide of Dakota people. So we must ask: "What is being celebrated?"

This is a celebration of forced marches of over 1,700 Dakota women and children. This is a celebration of hundreds of Dakota people murdered in concentration camps. This is a celebration of State-sanctioned ethnic-cleansing through forced marches, military expeditions, and bounties.

While the Sesquicentennial could be an opportunity to reflect on these atrocities and pursue a vision of justice, Minnesota will instead ignore its shameful history and celebrate a distorted vision of the past.

Opposition to the sesquicentennial events is not only a way for Dakota people to honor our ancestors by acknowledging the suffering they endured, but it is also a chance to tell the truth about Minnesota's shameful ethnic cleansing of its Indigenous people.

We ask Dakota people, other Native people, and Minnesota's citizenry to join us in this opportunity to demand truth, land recovery, and justice in the Dakota homeland that is 150 years overdue.

After the US–DAKOTA WAR OF 1862, groups of Dakota surrendered themselves to the United States army, believing they would be treated humanely as prisoners of war. Over 300 Dakota men were sentenced to death in 5 minute trials. On November 7, 1862, a group of 1,700 Dakota women, children and elderly endured brutal conditions as they were force-marched from the Lower Sioux Agency to a concentration camp at Ft Snelling.

As groups of Dakota were force-marched through towns on their way to the camps, Minnesota citizens taunted and assaulted the defenseless Dakota. In addition to suffering cold, hunger, and sickness, the Dakota endured having rocks, sticks and even boiling water thrown at them. An unknown number of men, women and children died as a result of beatings and assaults by soldiers and citizens.

Thirty-eight of the Dakota men were hanged the day after Christmas in 1862, in what remains the largest mass execution in United States history. The other prisoners suffered in concentration camps through the winter of 1862–1863. Several hundred women and children were killed in these camps. In late April of 1863, the remaining condemned men, along with the women and children survivors of the Ft Snelling concentration camp, were forcibly removed from their beloved homeland.

After Dakota people were forcibly exiled, \$200 bounties were placed on Dakota scalps. This was followed by punitive military expeditions to hunt down those Dakota who had not surrendered and to ensure they would not return to the state.

While a few Dakota people began trickling back to Minnesota by the late 1880s, most Dakota people today remain in exile from their homeland.

Governor Alexander Ramsey had declared on September 9, 1862 that "The Sioux Indians of Minnesota must be exterminated or driven forever beyond the borders of the state." These atrocities were part of a planned, State-sanctioned genocide of Dakota people to pave the way for white settlement.

The UN definition of genocide has been properly applied to Minnesota's actions against Dakota people, and it is as follows:

Killing members of the group:

- » Murder of women and children at Ft Snelling
- » Hanging of 38 prisoners of war
- » \$200 bounties placed on Dakota scalps

Causing serious bodily or mental harm to members of the group:

- » Military expeditions to expel Dakota from Minnesota
- » Forced assimilation of Dakota people through reservations, conversions, and residential schools

Deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or part:

- » Forced marches and imprisonment of Dakota women and children during winter of 1862–1863.
- » Purposeful starvation of Dakota people by withholding rations and denying hunting rights

Imposing measures intended to prevent births within the group:

- » Separation of Dakota men and women
- » Long-term imprisonment of significant portion of male population
- » Forced sterilization of Dakota women through Indian Health Service

Forcibly transferring children of the group to another group

- » Forced abduction of children to attend federally-mandated boarding schools

WHAT WILL JUSTICE DEMAND?

1. Truth-Telling

An accurate depiction of history needs to be told. This includes both a Dakota narrative and a contextual account of the US–DAKOTA WAR OF 1862. Truth-telling will also take the form of protests and demonstrations.

2. Actions for Truth

This includes challenging place names and institutions that celebrate genocide. Trials absentia should be held against Ramsey, Sibley, and the State of Minnesota. The State of Minnesota must also recognize the establishment of statehood at the expense of Dakota genocide.

3. Process of Reparations

Dakota lands in Minnesota prior to invasion and ethnic cleansing were 54,017,532 acres. Today, Dakota people occupy only 3,281 acres, a meager .006% of our original land. Currently, there are around 11,836,375 acres that include Federal, State, Tax-forfeited, and Metro-Commission lands, most of which is vacant or used for recreation.

Land needs to be returned, but this is not enough. Our land, water, and resources are polluted, and these need to be returned in pristine condition. Resources are also needed to develop infrastructure for our people to live in Dakota Territory, which includes developing appropriate technologies and skills to live in a sustainable manner. The funding could come from back-payments owed from treaties.

4. Liberation and Healing in Our Homeland

In order for justice to occur, our Dakota people need both liberation and space to heal. This includes allowing our autonomy to enact traditional, egalitarian methods of governing and allowing us to practice traditional economies in a sustainable way.

FREE WINONA is an expression of the diversity of tactics; our content aims to challenge journalism to be a functional mechanism within the community. The **FREE WINONA** editorial collective is sternly non-partisan, non-religious, anti-capitalist and operates using the consensus model in the interest of active self-analysis, self-determination, and mutual-aid. The moments we document are moments we live — this is not a spectator sport.

Submissions:

All submissions may be sent via email or envelope (see address below). Calendar announcements should include date, time, location, admission, description, and appropriate age-range. Directory entries must include address and other contact information, details about project and open hours. Also, we desperately need clever jokes, comics, and games.

About the Articles:

All articles written anonymously by local journalists. Details and statistics are verifiably true to the best of our knowledge as of the printing date. In the event of a mistaken statement, please notify our editors for correction acknowledgments to be published in the next issue. Responses or inquiries sent to one of the available addresses will be forwarded to the journalists. Please inquire about becoming a **FREE WINONA** journalist.

From the Columnists:

"Letters to the editor" will be published as guest columns addressed to the readership, not the journalists; submissions not following this guideline including both praise and hate-mail will remain on our refrigerator until recycling day. The columnists ask that any parties interested in reprinting works appearing in **FREE WINONA** request permission beforehand.

This fifth issue of **FREE WINONA** was financed through the support of the Next Steps initiative for community resources, Riverway Learning Community, and Winona Community Gardening Plots. These monies financed the printing and distribution of 1,000 copies of this 8-page b/w tabloid.

Become part of our distributary: register to receive a bundle of **FREE WINONA** every month to pass out among your social circles via our email address.

