

December, 2016

Mountain Man Monthly

The Authorized Publication of the
Colorado Springs Muzzle Loaders Inc.

The Colorado Springs Muzzle Loaders, Inc. was chartered in 1969 by a group of men and women interested in their heritage and dedicated to preserving and promoting the sport of muzzle loading and buckskinning. CSML is a family oriented club that holds a broad range of functions such as camp outs, potluck dinners, and black powder shoots. CSML is affiliated with the National Muzzle Loading Rifle Association and the National Rifle Association.

Views and opinions contained within articles submitted to the Mountain Man Monthly are not necessarily those of the editor or CSML. The editor reserves the right not to publish any article submitted but encourages articles on any subject regarding shooting sports and subjects related to the fur trade era.

Regular Club Meeting

January 5; 7:00 p.m.

Annual Wild Game Potluck
and Trophy Awards!!!!

Club Primitive Shoot - Jan. 15

Annual Board Meeting

January 17; 7:00 p.m.

at Joy's House

Next Club Meeting:

February 2; 7:00 p.m.

White Elephant Gift Exchange

President
Joy Hicks
Vice President
Bob McCune
Treasurer
Gwen Blanchard
Secretary
Janie Clark

Membership Chairman
Ted Beaupre

Range Officer
Ted Beaupre

Primitive Exec.
Doug Davis
Assistant Primitive Exec.
Tony Hecker
Womens' Primitive Exec.
Dee Beaupre

Cannon Master
Richard Stites

Legislative Liaison
Doug Davis

Mountain Man Monthly Editor
Doreen Webb

UPCOMING EVENTS: CSML & Statewide

WHAT	WHERE	WHEN	INFORMATION
NO PAPER SHOOT	IN JANUARY, 2017	NEW YEAR'S DAY	HAPPY NEW YEAR!!!!
Regular Club Meeting	American Legion Colo. Springs	January 5, 2017	wild game potluck, annual game awards, tall tales told
Yearly Board Meeting (note the date change)	Joy's House	January 17, 2017	Plan events & set calendar for the year; annual shoot discussion
Primitive Club Shoot	Ft. Melchert	January 15	pistols at noon; rifles at 1:00 pm
Yearly Dues are Due	by January 31, 2017	\$25.00 per family	See Ted Beaupre & pay up!!!
Regular Club Meeting	American Legion	February 2; 7:00 pm	white elephant & finger foods
Paper Club Shoot	Ft. Melchert	February 5	pistols at noon; rifles at 1:00 pm
Primitive Club Shoot	Ft. Melchert	February 19	pistols at noon; rifles at 1:00 pm
Regular Club Meeting	American Legion	March 2; 7:00 pm	come & see what may be
Paper Club Shoot	Ft. Melchert	March 5	pistols at noon; rifles at 1:00 pm
CSMLA Winter Convention	Ft. Collins Elks Club	March 11	put this on your calendar & plan to attend.
DAYLIGHT SAVINGS	TIME BEGINS	MARCH 12	CLOCKS AHEAD 1 HOUR!!!!
Primitive Club Shoot	Ft. Melchert	March 19	pistols at noon; rifles at 1:00 pm
Paper Club Shoot	Ft. Melchert	April 2	pistols at noon; rifles at 1:00 pm
Regular Club Meeting	American Legion	April 6; 7:00 pm	come & see what may be
Primitive Club Shoot	Ft. Melchert	April 16	pistols at noon; rifles at 1:00 pm
Regular Club Meeting	American Legion	May 4; 7:00 pm	final meeting before the annual event & shoot!!!!
NO CLUB SHOOTS	IN MAY.....ALL	EFFORTS ON THE	ANNUAL SHOOT!!!!
42 ND Annual Black Powder Shoot	Florence Mountain Park	May 27 through 29	annual shoot, potluck, drawings, fun and frolic
Regular Club Meeting	American Legion	June 1; 7:00 pm	critique of the annual shoot
Club Paper Shoot	Ft. Melchert	June 4	pistols at noon; rifles at 1:00 pm
Club Primitive Shoot	Ft. Melchert	June 18	Father's Day shoot; pistols at noon; rifles at 1:00 p.m.

