



January 2013

# 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.

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**Mountain Man Monthly**

**Editors**

The Webb's

Monthly Meeting - Feb. 7  
White Elephant Gift Exchange  
Treats & Eats  
Club Paper Shoot - Feb. 3  
NO Club Primitive Shoot in Feb.  
CSMLA Annual Trade Show &  
Convention - Feb. 16-17  
Range Officer Class  
DUES are due!!!  
Have you paid yours?

### UPCOMING EVENTS: CSML & Statewide

WHAT	WHERE	WHEN	INFORMATION
Club Paper Shoot	Fort Melchert	February 3	pistols at noon; rifles at 1:00 pm
Regular Club Meeting	American Legion	February 7	white elephant gift exchange
CSMLA Annual Trade Show & Convention	Holiday Inn Denver-East Stapleton	Feb. 16-17	State Association annual meeting; loads of things to do
No Primitive Shoot	due to CSMLA	Trade Show &	Convention in Denver!!!!
Club Paper Shoot	Ft. Melchert	March 3	pistols at noon; rifles at 1:00 pm
Regular Club Meeting	American Legion	March 7	Gunsmiths of Williamsburg
Daylight Savings	time begins	March 10 set your	clock AHEAD 1 hour!!!!
Club Primitive Shoot	Ft. Melchert	March 17	pistols at noon; rifles at 1:00 pm
Regular Club Meeting	American Legion	April 4	primitive gamenight come & see
Club Paper Shoot	Ft. Melchert	April 7	pistols at noon; rifles at 1:00 pm
Club Primitive Shoot	Ft. Melchert	April 21	pistols at noon; rifles at 1:00 pm
Colorado Squirrel Shoot	near Loveland	April 27-28	www.buckhornskinner.com
Regular Club Meeting	American Legion	May 2	last meeting before the 38 <sup>th</sup> shoot
Memorial Day Work Party	LaChance Home Penrose	May 4	work starts a 10:00 a.m. Bring a potluck lunch to share.
<b>NO CLUB SHOOTS</b>	<b>IN MAY - - - WORK</b>	<b>ON THE 38<sup>TH</sup></b>	<b>ANNUAL SHOOT!!!!</b>
Annual Memorial Day Shoot & Rendezvous	Florence Mountain Park	May 25-27	biggest & best shoot in the state! Come and join the fun & shoot.
Club Paper Shoot	Ft. Melchert	June 2	pistols at noon; rifles at 1:00 pm
Regular Club Meeting	American Legion	June 6	post annual shoot discussion
Territorial Matches	Ft. Lupton	June 15-16	Ft. Lupton Range
Club Primitive Shoot	Ft. Melchert	June 16- Father's day	pistols at noon; rifles at 1:00 pm
<b>NO Regular Club</b>	Meeting on July 4 <sup>th</sup>	Celebrate the holiday	with your family and friends!!!
Club Paper Shoot	Ft. Melchert	July 7	pistols at noon; rifles at 1:00 pm
Grainger's Primitive Camp Out	Grainger's Ranch near Victor	July 20-21	camping, chili cook-off, lots of primitive targets to shoot

For CSML scheduled shoots; CALL SHOOT HOT LINE (719) 632-7690 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

January's meeting was filled with good food and some very funny stories. If you didn't make this one, you missed a really good time.

Ted reminded us all that it is time to pay our dues. Cost is still only \$15 and that is a good value for the fun and activities of the CSML.

Seems as though no one but the Pistoleros send us any information on the shoots. I have heard that there were paper and primitive shoots, but since I didn't make it there is nothing to write about. Why don't some of you who go to the shoot send us some information on what you did????? It needs to be to the editor by the Thursday following the primitive shoot.

Have heard that a number of our group have been ill this past month. Among them are Barb and Marlin Johnson and John Udovich. John Gloyd had open heart surgery on Saturday he is at Memorial Hospital in ICU. He is doing okay but your prayers would be much appreciated. Hope all of you are on the mend.

Also want to wish Jim Murray a belated birthday. Hope you had a great day.

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### **Colorado Springs Muzzle Loaders, Inc. Regular Monthly Meeting January 3, 2013**

Happy New Year to all! There were about 22 present for the wild game potluck at the January meeting. Marlin Johnson said the grace and we all dug into elk, venison, wild boar, range chicken sandwiches, and lots of great desserts. If anyone went away hungry, it was their own fault!