OPEN MEETINGS TAKE PLACE EVERY THURSDAY AT SIX. EMAIL FOR DIRECTIONS.

Individuals or groups wishing to make a financial contribution can do so by sending a **CASH** donation to our Post Office box.



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TIMELESS PLANTS: WILD FOOD & MEDICINE

“Wilderness is not a luxury but a necessity of the human spirit”

Edward Abbey

Here in 2008 we toil to fill ourselves with all the complexities of an industrial food system and its volatile pharmaceutical sidekick. Day to day it is not uncommon to hear of another person struggling with obesity, diabetes, or sky rocketing healthcare prices. Over the past 150 years Winona and the surrounding area has been reshaped from a land in which people and nature co-existed to a land where people spoil amongst genetically modified foods and an array of pills for everything from allergies, to anxiety, to weight loss.

Wouldn't it be nice to enjoy Winona as it once was? A land with its assortment of native plants that could easily provide you with all the food and medicine you needed. Too bad so many instead find themselves patrons to the fluorescent nervous lights of Hy-Vee, Walgreens, or Wal-Mart. Southeast Minnesota would have kicked a “health nuts” dabbling mind into shape. Dig it, there were no jobs to drive to, no costly gyms to hide in, and no television to submit to. No, prehistoric Winona provided all you needed from its land and native people. Winona, or rather Wapasha's Prairie addressed the people with islands of towering trees, a fruitful riverside, and an abundance of flourishing vegetation and grasses.

Though we have now become a town concerned with the rat race complications of modern man, there was a time when if one had a problem all they needed to do was turn to their community and nature to find a solution. For those of you wrapped up in a fast food generation's misshaped conception of convenience, perhaps a try at this “prehistoric” antidote would calm your racing mind. There was no USDA, FDA, 21st century breathing down your neck, just a love of pure earth.

The following are entries containing a look at some native plants once used for food and medicine. Perhaps our impact on this once quiet riverside could be best put into modern day perspective by reading them roadside next to Mankato Avenue while gazing at Sugarloaf ...

ACORN PANCAKES

See Bur Oak Entry

You will need:

1 egg
1 tsp salad oil
1 tsp honey or sugar
½ cup corn meal
½ cup wheat flour
½ cup leached & ground acorns
2 tsp double action baking powder
½ cup milk

Mix all ingredients together. Add milk for thinner batter. Pour pancakes into a hot, greased pan and cook until golden brown.

The following are native plants used in pre-settler Winona for medicinal practice, food, and as utility resources:

Ash (*Fraxinus*)

The bark was stripped off these trees to supply cover for shelters. These structures were made by wrapping wide strips of ash bark around wooden poles in a circle and driven into the earth. The roofs were made by securing tie ropes and covering them with bark or thatch. This tree was also used to make frames for snow shoes.

Bearberry (*Arctostaphylos uva-ursi*)

Leaves used as headache reliever. The fruit was also used as a source of food.

Bee Balm or Wild Bergamot (*Monarda fistulosa*)

Above-ground growth is a palatable potherb. Fresh or dried leaf and/or flower tea is antiseptic, carminative, diaphoretic, diuretic, and a stimulant. Used to relieve abdominal pain.

Black Raspberry (*Rubus occidentalis*)

Root can be used to treat back pain, and to make bitter roots more palatable. Black and red raspberries (*Rubus Ideas*) were both gathered and eaten as a staple fruit of indigenous communities.

Blueberry (*Vaccinium angustifolium*)

Dried leaves used to reduce high blood sugar in type II diabetes; promote kidney, gallbladder, and pancreas functions; also antihistamine and anti-inflammatory. Dried flowers also used to treat “craziness.” The berries were also eaten as fruit, just as today.

Bur Oak (*Quercus macrocarpa*)

Inner bark used for lung trouble; also used to relieve cramping. The acorns were also used as a food source (see recipe) by previous inhabitants of the Winona area.

Cattail (*Typha latifolia*)

Root poultice used for sores. Shoots and root-horns are very palatable. On another note, the mature leaves of these plants were also used to make mats and baskets.

Choke Cherry (*Prunus virginiana*)

Inner bark and fresh leaves were used as disinfectants: the plant was stuffed in the nostrils and held in the mouth and used as protection for someone working “over” the dead.

Dogwood (*Cornus alternifolia*)

Dogwood Bark is used as a tea for fevers and colds.

Ginseng (*Panax*)

Roots used as an adaptogen, aphrodisiac, and stimulant. More recently it is being used to treat type II diabetes and in energy drinks. Most commonly found in cool shaded areas (northern slopes of our bluffs?) with Oak and Basswood trees nearby.

Grape (*Vitis vinifera*)

Were eaten as fruits and used to season other dishes.

Labrador Tea (*Ledum groenlandicum*)

Root can be dried and powdered and applied to alleviate severe burns or ulcers; tea can be made from crushed green leaves which contain vitamins, minerals, and naturally-occurring caffeine.

Lady fern (*Athyrium filix-foemine*)

Root used for urinary problems.

Morel Mushroom (*Morchella*)

Mushroom found in 2–3 week period in the beginning/mid May. These mushrooms can be eaten in a variety of dishes (see recipe) or alone.

Prairie Clover (*Petalostemum*)

The dried leaves and flowers can be used in combination with other herbs to remedy heart trouble. Also makes delicious tea.

Purple Coneflower (*Echinacea purpurea*)

Root and whole plant used in treatment of sores/wounds/burns having cortisone-like properties; used to treat snakebite/stings/and other insect bites; effective defoliant for circulation/lymphatic/respiratory systems; root is adaptive, alternative, antiseptic, aphrodisiac, diaphoretic (promotes sweat), digestive, sialagogue (promotes saliva).

Sugar Maple (*Acer saccharum*)

Hundreds of these trees were tapped for their sweet sap in mid to late March to obtain the year's sugar supply. The sap was boiled into syrup which was then boiled further to make sugar. This practice is still done as a yearly tradition in the Winona area providing a much more robust maple syrup than is typically available commercially.

Wild Cherry (*Prunus serotina*)

Root used by applying to a severe burn or ulcer; inner bark also used to encourage the healing of cuts. Root also protects bodies from worm parasites.

Wild Ginger (*Asarum zingier zerumbet*)

The root of the wild ginger was used in cooking as well as in teas. Ginger is known for its amazing digestive relief.

Wild Onion (*Allium cernuum*)

Roots can be used to help treat cold symptoms, applied to bee and wasp stings.