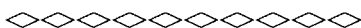
For CSML scheduled shoots; CALL SHOOT HOT LINE (719) 442-0150 after 9:00 a.m. on shoot day to be sure shoot is on!!!
Schedule is subject to change at any time and is based on information available at time of publication. On-line check csmlinc.org

PAST THINGS

Well, it seems as though Mother Nature won out on all the shoots in December. There were no club shoots so there are no scores or things to report from December. However, you will find some information on the November shoots. At least we have a few shooters getting a chance or two to shoot a bit of lead downrange.

Reminder given that the dues for our group have increased to \$25.00 per family for a whole year's membership. This also made a reminder that the dues for the year are due by the end of January each year. Since we are fast approaching a new year, it's time to get your \$25.00 off to Ted so that he can keep an accurate accounting of our numbers. It will also give Gwen some money to deposit into our ever dwindling treasury.

Word was received that the shoot hot line number has been changed. You now need to call 719-442-0150 for information regarding the shoots and meetings and such. Be sure to make a note of this new calling tree number so that you'll always be in the know.



CONDOLENCES

Word has been received that Lois Stoner, Don Stoner's mother, passed away on December 29. She had been bedridden with three compression fractures in her back, a fracture in her pelvis, and pain below the knee in both legs since a fall in October.

Don had been to visit his mother in early December and he reported that she was unable to communicate during his visit. She was enrolled in hospice at this time.

Services will be held in Colorado Springs at a later time. Keep Don and his family in your thoughts and prayers during this trying time.

Don Stoner
4506 Adieu Circle
Colorado Springs, CO 80917

Colorado Springs Muzzle Loaders Regular Monthly Meeting December 1, 2016

Meeting called to order by Joy Hicks. Treasurer's report was given.

Membership Report: club dues are due and we were reminded that the dues are going up slightly this year. We are currently at 75 paid member families.

Old Business: It was reported that the gun show this month was slow but there was still a lot of interest in the club expressed by people who came by the booth, Sertoma has cut back on the shows for the upcoming year. The next gun show will be March 25-26. The club discussed doing a May gun show other than with Sertoma due to the Memorial Day Shoot and the interest it brings for potential new members.

Sertoma sponsors shows in July on the 8 and 9; September 16 & 17, and November 25 & 26, but no longer has a May show. It was discussed whether or not to do more shows but nothing was decided other than trying to find a show for May.

New Business: Discussion held on cancelling the December shoot but it was decided that we would let the Melchert rule make the decision. The shoot days stand. We discussed shooting in all weather and someone made the comment that pistol shooters will shoot anyway and another member made a snide remark that pistol shooters aren't normal to begin with. Lots of laughter at this point. We all had a good laugh and are looking forward to seeing each other on the range.

Tom Gabor researched a new type of backstop for shooting. We talked about pricing; \$11.98 for a 4' x 8' sheet from Wholesale Artist Frames. Tom recommends that we purchase 30 sheets which would cut down into 120 2' x 4' sheets at \$359. The material is very durable and would hold up better than the Celetox that we currently use. Motion made to purchase the material. Motion was seconded and carried.

Motion made to end the meeting. Motion carried.

Let the food and fun begin. We had a wonderful ornament exchange. A good time was had by all and the ornaments were a lot of fun.

Respectfully Submitted, Susan Weed

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NOVEMBER TURKEY SHOOT

November 20, 2016

By: Ted "Dances with Deer" Beaupre

The day was a fantastic day to shoot; actually no wind. Pop-up targets consisted of a steel bear that you had to hit the kill zone and activate the flapper to score and a large turkey target at 50 yards. Two paper targets at 25 yards; a small turkey and a rabbit and then the dreaded turkey target. We had a total of 12 shooters; 4 ladies and 8 men who competed for the same prizes which consisted of a turkey, ham, NY strip steaks, huge port chops, just to name a few. We still have prizes left over for the next shoot in December so come out and join in the fun.

Results:

1 st	Tom Gabor
2 nd	John Udovich
3 rd	Fred LaChance
4 th	John Gloyd
5 th	Steve Sterner
6 th	John Wee
7 th	Petra LaChance
8 th	Doug Davis
9 th	Dee Beaupre
10 th	Don Stoner
11 th	Judy Sterner
12 th	Joy Hicks

Thank you all for coming out and participating in this shoot. See you in December!!