Joy then called the meeting to order and asked for a motion to accept the minutes as printed in the **Mountain Man Monthly**. It was noted that since the Editor was also the substitute Secretary, there would be no errors in what was printed. When everyone quit laughing, then there was a motion made, seconded, and passed for acceptance of the minutes as published. (Lois we sure miss you!!!)

Next was the Treasurer's report by Gwen. She provided a detailed report for the funds from

November 1 through December 31, 2012. Cash and savings are in place and protected. There being no questions about the funds of the group, a motion was made, seconded, and unanimously passed to accept this report.

Under the Membership report Ted noted that it is time to renew your dues. So far he has 22 members paid for the year 2013, so the remainder of us need to get our dues paid. Dues are always due in January of each year. Price still remains at \$15 per member family.

When asked for a Primitive Report, it was noted that there was no news on the primitive front.

**Old Business:** Don Stoner reported that the Thanksgiving gun show was a good one. We are still out in front of the public and that is a good thing. The next gun show is scheduled for January 12-13, 2013. If you can help, please call Don so that he can get you on the list.

Gwen and Michelle reminded all of the upcoming CSMLA Annual Trade Show & Convention. Classes are coming along. Michelle needs to find some round leather coin size circles for her kids games. If you have any please get with her.

Please get your nominations for the 2013 Muzzle Loader of the Year submitted to Tom Gabor. Deadline has been extended to January 31. Take the time to get a nomination written and submitted.

**New Business:** Marlin gave a briefing on the upcoming Outdoor Buddy event on June 8 at the Tarryall Reservoir. He is asking us to plan to help with this event as there could be as many as 100 participants. We will be able to camp Friday and Saturday at the Reservoir and that will make it easier to help out. As more details are firmed up, Marlin will keep us informed.

Announcements of upcoming events were made.

We then turned to the awards for big game taken with a muzzle loader. From information received, Bill Elliott has the largest deer. Elk trophy goes to Ron Deurmyer and we have no antelope hunters this year. Next up was the telling of the tales. Ron Deurmyer told us of the "Mountain Lion Meal for One" that he provided. Roy Crouse told us of the "Curious Does" that kept on coming while they were cleaning a downed animal and their guns. Todd

Schainost reminded us all of the “Blowgun Squirrel” that Blake had taken. Ted Beaupre told us of the “Ladder Climbing Coon” from his hunt. All-in-all the stories were fun and interesting.

There being no other business for discussion, a motion made, seconded, and passed for adjournment. So done.

Respectfully submitted,  
Doreen Webb, Part-Time Secretary

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## JANUARY 6 PAPER PISTOL MATCH By: Ken West

We had beautiful weather for the five shooters. The scores were:

John Udovich	94xx
Jim Murray	89x
Al Bartok	83x
Fred LaChance	80
Ken West	74

I knew that Al would get the hang of this muzzle loading thing if he kept at it!!!

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## LAST MINUTE REMINDERS.....

Have you made your room reservation for the CSMLA Annual Trade Show & Convention? This is fast approaching and we need to have a good turnout. Please plan to attend and join in the fun that will be there.

Are you ready to go to the Convention and participate in the classes that Gwen has so marvelously gathered up instructors for?

Are you planning to volunteer and help with the work at the Convention?

Have you cleaned out your closet and shooting bag and have priced the items you are taking for the club table? Now is a good time to get that stuff ready to take and sell.

Have you been saving up your nickels and dimes for the auction? In addition to the Ray Ezinga custom made gun, there are cutting boards & jerky rubs and marinades, Cabela buck knife with sheath, 4-day family pass to the Denver zoo, Scheutzen powder, “Shinin’ Times” cook book, handcrafted mugs, and more waiting for new owners.

The annual meeting and election for the Board of Directors for the CSMLA. This will be held at the meeting on Saturday. We need volunteers to take ownership of the positions and help this organization to survive.

This event is also a good way to get rid of the cabin fever and see lots of old friends!!!!

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It’s time to begin selling ads for the 38<sup>th</sup> Annual Shoot & Rendezvous shoot book. Prices are still the same and sizes for the ads remain the same. All artwork must be turned in by the meeting on April 4<sup>th</sup>, but you don’t have to wait that long. The sooner that you turn in your ad the sooner that the editor can work on it and have it ready.

Please be sure to look through last year’s shoot book and submit changes that you want done. If you don’t submit changes, then the information won’t be current and you’ll have no one to blame but yourself.

If you are in charge of one of the events, please read through the information and be sure it says what you want it to.