Wild Strawberry (*Fragaria vesca*)

A delicious fruit! The dried leaf tea is also a gentle remedy for diarrhea.

Wintergreen (*Gaultheria procumbent*)

The leaves of this plant were used in teas along with a variety of other kinds of mint.

Yellow Dock (*Rumex crispus*)

Root used to reduce swelling and, in larger amounts, can induce vomiting.

MORELS STUFFED WITH FOIE GRAS

You will need:

12 Large, fresh, leaned Morels
4 tbsp Butter
4 tbsp Vegetable Stock
2 tbsp Brandy
4 tbsp Whipping Cream
1 tbsp Chives
Stuffing:
2 Eggs, beaten
3 cups Bread Crumbs
1 tbsp Minced Flatleaf Parsley
3 oz Cubed Pate De Foie Gras

Cut stems of morels almost to base, leaving only the holes to be stuffed. To make the stuffing: mix eggs, bread crumbs, parsley, and pepper to taste until makes smooth paste. Fill cavities of mushrooms with foie gras, then add bread crumb mixture. Then, melt butter in frying pan and saute mushrooms gently for 3–4 minutes, stuffed side first. Add stock and brandy, and cook 5 more minutes. Stir in cream and pepper, and cook for a minute more, then add chives.

Serves 4

The information on this page is true to the best of our knowledge, please practice herbal medicine attentively. Further investigation into medicinal and edible wild plants is encouraged — we recommend the Peterson Field Guides Series: *Medicinal Plants and Herbs*, and *Edible Wild Plants*. For wild food subsistence, try Sam Thayer's *The Forager's Harvest*.

ADDITIONALLY: There is a group of wild food enthusiasts planning to release a comprehensive guide to subsistence foraging in the driftless Mississippi corridor, if you might be a valuable resource to that team, please email: PAPER@KEOXA.COM.

CALENDAR

THURSDAY JUNE 5TH

9, MIKE BIRD [FREE]

Local anarcoustic legend. ED'S NO-NAME

SATURDAY JUNE 7TH

5:30AM-8PM, DAKOTA HOMECOMING [FREE]

The Dakota have been invited to return to land they once called home for the 5th consecutive year. This celebration is advertised to include dance, song, feast, prayer, honor, reconciliation, remembrance, and most importantly the continuation of sharing cultural stories in hope of healing the wounds of the past. Continued on Sunday. UNITY PARK

7:30-NOON, FARMERS' MARKET KIDS' DAY [FREE]

The usual festive Farmers' Market atmosphere, with additional excitements planned, such as: face-painting, children's books, a free bicycle raffle, and live music. SECOND & MAIN STREETS

SUNDAY JUNE 8TH

5:30AM-3, DAKOTA HOMECOMING

Schedule continued from Saturday's events. Awards ceremony, feast, moccasin tournament, and handshaking ceremony. UNITY PARK

2, COMMUNITY HARVEST GRAND KICKOFF [FREE]

By rescuing, preparing, and serving food that would otherwise be discarded, Community Harvest aims to address food waste in Winona and bring people together for a big, free, festive feast. WINDOM PARK

MONDAY JUNE 9TH

6, ZINE COMPILATION WORKSHOP [FREE/DONATION]

A brainstorming and/or workshop session for a collaborative zine project thematically based in Winona. The idea of the community zine is to cultivate the DIY ethics that already exist in Winona and apply them as individual contributions to a larger project. Bring your ideas, imagery, scissors, and gluesticks. DDBC BICYCLE CO-OP

WEDNESDAY JUNE 11TH

NOON, THE 1862 DAKOTA CONFLICT [FREE]

Stephen Osman will examine and explore an important history lesson not found in conventional textbooks regarding the 1862 Dakota Conflict. WINONA HISTORICAL SOCIETY

6, ALCOHOLICS AUTONOMOUS [FREE/DONATION]

A roundtable discussion about substance abuse, addiction, and the culture of defeat. This will be a safe and secure place to express yourself, though not all participants are in recovery. Food and literature will be available. DDBC BICYCLE CO-OP

SATURDAY JUNE 14TH

7:30-NOON, CUSTOMER APPRECIATION DAY [FREE]

Another special Farmers' Market with prizes and refreshments, a cooking demonstration by Bluff Country Co-op, and music from the Beef Slough Boys. SECOND & MAIN STREETS

MONDAY JUNE 16TH

6, 'FREE MARKET WORKSHOP [FREE/DONATION]

Last month's piñata was a big hit (pun intended) at the 'Free Market. To liven it up even more, let's see what we can create together and bring to this month's. DDBC BICYCLE CO-OP

WEDNESDAY JUNE 18TH

6, LOVE LEARN TEACH [FREE/DONATION]

Everyone is invited to participate in this radical group discussion. The event is hosted by rotating participants who introduce the topic of their choice and facilitate an inclusive roundtable discussion. DDBC BICYCLE CO-OP

MONDAY JUNE 23RD

6, COMPOST/VERMACULTURE WORKSHOP [FREE]

Throwing food away is stupid. To reduce waste, learn about proactive approaches of dealing with your food scraps. Learn about different ways to compost, where to do it, and how to do it well. Donations requested. DDBC BICYCLE CO-OP

WEDNESDAY JUNE 25TH

6, ALCOHOLICS AUTONOMOUS [FREE/DONATION]

A roundtable discussion about substance abuse, addiction, and the culture of defeat. This will be a safe and secure place to express yourself, though not all participants are in recovery. Food and literature will be available. DDBC BICYCLE CO-OP

FRIDAY JUNE 27TH

6:30, CHRIS KENDALL CONCERT [FREE]

Free live music at WSU lawn; a part of the *Prelude Series* for the Shakespeare Festival. WSU CAMPUS

8, CRITICAL MASS FILM [FREE/DONATION]

The monthly Critical Mass bike ride will end at the bike co-op for a movie screening and discussion about Critical Mass. DDBC BICYCLE CO-OP

SATURDAY JUNE 28TH

9, "NOT-SO-PRETTY-THINGS" ART CLOSING [FREE]

Marionettes and paintings by local puppeteer Dr. Bob Armstrong will have an outro to a month-long art show. In the words of Bob, "It's gonna be a party." ED'S NO-NAME

MONDAY JUNE 30TH

6-8, BENEFIT SILENT ART AUCTION [FREE]

