



January, 2017

# 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.

**Combo Club Meeting  
February 2; 7:00 p.m.  
Annual Wild Game Potluck,  
Trophy Awards, and  
white elephant gift exchange**

**Club Paper Shoot - Feb. 5  
Club Primitive Shoot - Feb. 19**

**Paid your dues yet?**

**CSMLA Winter Convention  
March 11, 2017  
Ft. Collins Elks Club**

**President**

Joy Hicks

**Vice President**

Bob McCune

**Treasurer**

Gwen Blanchard

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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 &amp; Statewide

WHAT	WHERE	WHEN	INFORMATION
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	<b>put this on your calendar &amp; plan to attend.</b>
<i>DAYLIGHT SAVINGS</i>	<i>TIME BEGINS</i>	<i>MARCH 12</i>	<i>CLOCKS AHEAD 1 HOUR!!!!</i>
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 <sup>ND</sup> 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.
Club Paper Shoot	Ft. Melchert	July 2	pistols at noon; rifles at 1:00 pm
Regular Club Meeting	American Legion	July 6; 7:00 p.m.	come and see what's up
Grainger Primitive Camp Out & Shoot	near Victor	July 15-16	camping, potluck on Saturday, and shooting fun
Regular Club Meeting	American Legion	August 3; 7:00 p.m.	regular club meeting

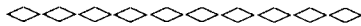
For CSML scheduled shoots; CALL SHOOT HOT LINE (719) 442-0150 after 9:00 a.m. on shoot day to be sure shoot is on!!!  
*Schedule is subject to change at any time and is based on information available at time of publication. On-line check csmlinc.org*

## PAST THINGS

We're sure not winning much against our biggest foe, Mother Nature. The meeting and wild game potluck in January was cancelled due to weather. The shoots in January were cancelled due to weather. So far, not such a good beginning to the year. However, the snow and what little moisture we have received will be a good addition to the state's summer. At least the high country is building up snow with some places getting as much as 4 to 5 feet at a time. Skiers are having a great time.....if they can get to the slopes.

We did receive word that Susan Weed's father had some recent surgery. Let's keep this family in our prayers and hope that all is going well for them. Susan may not be at the February meeting, but we'll cover for her if that is the case.

For you old timers that have been in the black powder/rendezvous game for a long time, you may remember Jerry Stodgill. He and his family have long been a part of this group of folks and especially a big part of the Santa Fe Trails Rendezvous in Raton each year. We received word that Jerry passed away this month. We don't have full details on the services, but are fairly certain that there will be some type of memorial at the Santa Fe Trails Rendezvous this year. Jerry's sons Jeremy and Jason attended our annual shoot for a long time and helped with our shoots. Please keep this family in your prayers during this time of grief for them.



## CONDOLENCES

Word has been received that Kathie Hendricks mother has passed away in California. Kathie and Tom are there now finalizing the things left behind.

Tom and Kathie have had a long run with family issues for a while now. They have made numerous trips to California to care for both of Kathie's parents. They recently lost their son and Tom lost a sister. Their granddaughter was injured in a rear-end accident on I-25.... and that doesn't include the issues the family had with the Black Forest fire.

Let's keep this family in our hearts and prayers at this time. No matter how prepared we think we are, when our parents pass it is never easy. If you want to send them a card, send it to them at:

7182 Metropolitan  
Security, CO 80911

## February 2nd Meeting

Since we didn't get to have the annual wild game potluck in January, we are going to combine those festivities with the February meeting. This will be a big event so let's all be on time and be ready for the fun.

Bring your favorite "wild" game dish, utensils for eating, and share a meal with us. If you don't have wild game, make something up and most of us won't know the difference.

You also need to bring a wrapped white elephant gift. You know one of those things that you have received and really don't know what to do with. Something that will bring a smile to someone else and a lot of fun to see who fights to retain ownership. After the big game trophies are awarded, we'll all draw numbers and the real fun will begin. The only rule will be that you must open the package you pick and then keep it visible in case someone wants to trade you for it. This is always a good time and you just never know what will show up from previous years.