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Primitive Pistol Match November 20

by: Ken West

The weather was about as good as it gets for the pistol match - - enough of a breeze to carry the smoke away; but not enough to interfere with good shooting. Thirteen of us enjoyed the match today; the scores were:

Meribeth Udovich	15 gongs
Jim Murray	14 gongs
Ken West	13 gongs
Fred LaChance	12 gongs
Jay Rathman	12 gongs
Al Bartok	11 gongs
Tom Gabor	11 gongs
John Udovich	10 gongs
Charlie Udovich	10 gongs
Ted Beaupre	10 gongs
George Greaves III	8 gongs
George Greaves IV	8 gongs
Braen Greaves	7 gongs

Al has sighted-in his LePage! The shooting was notably good; Braen Greaves, a junior, has improved noticeably since the last time he shot with us.

Primitive Chapter News

by: Doug "Moose Milk" Davis

The November Primitive shoot was as about as nice a day as you could expect. Not too hot, not too cold, not too windy; a fine day for a shoot. Range set up went like clockwork, with the help of Tony and John Udovich's grandson Thomas. Tear-down took place as a range was done with. Thanks to all who helped tear-down, Ted and Deloris.

Since I had forgotten the score card can, all shooters made their own score cards, kept their own score, scored their own cards. Worked real well for me. Money was laid out on the table and each person who had turned in a score card were told to take what they thought they earned. Tom had brought a box of candy bars long ago; thanks Tom. These were brought out and most people chose a candy bar instead of the money. Thanks to all!!

The scores are as follows:

Ladies:

Petra LaChance	14
Dee Beaupre	8
Meribeth Udovich	5
Judy Sterner	had a good time

Men:

Fred LaChance	19
John Udovich	17
Tony Hecker	16

Tom Gabor	15
Ted Beaupre	10
Steve Sterner	also had a good time

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Marilyn's Pumpkin Cake

from Marilyn Stites

- 4 eggs
- 2 cups fresh pureed pumpkin or 2 cups of canned pumpkin (need large can; will have some left over)
- 2 tsp. baking soda
- 2 Tbsp. cinnamon
- 2 cups flour
- 1-1/2 cups sugar
- 1/2 tsp. Salt
- 1 cup oil (I prefer canola oil)

Mix and beat for 2 minutes. Pour into a well greased 9" x 13" pan. Bake at 350 degrees F. for 50-60 minutes. If using a bundt pan, 45-58 minutes. (Check center with a toothpick.) Cool.

FROSTING

- 4 oz. cream cheese, softened
- 1 cup powdered sugar
- 1/4 cup butter, softened
- 1 cup chopped pecans or walnuts (I prefer the pecans)

Mix well all ingredients except for the nuts. Add nuts and spread on the cooled cake.

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THE LOST UNIVERSE

Pawnee Life and Culture

From this book by Gene Weltfish, there are many interesting things about the Pawnee life that can be gleaned. Here are a few things that I found interesting when studying this book. They appear in no order or no specific reason; just interesting little things about some of our Native Americans.

“The Lost Universe is an account of one year in the life of a six-hundred-year-old American Indian nation that continued its existence within the United States through the Civil War period, retaining its integrity as a nation until it was uprooted and dissolved in 1876.”

In the 1700's when the trade and travel records were written, the Missouri River was a main artery of European-Indian trade. Commercial companies centered in St. Louis maintained regular contact with trade centers up the river, and in the 1800's steamboats plied their way upstream with goods and guns to exchange for furs. Trade centers for exchange were an ancient tradition of American Indian life, and now they eagerly made their way to the trade centers of the European where new goods and materials could be gotten. But the price was dear. For besides the new goods, there came new and fatal diseases - - - measles, smallpox, cholera, and a variety of fevers - - wiping out hundreds and even thousands of people at one blow. Whole tribes that had lived in the region for hundreds of years were wiped out or left in such a fragmentary condition that they joined with other tribes and lost the knowledge of

their past identity.