A colorful array of local artists' work will be auctioned as a benefit for the Down n' Dirty Bike Club. DDBC BICYCLE CO-OP

8, DEEP BREATH TOUR [FREE/DONATION]

Frosephe is going on a two-month long tour around the country with Wild Nettle Distro (see directory). Deep Breath is the latest Frosephe album about confronting deep rooted obstacles that prevent us from living the lives we want, rather than denying that those obstacles and insecurities even exist. This is the first show of his tour: he seeks to create a stronger network of resistance to the dominant culture we live in. Other surprises for this event TBA. DDBC BICYCLE CO-OP

REOCCURRING MONTHLY EVENTS

EVERY MONDAY NIGHT JUNE 2ND, 9TH, 16TH, 23RD, 30TH

8, SOCRATES CAFÉ [FREE]

Open philosophical discussion concerning important modern topics and life's eternal questions. ACOUSTIC CAFÉ

FIRST SUNDAYS JUNE 1ST

2:30-4, WINONA MOVES [FREE]

Vocal and physical exercises to explore the individual and group dynamics within our community. WINONA ARTS CENTER

4, MONTHLY COMMUNITY POTLUCK [FREE]

Cooperative dinner party—everyone is invited. WINONA ARTS CENTER

JUNE 22ND

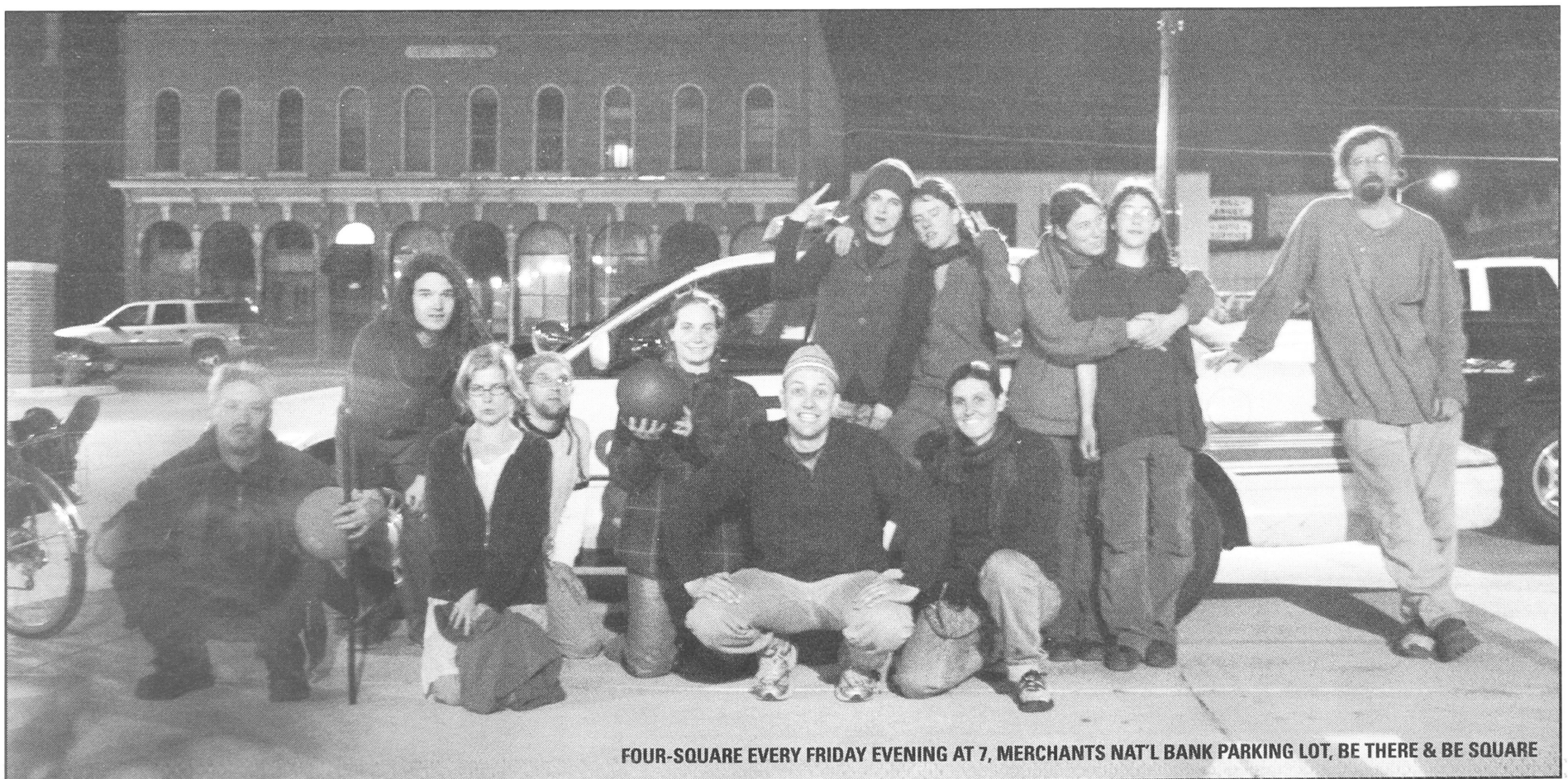
11, REALLY REALLY FREE MARKET [FREE]

Get what you need, give what you don't. A big free flea market: an active alternative to the exchange economy. All things welcome — clothes, food, haircuts, workshops, bike repair — it is up to you to make this event as spectacular as you know it can be. GABRYCK/SOBIESKI PARK

LAST FRIDAYS JUNE 27TH

5, CRITICAL MASS COMMUNITY BIKE RIDE [FREE]

To promote community and bike riding. Signs, costumes, instruments, and other loud, bright things welcomed and encouraged. Movie screening afterward (see event listing). WSU CLOCK TOWER