## SUPPOSE THEY HAD A BOARD MEETING AND NO ONE CAME.....

Once again we were thwarted in our efforts to get together and conduct some business. The original board meeting was scheduled for January 10<sup>th</sup> but it was postponed to January 17. When January 17<sup>th</sup> came and no one showed up at Joy's house, she began a call of the folks to see if anyone was coming. We all had excuses, some good and some not so good.

The main purpose of the annual board meeting is to discuss the annual shoot event. We discuss changes to the flyer and the events and determine what we need to do to get this event going each year. So not the pressure is on. If you know of something that needs changed on the flyer, if you know of something that needs finalized for the shoot, or if there is anything we need to change for the shoot, you need to let us know and let us know now. We will be creating the flyer by February 15 so we have it in time for the CSMLA Winter Convention. If no one has any changes, we'll just make the date change and publish at that time.

Now is the time to begin thinking about prizes, medallions, shoot medallions and such so that we can get all this done before the event draws too close. We are open to suggestions and always, always need lots of volunteers to make this happen. We are always on the look out for prizes and things for the kids. We need folks to help with the spectator shoot, the ranges, the club tent, and all the things we try to pack into this Memorial Day weekend. Now is the time to go through your stuff and mark it for sale in the club tent. Start gathering up powder, patch, and ball so that you can participate.

Lastly, we'll need help all of you to help in publicizing the event and looking for donations for the prize table. We really need to make this event a big one and help fill the treasury so that we can continue. Funds are really low and we need to make some money this year. Lets all get busy and work toward the success of this year's shoot.

## DUES ARE DUE!!!!

If you haven't done so, please send your \$25 to Ted Beaupre for this year's dues. We held out as long as we could but had to raise the dues. It's still a great bargain to be a member of the best club in the state. Renew today so that you can continue to keep informed on all the things a happening!!!!

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## CSMLA WINTER CONVENTION MARCH 11

Time is fast approaching for the one-day CSMLA Winter Convention to be held in Ft. Collins at the Elks Club. While it is the same weekend we go on daylight savings time, we may lose one hour of sleep but we'll have one more hour of daylight to play and have fun.....well worth the trade.

Get your reservations in and plan to attend the banquet and participate in all the activities. Form is included in the newsletter as well as in your *Poke and Stroke*.

Annual elections will be held at this event and we sure need some folks to step up and help us keep the state association going.

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Since we don't have much news this time, I'll fill some of the space with some more facts from the book

### THE LOST UNIVERSE Pawnee Life and Culture

A proper marriage was arranged with considerable formality, with special acts and mutual gift-giving on the part of both families. The element that determined the most binding unions was a substantial gift of horses to the girl's family by the suitor. The amount of the gift was a mark of the esteem in which the bride was held, and even in the 1920's, one old women mentioned with pride from time-to-time that six horses were given for her.

The Pawnees were very literal about fatherhood. For a child to be accepted in the community with any decent status, its physiological father must be known. In any given month from one menstrual period to the next, a woman had to confine her sexual activities to one man only, and when she was aware through the cessation of menstruation that she had conceived, she was required to notify the man and point out on what occasion of intercourse together the child was conceived. The man was then obligated, until the child reached full maturity of eighteen or more, to provide it with fresh meat in whatever household it might be residing and in other ways to be concerned with its well-being. A woman who departed from this iron-clad rule was unable to convince a man of his physiological paternity, and her child then would be a social outcast. It would be known as a *pira-parau*, "hidden child," since the mother would be ashamed and try to hide it when her brothers came to visit.

According to Pawnee theory, all marriages should be made within one's own village, for to marry outside would be considered a poor risk. The lines as to whom one could and could not marry were very sharply drawn. The careful identification of the physiological father as well as of the mother was an important aspect of this plan. The kinship system was designed to avoid the marriage or sexual involvement of close blood relatives.

The family was primarily matrilineal - - - that is the mother's family was regarded as one's very own family, while that of the father and his relatives was considered a different order of relationship.

A man always had a home in his sister's household, even though his marriage might lead him to take up residence elsewhere. For this reason, according to Pawnee ideas, the brother owed his sister a special lifelong debt. In recognition of his indebtedness, when the sister had a son, she might send him to live in her brother's married-in household when he was about ten years old. There his maternal uncle would teach him whatever he needed to know in life.