All ads and any questions should be directed to Doreen. Thank you all for your help!!!

# January 20th Primitive Pistol Match

by: Ken “Suds” West

The forecast 9 mph wind didn't show up - - - reversing our expectations based on all previous weather forecasts under-estimating the wind. The match provided some high drama and some good shooting! Ten round gongs and the squirrel and prairie dog were the targets with tie breakers selected by consensus. It took three shots to break the tie with the last being a 6" plate at 55 yards.

The scores were:

Jim Murray	12 gongs & 3 ties
John Udovich	12 gongs & 3 ties
Fred LaChance	12 gongs
Rich Anthony	11 gongs
Ken West	10 gongs

We have had a group of very good pistol shooters over the last few months - - and I'm not saying that just because I came in dead last in both of the month's matches! "Tennessee" Jim was using Pyrodex pellets in his pistol today and the delay between the cap firing and the charge firing was significant; fantastic follow-through!

The cataract in my right eye has been replaced by a lens that gives me clear, sharp, bright focus on both the target and gun sights - - costing me my best excuse! As I feared, flinching and/or jerking the trigger will result in a miss regardless of how clear the sight picture.

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## BOARD MEETING

Our attempt to have a board meeting was a dismal failure. There were only 5 members there. As a result of this, the February Regular Club Meeting will include the business portion of the board meeting. We're going to need the help of everyone if this club is to survive and prosper.

Please bring your ideas for the group and be ready to discuss the year's calendar and events!!!

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## White Elephant Gift Exchange

The February meeting is our annual white elephant gift exchange. Bring your favorite or least favorite white elephant wrapped up and ready for someone else. Also bring your favorite treat or goody to share.

Those who bring a white elephant will draw a number. The rules are easy. In order, each number will open their white elephant and display it. If the owner doesn't want what they have, they can trade it with anyone else who has already opened the elephant in front of them. The owner of #1 will have the final choice of all the elephants in the room.

This is a fun activity and always proves to be a good time. After all, the manhole cover is still out there somewhere and you never know when it will resurface!!!!

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*"Whose voice was first sounded on this land? The voice of the red people who had but bows and arrows....."*

With these simple but eloquent words, Red Cloud stirred the conscience of the country.. Whether he realized it or not, he spoke not only for his Ogotla band, nor even the Sioux Nation; that day in Washington in 1870, he spoke for all the people of his race.

"This land," whether we take it to mean Nebraska or the Great Plains, or the entire continent,

was all once the Indian's own. In 1822, when Red Cloud's voice first sounded, "at the forks of the Platte" according to his own account, white men were found on the Plains only at a few remote camps scattered hundreds of miles apart. When he died 87 years later, his people were impoverished and imprisoned on but a fraction of their land, while the white people had the rest. The story is not a new one, nor is it exclusively Red Cloud's or his people's. All of the native people experienced years of warfare, oppression and deprivation at the hands of the whites.

However, that story has been told so many times that it is often the only one about Indians that many people know. But, there is more to the Indian's story.

It has been at least 12,000 years and some say many times that number, since those very first voices sounded on this land. Voices perhaps raised in the excitement of the chase as bold hunters with nothing but spears pursued brawny mammoth and giant, ancient bison. Since that time, this land has heard the ceremonials of farming people, the din of mounted hunters and milling buffalo, shrill war cries of brave men fighting their people's enemies, red and white. And, of course, the lament of the vanquished from Red Cloud's generation also sounded here. Then for several generations, the voices seemed to fall silent.

Today, however, the voices are being raised again. Some of them shrill and insistent; others patient and moderate, these voices are telling again of wrongs past and present, of problems their people face today, of possible solutions to these problems. And, with renewed pride, they are telling themselves, their children, and the entire society of the past glories of their people and the traditions of Indian culture and Indian character that remain worthwhile today in both the Indian and non-Indian world.

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### THE PEOPLE

The Cheyenne call themselves *Tsistsistas*, "The People." The Arapaho are *Inuna-ina*, "Our People." Again and again the pattern is repeated; the names the tribes gave themselves translate into English as "the People," "First Men," "Original People." They were the first people of America; descendants of those who crossed the Arctic land-

bridge where the Bering Straits now lie, who cultivated corn along Nebraska's rivers, whose names for the rivers we now use, and who roamed the prairie following the buffalo.

They are people, to, about whom misconceptions flourish. Essentially religious people, they built complex societies; their languages are subtle and poetic, and their lives were enriched by the land. People whose sense of beauty, proportion, and design shaped all the things they made, they were humane people, too, to whom the words "naked savages" cannot apply.