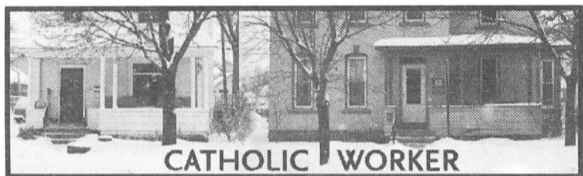


FOUR-SQUARE EVERY FRIDAY EVENING AT 7, MERCHANTS NAT'L BANK PARKING LOT, BE THERE & BE SQUARE



"Wild Nettle" is somewhat redundant because nettles are not domesticated and grow where they please — including all around Winona. We have never heard of large-scale commercial endeavors that exploit them. Many people are afraid of nettles. If you aren't careful with them they will sting you. If you are gentle with them they will provide you with rich nutrients. Nettles are one of the highest known sources of protein in a leafy green, and offer a broad palette of vitamins, minerals, and micronutrients. Traditionally the tough fibers from the stem have been used to make cloth, and the leaves were cooked and eaten as vegetables due to their high nutritional and iron content. Regular use of nettles is like giving your body a new set of spark plugs. Of course, the best time for new plugs is after a lethargic winter of heavy foods. A mess of fresh nettle greens is the perfect spring tonic when overwrought livers crave lush green food. This is the time of year when the nutrients of nettles are most potent, so look for them on your next hike, they're everywhere. The jagged-edged leaves are spear-shaped and come to a point. The flowers are green and bloom from June to September. The underside of the leaves and on the stem of the plant are where the stinging hairs are. If you aren't wearing gloves and don't want to get stung while picking nettles, pinch the top of the leaf in half, pluck it off, and put it into a bag. We recommend making nettle tea. It is tasty and revitalizing. Nettle tea has been used throughout history as a detoxifier for the blood system, removing unwanted impurities. It also helps with lowering blood sugar and improving digestion. You can also try making a salad or adding them on top of your pizza. In conclusion: nettles are very healthy, stand tall, and defend themselves. We can learn a lot from nettles.

Email us at WILDNETTLEDISTRO@KEOXA.COM, or call (507) 313-0272 — just remember that our phones and computers are tapped!

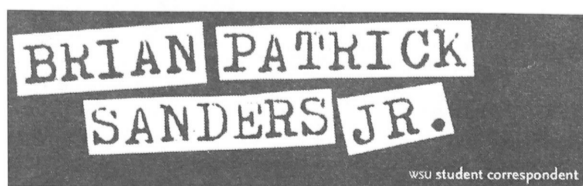


The first day of May marked the 75th anniversary of the Catholic Worker movement and we have had many chances in the past month to reflect on the stories that have been written and lived in that time within the movement. Interestingly, there seem to be many different ways to talk about and interpret the past and equally as many incarnations of the Catholic Worker around the country and the world.

It is striking in a time where so many are reflecting on Minnesota's 150 years of statehood, with a few of us contemplating the other side of that story (150 years of oppression of Native peoples, destruction and industrialization of the land, &c). Within the Worker, I feel blessed to find a diversity of views on what the beginning of our movement looked like. There are people currently within the Catholic Worker that personally knew the founding members of the first New York community, and almost all of us who call the Catholic Worker our home claim to understand what it was that Dorothy Day and Peter Maurin intended. The wealth in a culture or a land or a movement lies in its diversity and our ability to see and embrace just that. The Catholic Worker movement has many written accounts to its name, published by people with lived experiences that differ greatly from one another. Each of these accounts are true and important, regardless of how much they reflect my own experience, and they add depth to my understanding of those who also call themselves Catholic Workers.

I hope for a day when there are as many written accounts of Minnesota's past by those whose voices have been lost in oppression and violence as those who have quieted them. There are many of us who call this land home, and equally as many stories to share.

— diane leutgeb munson



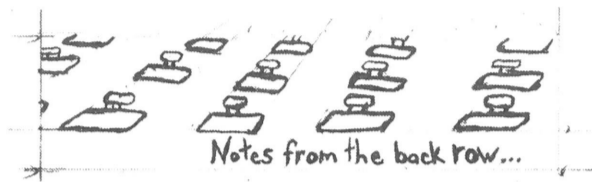
At his April Oshkosh conversation, author Derrick Jensen asked, as he always does, "Do you believe that this culture will undergo a voluntary transformation to a sane and sustainable way of living?" This is a question I've been thinking about a lot over the last few weeks. I've disagreed with Jensen in the past — the growing attention being given to "going green" or "sustainability" in the media has encouraged me, and there are more people concerned with environmental and social justice issues now than at any other previous time within our culture. I was excited in the fall when I went with a bus full of people from Minnesota to Washington, DC, to see speakers on various environmental/social justice issues

and lobby to politicians — I was surrounded by many likeminded people who gave me encouragement about the future. In Winona, I have a similar body of friends, who are very concerned about the future and how to act now to improve the future.

Being surrounded by these positive people deludes me about a voluntary sustainable future, I think. I'm also fortunate enough to be able to live without a car being part of my day-to-day life. However, I'm beginning to learn that despite "sustainability" entering our mainstream lexicon, most people still are not concerned with or even able to undergo a shift away from automobile use. It was easy for me in the past to blame this on ignorance, and I thought people would be changing relatively soon.

Conversations with friends who are immersed in car culture have shifted my mindset. I know that there is a lot of potential in shifting toward bicycle transportation and local food while shifting away from consumption, but most people are not interested in what they perceive as "inconveniences;" this includes a lot of otherwise good people. And obviously, the problem is much bigger than people driving cars. So I'm wondering, how do we meet the interests of those who aren't concerned with these issues in order to try and build a just society? I don't think hybrid SUVs are going to get us there.

— Brian



Teaching American History. Where do you begin? How do you separate the history of the people with the history of the land. How far back do you go? Are the graduation standards expecting European-American History or the history of what happened here in the past? Does astronomy, geology, biology and archaeology need to be incorporated in a US history class? If so, to what extent are these topics included? I struggled with these very questions when the teacher I work with asked if I would want to do a unit on US history.

We started the unit with theories of the formation of the universe. We moved into examining distances and scale of different objects within our universe. We researched where our solar system fit into this system. We realized we are a tiny speck in a vast openness. It was almost too much to comprehend.

We then zoomed to where earth was in full view. We looked at theories of its formation and when different things occurred on our unique planet. We looked at what the Winona area was like millions of years ago. We discovered the bluffs were formed by water; the piling of sea creatures on top of each other over millions of years and then the melting of glaciers to expose those ancient species. Once again we were stunned. "You're telling me that we are just a speck in the universe and humans have only been on this planet for a speck of time?" That is what seems to be the case.

How do you begin to celebrate the likes of Christopher Columbus and George Washington with a back drop such as this? It seems there is a much bigger picture that needs to be examined. Don't get me wrong, I do believe the human history of our land is extremely important. To think that our earth has been circling our sun for so long and it could be on the brink of collapse, studying a couple of dead white guys seems to be a bit trivial. We need to recognize where we are, what we are doing, and what we are going to do differently soon. I suppose that is the purpose of studying history, to look at what has failed and what has not and try to be better decision makers for the future.