Through the rule of primogeniture the oldest brother inherited all the family property and as senior

member of the group was responsible for the well-being of all his younger brothers. It was fairly usual form for two or more brothers to set up a joint household, sharing their wives and their property. The children addressed them all as fathers and mothers and they in turn addressed all the children as their own.

In the major division of labor between men and women, a man did not feel threatened because he acquired skills possessed by women. On the contrary, it was considered incumbent on the Pawnee man to be a "good Pawnee cook," and men were perfectly adept at slicing and drying meat, shelling corn, and other skills.

White Woman went over to the supply platform, loosened the drawstring of the skin sack that contained dried corn kernels, and removed the skin cover. She poured a handful of dried kernels for each person into a large wooden bowl about 15 inches across and 3 inches deep. She washed the kernels at least twice to remove any dirt and chaff, then dumped them into a tin bucket of cold water that she hung over the fire to boil. Three double handfuls of dried kernels were the product of eight ears of roasted corn. She needed nearly twice that amount for their breakfast. Other dried foods might be added. These were always washed first before including them. Dried beans, dried strips of pumpkin, or dried strips of the inner lining of the buffalo stomach or intestine, made a welcome addition and improved the flavor of the soup.

Sometimes large thin sheets of dried buffalo meat and a sheet of fat were cut up into portions and boiled to make a strong soup for their breakfast. The individual portions of meat were seven inches long and varied from 3 to 6 inches wide.

The rest of the meal consisted of a bread course and some hot black coffee boiled with sugar. Sometimes the soup was served instead.

When they had it in the house, wheat flour from the trade store was made into "grease bread" fried in a pan in lard. This was a good deal quicker and easier to make than bread made from home-made corn flour. Each person should have a whole piece of rease bread and any leftover pieces were torn in half and given to the most important men. A handful of wheat flour made two round pieces of bread. White

Woman mixed the flour with baking powder and a little salt in a wooden bowl, and after the ingredients were well mixed she added a little warm water to make a dough. If there was no baking powder, White Woman used ashes instead. Now she took a lump of dough and rested it on a piece of hide placed against her thigh, slapping it with her palm and turning it round and round until it was the right size. She put it in a pan with some lard and leaned it against the rim of the fireplace on some glowing coals, tilting the pan so that the bread was exposed to the heat of the fire. As each round disc was done she set it aside on a piece of tanned hide until they were ready to eat their meal.

Sometimes she made bread out of corn flour baked in ashes. Beans might also be mixed with it. The dried kernels were pounded fine with a heavy pestle in a wooden mortar. Meanwhile the beans had boiled, and after the water was discarded, they were mixed well with the flour. Enough warm water was added to make a batter, then the ashes were parted and the batter poured in and spread to make a large cake about 3 feet long by a foot wide. The dough was covered with ashes, coals, and earth and allowed to bake. It was tested by exposing a small part of the ash layer and striking it to see if the bread underneath was solid. Then the bread was turned over and allowed to bake on the other side. When it was done, the ashes were brushed off and it was washed with a little warm water, then wrapped in a skin and set aside to cool. Sometimes slices of cold cornmeal mush were served instead of a bread dish; the kernels being pounded and boiled the night before so that the mush would solidify by morning. Sometimes they would simply eat hot cornmeal mush for breakfast.

After the other foods were ready, the coffee was cooked in a bucket with sugar to be served later in small bowls. This required mixing a handful of ground coffee with a handful of sugar and boiling them together with water in the bucket. The meal would be finished off with sweet coffee served hot and black.

The meal now over, White Woman cleaned up the dishes and started out with Clear Day to get the water. It was a mile to Beaver Creek, and it was necessary to go at least twice a day to get water for the household. The two women set out with two buckets

hanging on a seven-foot-long stick which rested on their right shoulders, one woman walking in front and one behind, with the buckets between.

The men would be gone until evening, and the women began the household routines at home. When the two women got back from Beaver Creek with the water, they cooked a casual lunch of scraps of dried buffalo meat they kept in a buffalo paunch bag for the purpose. They made some soup with parched corn and a little salt.