But they have never been one people. Scholars classify Indian groups according to the languages they spoke. Tracing them back to their roots, they have identified six language "families" on the plains. Some were mutually intelligible - - essentially dialects. Others, though of the same family, were not, although they arose from common ancestors.

The largest is *Algonquian*, including Cheyenne, Arapaho, Saux and Fox, and some Eastern Woodland tribes. The *Siouan*, named for the Sioux, includes the Omaha, Winnebago, Ponca, Oto, Missouri, Iowa, and others. The Pawnee, Arikara, and Wichita are *Caddoan*. *Athabaskan* includes the Sarsi and Apache. The *Kiowan* family was limited to the Kiowa and the *Shoshonean* includes Wind River Shoshoni, Comanche, and Ute.

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### The Old Villagers THE PAWEE

In the 1820's the Pawnee were the most powerful Indian nation on the central Great Plains. The four confederated bands that comprised the Pawnee nation (Chai, Pitahauerat, Kitkehahki, and Skidi) may have had a population as high as 24,000 at this time.

The extent of their raiding activities during the 1820's is evidence of Pawnee power. Attacks on the Santa Fe Trail and Mexican settlements on the upper Rio Grande were so frequent that in 1823 the governor of Santa Fe threatened to declare war on the Pawnees if the U.S. did not suppress them, but the raids continued. As John Dougherty, the Pawnee agent

explained in 1828, "the Pawnee have great confidence in their own strength, believing themselves to be more numerous, warlike and brave than any other nation on earth."

Thirty years later, the Pawnee were a people in shock. Their traditional territory of more than 30 million acres had been ceded to the U.S. for an average compensation of less than two cents an acre. They retained only a reservation of 288,000 acres on the Loup. Their population had declined to barely 4,000 and they were surrounded on all sides by hostile forces. They clung tenaciously to their culture, their religion, history, agricultural and hunting cycles - - but by 1860 the Pawnee were a people in eclipse, facing the very real possibility of extinction.

Before 1830, the Pawnee controlled a territory that stretched from the Niobrara to the Arkansas, and from the tall-grass prairies of eastern Nebraska to the High Plains of eastern Colorado. This territory was not owned in the contemporary American sense of exclusive possession, but it was land that the Pawnee regarded and protected as their own.

The Pawnee expressed themselves in their annual cycle of activities which expressed their world view. They undertook each activity - - - farming, hunting, trading, and raiding - - - not only at a particular time of year, but in specific places which defined the extent of their domain. Their territory ranged out from a core area, through an extensive hunting range, to a periphery which overlapped the territories of surrounding tribes.

The core area, situated in the Great Plains borderlands of central Nebraska and adjacent northern Kansas, was the spiritual and economic hub of Pawnee life. At their permanent earth-lodge villages on the Loup and Platte, the Pawnee planted their crops and held associated rituals which gave meaning and cohesion to the bands.

The Pawnee were a corn-growing people and corn tied them to the earth and their central Nebraska homeland. Pawnee women planted corn, beans, pumpkins, squash, and sunflowers in May, hoed them for a second time in June, and harvested them after the summer bison hunt in September. The established their gardens at the breaks of slopes where the turf had been removed by erosion, because of the difficulty of cutting the tough prairie sod with a bone blade or iron hoe. The plots were near the village and

were often enclosed by a wicker fence or sod wall to protect the crops from animals.

In June after the second hoeing of corn, then again in November when the crops had been harvested, dried and stored, the Pawnee left the village for the bison range of the High Plains. The main hunting areas were the valleys of the upper Republican, Smoky Hill, and Arkansas Rivers, where the bison assembled in huge herds seeking water in summer and shelter and forage of cottonwood bark in winter.

The bison hunts and the farming cycle dominated Pawnee life. Corn and other vegetable products, either cultivated crops or fruits and tubers collected from the wild, provided the bulk of the Pawnee diet. Fresh and dried bison meat was also important, especially during the nomadic months. The bison was the main raw material of the Pawnee, furnishing robes for trade, clothing and shelter, and hair, horns, bones, fat, and even hooves for other uses.

Periods of nomadism were forced on the Pawnee due to their stock of horses. Estimated at between 6,000 to 8,000 horses, the herds would decimate the grasses and the camp would be forced to move. The Pawnee burned the prairie regularly in fall and spring to encourage growth of grasses, but even this ecological management could not produce enough forage for their horses for more than a few months of the year.