— Jamie Harper



This is Tamaha (over there on the right →), and I've been fascinated by him ever since seeing his photo at the Winona County Historical Society. Sometimes known as Chief Standing Moose, or the One-eyed Sioux, or Old To-ma-ha, or Tomaha the Hero: he was a great hunter in Wapasha's band and was honored as a tribal elder and priest. He was also one of the few Sioux leaders who supported the US in the war of 1812, earning enough confidence from military officers to become a scout and messenger in dangerous areas of the frontier. He was a powerful orator and diplomat of unusual ability, retaining his loyalty to the US even after his capture by the British. Army Lt Zebulon Pike called Tamaha his friend, and the government gifted him a captain's uniform adorned with medals and testimonial certificates from prominent officials. When his services were no longer required, he returned to his Dakota home until after the Sioux left this vicinity for the reservation.

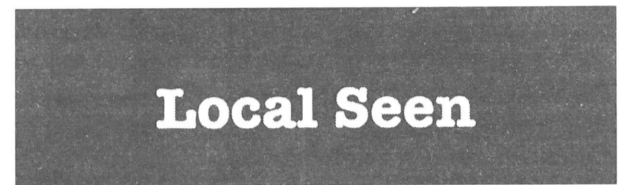
He stayed to become a regular on Winona streets, circulating among the white newcomers of young Winona, who regarded Tamaha as a "local character". He'd be wearing his trademark stovepipe hat, much worn military coat, blue and red pantaloons, and carrying his long pipestone hatchet pipe. It was his custom to

allow the curious to examine this pipe, along with his medals and certificates, for small change. He managed to maintain amicable relations between whites and Indians until his death at age 100.

He was obviously a great man, but still I wonder if he's an inspirational character or a tragic one. Is it sad that he stayed behind after his kinsmen "left", or does it display strength of character that he clung onto his home? Was he taken advantage of by our government? Was it clever, or pathetic, that he had to hit the streets for spare change? Was he a local eccentric in the vein of our local "Polish Pirate" (the historical anachronism, Steven Kukowski)?

I still don't know ... except that he's surely worthy of song and prose. What do you think?

— A. Soupairtromp



The normal point of this column would be to speak of what I have seen in the music scene, reviews of concerts and the like. But I have to rant about something else first. It's the over indulgence of substances by individuals who attend music events that is starting to worry me. I know this has always been a problem in pretty much every music scene, but that doesn't change the fact that it's not needed. I'm not saying that I am a clean and sober individual so this isn't me being condescending to people who choose to indulge — if only I had the conviction to be straight-edge.

It's taking it to the point where it hurts one's body and wipes the event from memory. It seems contradictory to come from me, a person who works at events that sell alcohol, but it still bothers me. I just want to yell at these individuals and ask "Why? That's not needed. You are missing the point, and the show!" But it will change nothing. All I can say is the feeling that music can send through one's body is better and healthier than any drug and hope people get it.