The main business of the women of the household that day was to give the food pit a good cleaning - - to remove the large skin bags containing the dried corn and other supplies, examine all the seeds for bad ones and for worms, sweep the thatch-covered walls of the pit, clear off the mold and take out three weeks' supply of dried foods so that they could keep the pit closed for a while to reduce the danger of rain water leaking in; besides, they liked to let the ground settle down so that the location of the pit would be concealed from lurking enemies. The Pawnee name for the food pit, *tahaksu*, means hidden, concealed, or covered up.

While they were on a hunting party, the men were keeping on the alert for mushrooms and milkweed, whose tender tops were relished when cooked with corn. Some of the mushrooms were yellow or green under the head, and these were known to be poisonous. The edible ones were solid pure white. Any with worms were discarded.

The Pawnee had many tasks to accomplish in the early spring before the time of planting. Some of them were practical and some ceremonial, but to the Pawnees who believed that nothing on earth could move without the heavens, no practical task could be undertaken unless the appropriate ceremony had preceded it.

The first ceremonial act of the year was to awaken the whole earth from its winter sleep. After their long and arduous travels over the plains on their winter buffalo hunt, the Pawnees returned to their villages at the end of February or the beginning of March. They year began about the time of the spring equinox with the ritual recitation of the creation by the five priests, repeated for each of the twelve sacred

bundles of the original villages that formed the Skidi federation. The position of the stars was an important guide to the time when this ceremony should be held. The earth lodge served as an astronomical observatory and as the priests sat inside at the west, they could observe the stars in certain positions through the smokehole and through the long east-oriented entranceway. They also kept careful watch of the horizon right after sunset and just before dawn to note the order and position of the stars.

The round of spring renewal ceremonies was heralded by the appearance of two small twinkling stars known as the Swimming Ducks in the northeastern horizon near the Milky Way. They notified the animals that they must awaken from their winter sleep, break through the ice, and come out into the world again. At this time the Pleiades began to take a certain position. When these signs were seen, then they must listen for the thunder that is low, deep, and rumbling, starting in the west and rolling around the entire circuit of the heavens. Sheet lightning gave the voice of Heaven, and when it came from the south they knew that it was the signal for the creation ritual to be performed.

All winter long the house had stood unoccupied, the roof covered with snow while the people were away on the hunt. By spring, when the snow began to melt, the water seeping through the hard-packed earth and the thick layer of thatch might reach some of the radial timbers and rot them. Each household had to come to a decision as to whether to rebuild the whole house or just to mend the roof. This depended on the age of the house and the extent of the damage. They would count only on fifteen years as the maximum life of the house, and, when they anticipated a need for rebuilding they had to plan at least two years in advance to locate, process, and season the timbers, grass, and other materials. A man who was influential in the community could count on extra help from his fellow villagers who would gladly volunteer, while a less important person had to depend on whatever labor force was available in the house itself.

It took eighty-six to ninety man-woman days of labor to repair the roof of an earth lodge. It was a construction job that was accomplished with no overseer and no commands. A great deal of the

individual labor was consumed in preparing the materials, and this was done mainly by members of the household over a period of time. The actual construction work took only three days and was accomplished with a large number of volunteers. By way of compensation, the women of the household had to feed from thirty to fifty people for at least three meals.

The corn was the first crop to be planted and then came the beans, squashes, and melons. But before any planting could be done, the *Awari* or "Ground-breaking Ceremony" had to be performed. The four special ministers of the Skull bundle of the Wonderful Person kept watch along the creeks for the first leaves to appear on the willows; then they knew the time was right for the ritual. They also had to wait for the dark of the moon that signified darkness and germination. Now the four ministers met together in the lodge where the Skull bundle as kept to make a plan for the ceremony. The actual inception of the ceremony was during the past winter while they were on a buffalo hunt, when a woman had had a vision that she was the one to see that it was performed. She called on the help of her brother, who killed a special buffalo for her, and then she invited the four ministers and told them of her vision. Then she dried and packed the rest of the buffalo meat and kept it in her storage pit to be used when the ceremony was performed in the spring.