The Pawnee traded and raided mainly in winter and summer. Small bands or individuals would break off from the communal bison hunt and scatter throughout the Great Plains. They traded with Arikara, Manda, and Hidatsa on the upper Missouri, with the Spanish and Mexicans at Santa Fe, and with French and American traders working out of St. Louis.

Raiding for horses was often an adjunct to trading. Horse thievery was a respected pursuit, one of the principal means of acquiring wealth and affirming courage among all the plains tribes. Often in response to a vision, a Pawnee warrior would seek the sanction of a holy man and his sacred bundle, then set out on foot to raid the Indian villages as far south as Mexico. If his raid proved successful, the warrior donated to the chiefs and for communal feasts, a large

proportion of the booty, most of which was then passed on to needy members of the tribe. Sharing was a keynote of Pawnee social and economic life and the redistribution of food and goods ensured that even the poorest family was guaranteed subsistence.

Such was the age-old cycle of Pawnee life allowing them to live successfully for centuries in a transitional environment. Even as late as the 1820's, the Pawnee were confident of their own power and were not intimidated by the gathering presence of the whites to the east or the growing power of the Sioux to the north and west. Lucien Fonenelle, a fur trader based in Council Bluffs, wrote in 1828 that the Pawnee believed "No American force that could be sent against them could in the least injure them or molest them." Nothing could have been further from the truth. By 1830 a dark shadow was looming over the Pawnee, and their lives would never be the same again.

The summer of 1831 was the turning point in Pawnee history. John Dougherty was present at the Pawnee villages that summer when "one-half of their number of souls" died from smallpox. Dougherty learned that "not one under 33 years of age escaped this monstrous disease, it having been the length of time since it visited them before." So, not only was the Pawnee population reduced by half within a matter of months (to about 12,500), but by losing their young people they also lost the capacity to recover. Other epidemics of smallpox in 1847-38 and cholera in 1849 further weakened the Pawnee and kept the population on a downward course that was not reversed until after 1920.

From 1831 until their exodus from Nebraska in 1874-75, the Pawnee lived under the constant threat of Lakota attack. After 1831, no Pawnee hunting party was safe and Pawnee women were frequently killed in the fields as they tended crops.

The first reduction of Pawnee territory came in 1833 when the Pawnee relinquished to the U.S, their "right, interest, and title" to all their lands south of the Platte. The boundaries of the cession were not defined and in fact, Kansas Indians had already sold a large portion of the Pawnee territory to the government in 1825. These treaties were part of the government's program to open up territory on the Great Plains for the relocation of displaced Indians from the eastern U.S. The Pawnee were still reeling

from the 1831 smallpox epidemic and were probably willing to agree to any terms as long as their was relief for them. In return for their land, the Pawnee were given promises of military protection, a small annuity for 10 years, and the assistance of farmers and blacksmiths who were supposed to break the Pawnee of their nomadic ways and prepare them for assimilation into American society. The 1833 treaty also required the Pawnee to move their villages from the south side of the Platte to the Loup, away from the growing traffic crossing the Great Plains on the overland trails.

By 1839, the Pawnee population had declined to fewer than 6,500 due to war, famine, and disease. Caught between the Sioux and the expanding settlers, the Pawnee were a dislocated society in 1840. With increasing emigrants to Oregon in 1843, the destitute Pawnee made nuisances of themselves by begging and pilfering along the trail. The government then decided to enforce the 1833 treaty and move the tribe to the Loup.

All reports on the Pawnee in the early 1850's indicate that they were in desperate condition. Cholera had reduced their population by one-quarter in 1849, and their hunting and farming activities were consistently disrupted by Lakota raids. They retreated south of the Platte using the river as a moat against the Sioux.

Faced with starvation and angered by encroachment onto their lands, some of the Pawnee reacted aggressively, threatening settlers and stealing food. This served to confirm the opinion held by most Nebraskans that the Pawnee were troublesome and degraded. On November 25, 1856, the *Nebraskian* of Omaha City came out in favor of "calling out the militia and scalping the tribe." This article continued by stating that it was "the duty of Uncle Sam to remove the Pawnee."

This outcry was timely because it fit well with the new federal reservation policy. On September 24, 1857 at Table Rock, Nebraska, the Pawnee ceded all their remaining land except for the small reservation on the Loup. In return they were granted an annuity of \$40,000 a year for five years, then \$30,000 a year in perpetuity, derived from interest on \$600,000.