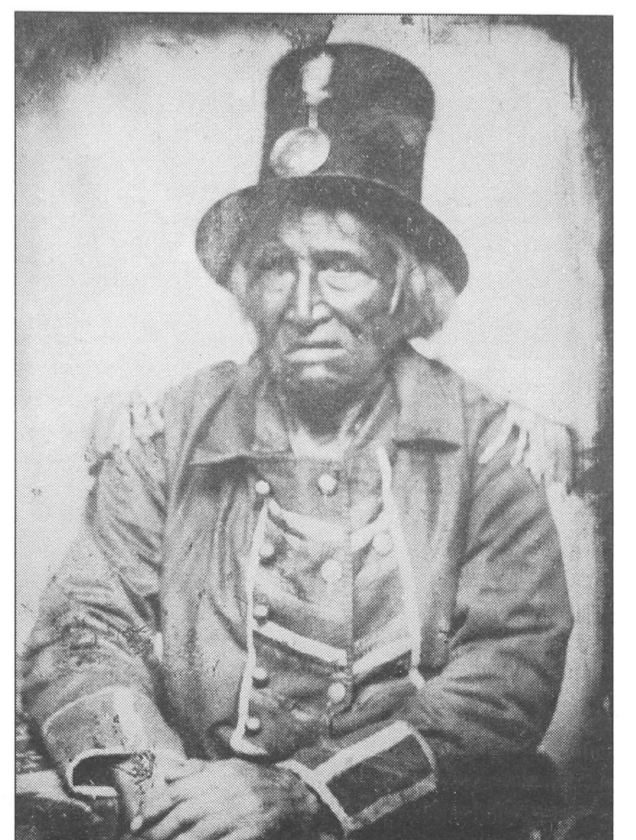
— Mikey Paul



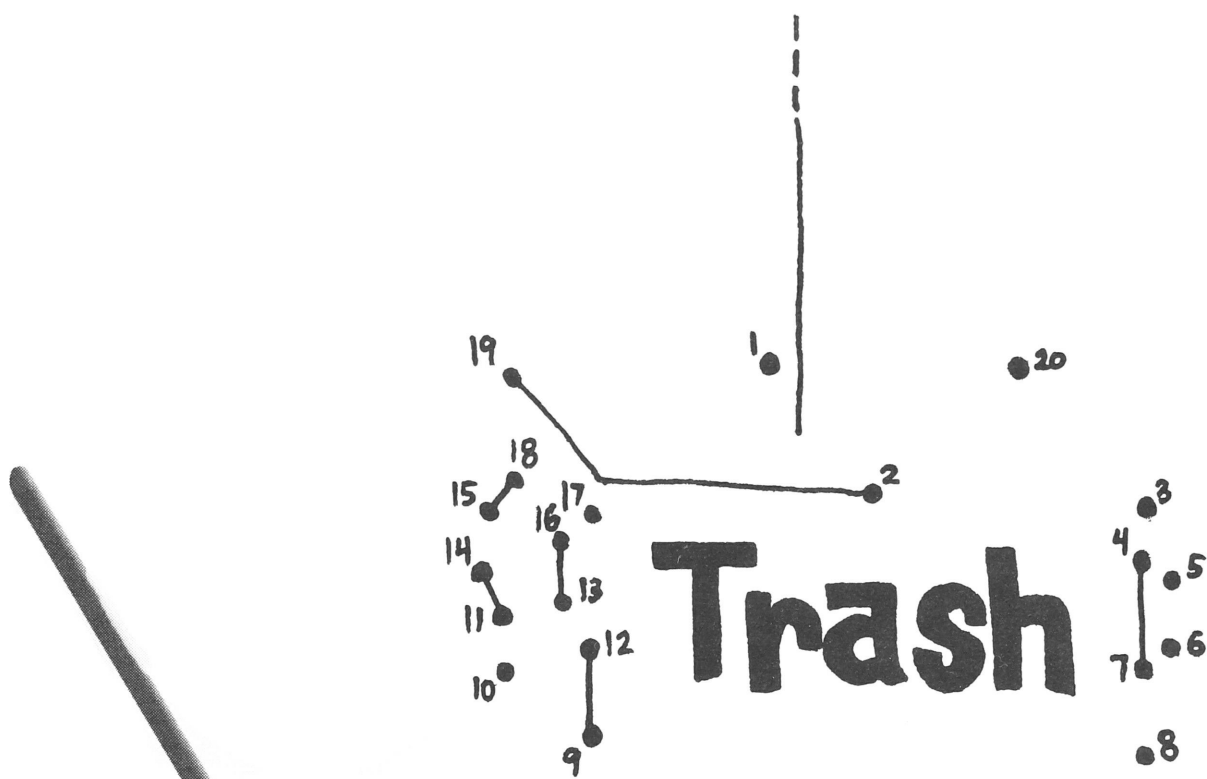
Hi, this is Mitch of the DDBC. Recently, we've seen a wealth of new events at the club, the summit of which being the preparation for the new bike co-op located downtown. The co-op is a project long-tempered in the works and dreams of our members for the community, which, thanks to generous donations, has finally become actualized. We've been working day and night to create a positive space to not only support fossil-fuel-free transit within our city, but to foster a free thinking venue for our active community. Our doors will be opening the first week of June and we'll be open Mondays, Wednesdays, and Fridays from 9–5. Come find us and be a part of the fun on the corner of Walnut and 3rd (see directory for more details).

If you want to make a monetary donation, you can walk into Merchants Bank and deposit money into the Down n Dirty account. If you're interested in helping or want to join the club, call (507) 474-0653. This is just a voicemail, so leave your number and we will call you back. Thanks and remember — always lock your bike!

— Mitch



TAMAHA
CHIEF STANDING MOOSE



IF THE KIDS CAN STEP UP TO PARTICIPATE, SO CAN YOU!
 REALLY REALLY FREE MARKETS: JUNE 22,
 JULY 27, AUGUST 24, AND SEPTEMBER 21

PROJECTS & RESOURCES

This directory represents a wide variety of local projects and spaces. Organizations on this list have not won a popularity contest — though we do love them so! — rather, the editors of this publication have determined that all such places provide important points-of-departure for interested persons to begin mutual-aid investigations of their own. Our directory is limited mostly by available space; however, if something crucial is missing, please notify us through our published addresses.

BLUE HERON GALLERY & STUDIO

168 E 3rd ST | (507) 474-6879 | THU-SAT 10-5
 An exquisite and colorful gallery of local artists' work.

BLUE HERON COFFEEHOUSE & THE BOOK SHELF ☼

162 W 2nd ST. | (507) 474-1880 | MON-SAT 9:30-6:30
 Two locally-owned and operated businesses have opened under one roof in the hopes of providing the community with their favorite books, coffee, treats, and events. Stop in and check out the new accommodations.

BLUFF COUNTRY CO-OP ☼

121 W 2nd ST. | (507) 452-1815
 WWW.BLUFF.COOP | BCCOOP@BLUFF.COOP
 MON-SAT 8-8, SUN 9-5
 Organic and local grocery cooperative.

CATHOLIC WORKER

WINONACATHOLICWORKER@GMAIL.COM

» BETHANY HOUSE

832 W BROADWAY | (507) 454-8094
 Serves single men. The Bethany house is a safe space for homeless single men to sleep, wash, do laundry, eat and pick up food. Its overnight guest capacity: 3-4. All are welcome for dinner 6PM Monday-Friday.

» DAN CORCORAN HOUSE

802 W BROADWAY | (507) 457-3451
 The Dan Corcoran house provides shelter, food, and amenities to single women, couples, and their children. Because children share a room with their parent(s), it can accommodate as many as 13 guests at a time; three to six guests, however, is more typical. The house should be considered and treated as a safe space, although those fleeing violent abuse will be referred to local safe houses.

DDBC BICYCLE CO-OP

129 E 3rd ST. | (507) 474-0653 | MON, WED, FRI 9-5
 DDBCWINONA@HOTMAIL.COM

The DDBC is a wily bunch of mad mechanics who work to provide free bicycles and bike maintenance to the Winona community. The DDBC has a storefront in downtown Winona and offers a bicycle thrift shop, community bike program, co-op memberships (which includes access to all tools, discounts on merchandise, and discounts on workshop events), and much more.

ED'S (NO NAME) BAR ☼

252 E 3rd | (507) 450-1788 | EVERYNIGHT 4-1
 Downtown bar and venue, often 21+.

HABITAT RESTORE, THE

77 LAIRD ST. | WWW.RESTOREWINONA.ORG
 (507) 474-6075 | TUE-SAT 9-5, THU 9-7
 Recycled and secondhand construction AND remodeling materials. Also accepts tax-deductible donations of said materials.

HISTORICAL SOCIETY, WINONA COUNTY

160 JOHNSON ST. | (507) 454-2723
 MON-FRI 9-5 | WWW.WINONAHISTORY.ORG
 This museum is open to the public for a small admission fee (\$4 at its most-expensive) and exhibits items and descriptions from Winona's historical life.

HOUSEHOLD HAZARDOUS WASTE

225 W 2nd ST. | (507) 457-6405
 MON-FRI 8-4:30, SAT 8-12
 A place to take hazardous products for decent disposal. Free paint, primer, and finishes are also distributed here.

INTERNET & RADIO

BLEW-WINONA.ORG

Weekly updates and calendar for environmental and local anti-war activists.

GREASYMOTORS.COM

Learn about converting diesel engines for use with waste vegetable oil. Local mechanic offers modified vehicles and an affordable price.

KEOXA.COM/DISCUSSION

Carry on discussion online with simple, easy-to-use internet forum.