This was the only Pawnee ceremony in which women played a major role, and the original visionary through whom the ceremony was instituted for the season was also a woman. But the ceremony itself was directed and carried through entirely by the men. Now with the sprouting of the willows it was time.

The ground being ritually prepared, they would begin to plant. Early next morning everybody went into the fields. Men and women pulled up the weeds by hand and occasionally a man would use his axe to remove some sumach that happened to be growing there. All the weeds were burned up on the spot and one could see the smoke of the fires everywhere. Only the sunflower heads were saved, in anticipation of the harvest when they would need fuel for roasting the

ears of corn. According to a missionary report of the 1850's, the time was May 8<sup>th</sup> and everyone felt impelled to hurry, for the time was short before they would be leaving their villages for the summer buffalo hunt. With everyone cooperating, the entire planting would be done in about six days. By mid-May, they could begin preparing their clothes and equipment for the summer migration.

That night, after they had cleared up the fields, they soaked their corn kernels in a pan to be ready for planting next morning. Some people soaked special "medicine" with the seeds to promote their growth. The next morning they went into the fields, carrying their corn kernels in a bucket or sack to keep them moist. Each carried enough for twenty corn hills, five to seven kernels to a hill. The first thing they did when they go to the field was to hoe up the ground with a buffalo shoulder-blade hoe to a depth of about 2 inches. Having removed the roots and sprouts, they replaced the loose earth and began to build up the corn hills. A corn hill was 1-1/2 feet in diameter. There was a small circular excavation like a miniature fireplace with loose earth all around it. Four to six seeds were inserted around the sides and one in the middle on top. Some made a number of hills and then inserted the kernels, and some completed the planting of each hill as it was made. After the seeds were inserted, the earth was hilled up all around into a smooth little mound. The corn hills were irregularly distributed over the field about a man's step apart, and the women made sure that there was an even number by analogy with their own breasts, a metaphor that was not uncommonly cited.

Next they planted the beans, sometimes in the same hills with the corn so that the vines could entwine themselves round the cornstalks. If they planted them in separate hills, they set in willow sticks for the vines to cling to.

Last of all they planted pumpkins, squashes, and watermelons. These were planted in separate patches and served to separate the different varieties of corn in order to preserve the breeds. There would be a planting of blue corn, then a pumpkin patch, then spotted corn, then a melon patch, and so on in this order.

The women always went to the fields in

groups for their own protection; the Sioux made a particular point of attacking and scalping them as they were going into the fields or coming home. This was presumably to exert sufficient pressure to chase the Pawnees from their territory and induce them to abandon it entirely. The mortality among the women from this cause was heavy. In 1861 in one such attack, eighteen Skidi women were killed.

On the way home from the fields they all washed their hoes and took a swim in Beaver Creek. Heads would be bobbing up and down all over as they swam back and forth. When they finished their swim and cleaned their hoes, they would pick up whatever driftwood they could find and take it home. High water sometimes left good sticks at the bend of the creek. This moist wood was piled way at the back of the woodpile, since unless it was left to dry out it would smoke and hurt the eyes. The young women wsat on the banks of the creek and slapped the surface with their feet to see who could make the loudest noise. This was considered quite a trick, and sometimes they tried it with their hands. It was like the sound of the dried corn kernels when they were threshed at the time of harvest, and expressed the hope that the corn might ripen.

Sometimes a sweat bath was preferred to a swim in the creek. When they got home tired and dirty they would then build a sweat lodge inside the earth lodge on the north side. All during planting time an old man would sit on the roof of his earth lodge in the evening and call out various items of advise. He would particularly recommend a sweat bath. He would say, "If you're tired it's best to sweat. Then you will feel better next day. If you should have a headache, you must sweat. When you get in from the fields, take a sweat bath. It cleans you up better than the creek." There were many other things the old man had to say, particularly complimentary remarks to the women to bolster their morale. After some general praises, he would cite some particular women specifically, saying how industrious they were and what fine crops they raised. Presently a little boy or girl would come and invite the old man to a little treat in the home of the women he had mentioned, usually some bread and coffee.