The Pawnees who lived outside the mainstream of commercial traffic were less affected than the others by this holocaust. They lived along the outlying tributaries of the Missouri - - the Loup, the Platte, and the Republican - - that flow eastward across the present state of Nebraska and join the Missouri at their eastern ends. It was only in the 1830's, when the Pawnees were living in the western part of their territory at what they refer to as Old Village, that the direct effects of the many historic pressures of the time began to bear down on them. At one time they numbered about 12,000 and were living a well-integrated native life of a sedentary Plains people such as the archaeological remains indicate - - planting crops and hunting buffalo in alternate seasons. Then disease began to do its terrible work, and the large bands of refugee Siouan peoples (some 30,000 strong), pushing in from the east attacked them with increasing furor in order to gain their territory and their hunting grounds. Finally the Pawnees began to move eastward along the river courses to be nearer the centers of civilization, and by 1859, by agreement with the United States Government, they moved onto a reservation near the present town of Genoa, Nebraska. By this time their numbers were reduced to 3,400 but they still retained their old social forms and independent polity and a traditional rhythm of life throughout the year. Added to their problems had been the full force of western migration of the expanding United States - - - the Oregon Trail, Mormon Trail, and Gold Rush along the Platte, and, from 1861 on, a crescendo of Sioux attacks unchecked by a United States torn by Civil War. Then, when the war was over,

came the white settlement of their territory and still more conflicts for the land, the water, and the timber. Finally they could stay there no longer; they had to leave their homeland, and they moved south.

The thing that made life most worthwhile to the Pawnees was their elaborate round of ceremonies. This was based on a complex philosophy of the creation of the universe and of man and of their ongoing nature. The ceremonies were considered as the means for keeping the cosmic order in its course and the continuance of the earth and its life processes. No ceremony could be conducted without a feast of boiled buffalo meat, and a large part of the meat that was gotten on the tribal buffalo hunts was used for this purpose. Rehearsals for the ceremonies, the preparation of costumes and ceremonial objects, and the performance of the ceremonies themselves occupied a large part of the time, attention and skill of the men, and from the household itself the women contributed not only the dried meat that they had prepared, but also boiled corn, corn bread, and other vegetable dishes for entertaining during rehearsals and for the feasts.

The same Plains region that brought terrible hardships to our settlers, provided a rich life for the Pawnees. Their way of life on the Plains goes back to a vary old tradition. Archaeologically, we have reason to believe they were in the same area from about A.D. 1250. They appear in written history in 1540 when Coronado and his Spaniards were trying to expand their territory northward from the Southwest. Marquette, exploring the Mississippi for the French in 1672, carried the calumet down the river as a pipe of peace, a

custom attested by other tribes to have been originated by the Pawnees. The Pawnee custom of sacrificing a captive maiden to their god of war, the Morning Star, captured the attention of the people of the eastern United States and Washington in 1820 through reports of a young Pawnee hero, Man Chief, who risked his life to rescue a Sioux girl from the sacrificial scaffold in defiance of the Pawnee priesthood and the other participants in the ceremony. Echoes of Aztec customs that appeared in the ceremony and in other phases of their religion made people wonder how the Pawnees had come to make their home in the northern Plains or in what manner they could have received such customs. In the 1840's as main trails going westward cut directly across their territory, the Pawnee name became a feared byword to the settlers going west.

Let us now look at the household of the Pawnee. Most earth lodges housed from thirty to fifty people. The lodge was a production workshop in which, with few exceptions, everything required for use was produced, including the collection and processing of the raw materials. A substantial part of this work was done by the women. The house was conceived as being divided into two duplicate halves - - the north sector and the south sector - - - each of which carried out the essential household functions in alternation. There were two main meals a day for example, the one being provided by the north side, the other by the south side, both serving all. IN operation this meant that the woman who cooked the meal had raised all the vegetables in her own gardens, had dried and preserved them and kept them in her storage pit, and that all the

meat she served was dried and packed by her on the buffalo hunt, carried back to the village (formerly on her back or by the dogs she raised), and also stored in the pit. In the past, the clay pot she cooked in would have been made by her (now a brass kettle from the trade store), and she was still making the large buffalo-horn ladle with which she served, the wooden mortar and pestle in which the mush was pounded, and for her "side" alone the wooden bowls and buffalo-horn spoons in which the food was served, the rush mats on which the people sat, and all the clothing they wore. Every day, morning or evening, she would serve twenty, thirty, forty, or fifty people a meal.