NORNC.ORG

This labor day the nationalists are coming to St Paul, let's give them a proper welcome.

PARTY LINE

KG 1380AM | (507) 452-2867 WEEKDAYS 11:30
 Free classified listings read over the radio.

WINONASHARES.ORG

Give and receive gifts with neighbors online—no charge, no red tape.

INTERNATIONAL FOOD MARKET

578 E 4th ST. | (507) 454-4518
 MON-SAT 8-9, SUN 8-12, 4-8
 The best place to find international ingredients and general store-like goods.

PUBLIC LIBRARY ☼

151 W 5th ST. | (507) 452-4582
 MON, WED & FRI 11-6, TUE & THU 11-8, SAT 11-5
 Without a doubt, the most directly-democratic institution in Winona. Shared books, magazines, newspapers, films, and free internet access.

SEMCAC FAMILY PLANNING

76 W 3rd ST. | (507) 452-4307
 A confidential resource for birth control/contraceptives, STD testing, and other such clinical needs and questions.

VOLUNTEER SERVICES

416 E 2nd ST. | (507) 452-5591
 Food bank and secondhand clothes.

WILD NETTLE DISTRO

WILDNETTLEDISTRO@KEOXA.COM
 Winona's anarchist literature and arts & crafts distribution collective. This tiny terrorist offers brightly colored: cuddly zines, shirts, patches, crafts, music, and free literature.

WINONA ARTS CENTER

228 E 5th ST. | NORBERT@HBCI.COM
 Local art gallery and venue.

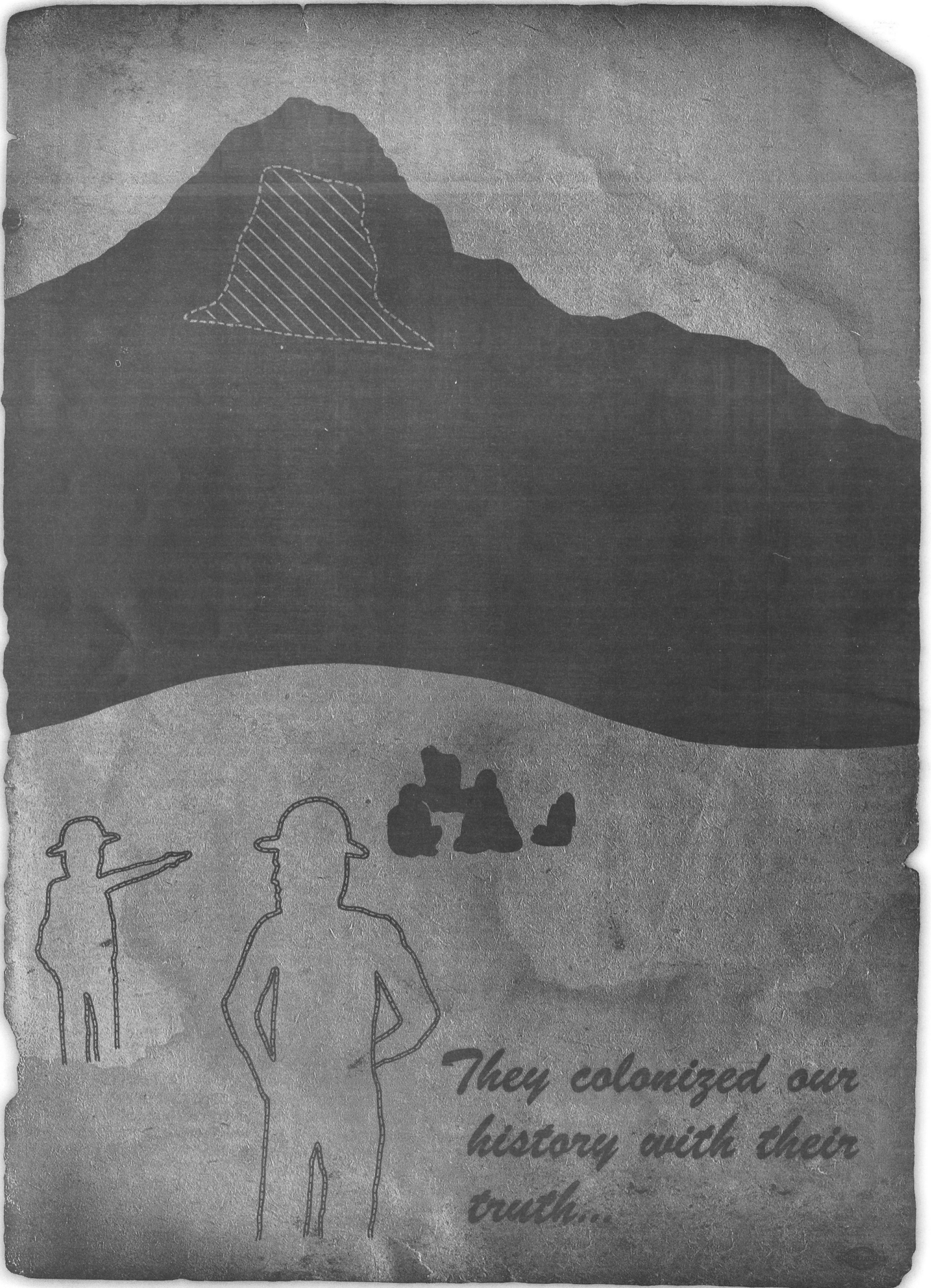


EXHIBIT 5.4.86 — (8.5" x 14") c. **MAY 1886** This cryptic poster was recently discovered in a rural general store just north of Homer, Minnesota. At first glance it may appear that the lighter figures are accusing the sitting figures of spoiling their cultural myths with sober truths, but closer analysis has recently revealed that it is, in fact, an enigmatic riddle: it is the original sitting figures whose histories have been colonized, and they are engaged in rehabilitating oral traditions. This piece of folk-war history was originally intended as a piece of decolonization propaganda; a thought-provoking sociological experiment printed by the anarchist printers union, members of which

were also engaged in other extremists movements like the struggle for the eight-hour work day and other industrial workers' rights.

Conclusions drawn from this rare find challenge conventional histories by suggesting to modern historians that there have been proactive alternatives to the dominant way since the end of the prehistoric eras we study. There were some who came before who chose to engage oppression; indeed, the apologists of outdated customs of oppression who seek to rationalize the acts of genocidal war-mongers, imperialists, and capitalists have been lying to us from the beginning!