# MEMORIAL DAY SHOOT

## *Things to do before the Shoot*

Contact Florence  
Insurance

Flyers, Advertising & Mailing  
Deadline for Flyers  
Where to Advertise  
Public Relations

Fees

Emergency Procedures

Porta-Potties  
Order  
How many?  
Where to place:

Shoot Book

Review Matches

Tables

Targets  
How many of each?  
Work Party to mark  
When to order  
Where to order

Clay Birds  
How Many?  
Use for Shotgun and Husband & Wife and Team Events

Trophies & Prizes  
Prize Medallions  
Aggregate - Theme - 9 needed  
Mountain Man - 1<sup>st</sup>, 2<sup>nd</sup>, 3<sup>rd</sup>  
Mountain MaMa - 1<sup>st</sup>, 2<sup>nd</sup>, 3<sup>rd</sup>  
Junior Aggregate -

Drawing Prizes & Tickets

Tents, Poles & Stakes

Camp ID's

Shooter Registration Medallions

Publicity

Registration - Registration Forms, Targets, Boxes, Cards, Card File, Books, Pens, Easel,

Cash, Cash Box, 4 Tables

Paper Range - Celetex, wire, numbering device, PA System, Range Stand

Gong Range - Gongs. Plan

Mountain Man Run - Plan (require skill with knife, hawk, gun, trap, etc, able to see) cards

Mountain MaMa Run - Plan (require skill, able to see), cards

Spectator Shoot - Powder, patch, balls, small targets (gongs), guns.

Shotgun Range - Birds, Score Sheets,(Rady Dyer & Tom Hart)

Cannon Range - Targets, Cards

Hawk & Knife - Blocks, tripods, scoring device, Cards

Scoring - Boards, Sheets, Cards Boxes, List in Blue Box, 5 Tables

Kids Events - Run Made up, Prizes

Special Events

Tug of War - Rope, Prizes

Club Tent - 3 Tables, cash, cash box, Tablet of Paper, Pens

Grounds & Parking - Map, Parking Plan, Radio

Opening Ceremony - Flag, Flag Poles

Traders Row -

Clean Up -



Colorado State Muzzle Loading Association

# ONE-DAY WINTER CONVENTION and TRADE BLANKET EVENT

## March 11, 2017

Ft Collins Elks Lodge      1424 E. Mulberry Street      Ft. Collins, CO 80524  
(970) 493-3777      (West off I-25 at exit 269B)

Trade room will be open to the public on Saturday, March 11 from 8:00am to 4:00pm  
9:00am to 3:00pm Classes and Demos  
CSMLA Membership Meeting - Election of Officers 4:00pm      Banquet, Awards 6:00pm

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### REGISTRATION FORM

For this special event the first space or trade blanket is FREE for members!! (based on an 8' front). Additional space cost is \$10.00, if space is available. **Do you want a vendor space or trade blanket? Yes** [  ] Number of additional spaces requested \_\_\_\_\_ x \$10.00 each = \_\_\_\_\_ (due at event). Do you need electricity? Yes [  ] First come basis if available.

### Banquet Reservation

Dinner Choice: \_\_\_\_\_ Baron of Beef      \_\_\_\_\_ Grilled Chicken  
Included: Roasted Red Potatoes, Mixed Vegies, Salad, Dinner Roll, Carrot Cake, Coffee/Tea

Total Number of Dinners: \_\_\_\_\_ x \$30.00 (includes 3.55%tax & 18% gratuity) = \$ \_\_\_\_\_

Name: \_\_\_\_\_ CSMLA member Y [  ] N [  ]

Address: \_\_\_\_\_

City: \_\_\_\_\_ State: \_\_\_\_\_ Zip: \_\_\_\_\_

Phone: \_\_\_\_\_ E-Mail \_\_\_\_\_

**Return Completed form by February 27, 2017 to:**

Joy Hicks  
4820 Montebello Drive  
Colorado Springs, CO 80918  
Phone: (719) 598-5715  
E-Mail: [joy@TheEmpoweredWoman.biz](mailto:joy@TheEmpoweredWoman.biz)

Gwen Blanchard  
3 Balfour Ave  
Colorado Springs, CO 80909  
Phone: (719) 291-0995  
E-mail: [gwynbl57@gmail.com](mailto:gwynbl57@gmail.com)