The functions of the women in the earth lodge were subdivided roughly according to age. The north and south quarters of the circumference of the house were each subdivided into three "stations". The central one of these (due north and due south) was the core position and it was occupied by the mature women of the lodge. They furnished the main provisions and directed the necessary work. At the inner or western station on each side was the place of the immature girls and newly married young women. The outer or eastern station on each side was for the old women, symbolically on the way out and physically nearest to the exit (or entryway) of the lodge. Most commonly each of these stations was occupied by several women who carried out its special functions jointly.

At the east station for the old women, the children past the age of infancy were cared for, the old women being referred to by the children as "grandmothers", regardless of the actual biological kinship. The children slept in the beds with their grandmothers and shared a bowl of food with them at meals.

Grandma saw that they were warm and well fed and tried to help them in every way. She was a permissive, familiar, kind person to whom the child could always appeal. Between grandma and grandchild there was neither formality nor constraint. Besides child care, the grandmother would give a good deal of assistance to "the senior women of the house". She supplemented their supply of vegetables from her own garden from time to time. She would also have a small private stock of dried meat that she had gotten by helping with its preparation during the hunt season, and she would offer this at various times when it seemed a good idea. She also gave substantive help with skin working, sewing, getting firewood, special manufacturing, etc.

The young women and girls at the west station did minor household tasks, but had a far more significant contribution to make to its ongoing. They were there to please and care for a capable man who would protect the people in the lodge, provide them with fresh meat by his almost daily hunting expeditions for deer, elk or antelope, participate in the tribal buffalo hunts in the summer and winter each year so that they would all have dried buffalo meat, and carry on the official interrelationships with the community outside the household, including those with the village officials.

An influential and capable man might be given one of these girls in marriage with the understanding that her younger sisters would also be given to him when they came of age. If he were adjudged too old, the family was unlikely to agree to these further marriages. In the case of Old Bull, the family of his junior wife, Clear Day, was unwilling to give him her

younger sister on this account. Fifteen years was considered a suitable age for marriage in a girl, and eighteen for a boy. However, the probability is remote that the couple would be of these ages respectively. First marriages for both a boy and a girl were almost always of a "May-September" type. A boy of eighteen was considered altogether incapable of playing a suitable married role in the household. A man contracted a marriage in terms of services he could render to the family of the girl that he married. Normally he was expected to come to live in her household and "take care of them", i.e., render them major services.

The son-in-law, i.e., the man married into a household, was known as *kustawixtsu*, "the one sitting among us." The man on his part referred to his in-laws as *tatutkaku*, "I sit inside for you," that is, "I am in the house for your benefit." The reward he receives is his wife whom he calls *tatiraktaku*, "I own her", and she in turn refers to her husband as *tikuktaku*, "he owns me". These terms are not normally used under informal circumstances, the couple addressing each other by the common term for spouse, *raku*, or if they are on particularly pleasant terms, the man call his wife *tsustit*, "old lady", and she refers to her husband as *kurabus*, "old man."

Because of the service required on both sides, a young man would have little alternative but to marry a capable older woman, and a young girl who was in no position to carry the responsibilities of a mature women would normally marry a mature man. The situation finally reversed itself when, after a marriage to an older man, the women attains maturity and the competence to maintain a household. She is now in a position to choose a handsome

young man as a second husband. The young man on his part finally gains maturity at the age of forty and can sue for the hand of a young girl of fifteen and join a household where his capabilities will be appreciated. The father and father's brothers of the girl will look around for such a person for their daughter and will be glad to entertain his suit. In fact, as a young girl gained her maturity, numbers of such men would sue for her hand. The "fathers" might have some scruples about the suitors that already had a wife, chiefly because of the ill feeling it might generate between the households involved. But a man was not compelled to limit his marital relations to one woman or to one household so long as he could fulfill his obligations, i.e., provide meat for all through his exceptional talents as a hunter and horses and other luxury goods through his special ability as a warrior that could bring home booty. There was a certain fluidity about the marriage situation, although some marriages did last for many years.



Remember the wild game potluck at the January meeting. Bring your favorite "wild game" to share and your eating utensils. This meeting is where we will award the trophies for animals taken with a black powder shot and the telling of the tall tales.

February's meeting is the annual white elephant gift exchange. Time to dig out those white elephants and things that you have no use for. An ideal way to "re-gift" that really weird thing that you received. We also bring some finger foods to share at this meeting.

Hope you all have a HAPPY NEW YEAR and look forward to participating in the best muzzle loading club in the state!!!!