

# Warm Springs Stories

The  
Indian  
Reading  
Series



*THE INDIAN READING SERIES: Stories and Legends of the Northwest* is a collection of authentic material cooperatively developed by Indian people from twelve reservations. Development activities are guided by a Policy Board which represents the Indian community of the Pacific Northwest. The Pacific Northwest Indian Reading and Language Development Program Policy Board members are:

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THE INDIAN READING SERIES  
Stories and Legends of the Northwest

Our Home Then and Now  
How Deer Hide Was Tanned  
Level IV Book 18

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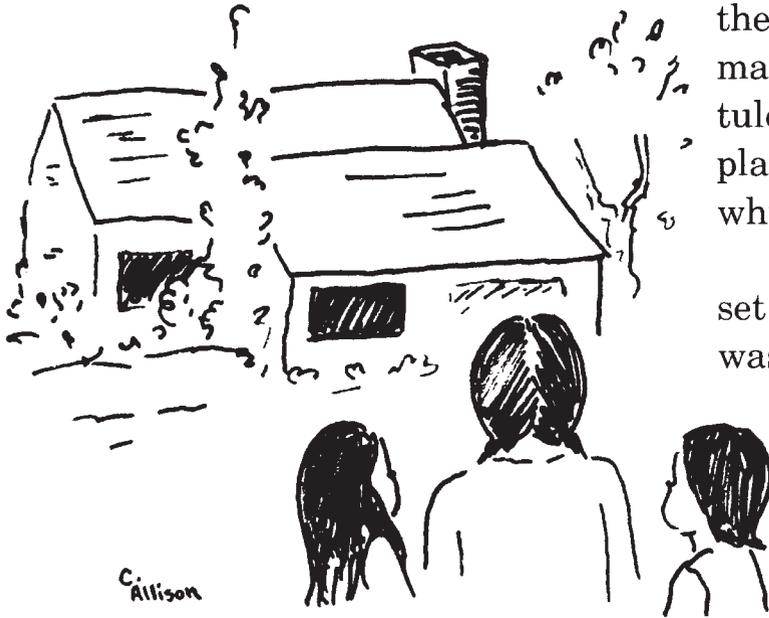
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# Our Home Then and Now

Long ago when I was a boy, our people lived in tule mat huts. Some of the people were chosen to go to the marshy places along the river, to cut the tule reeds. I remember the fun we had playing along the river. We caught fish while the women cut the tule.

A frame of willow branches was set into the ground and a small trench was dug around it.

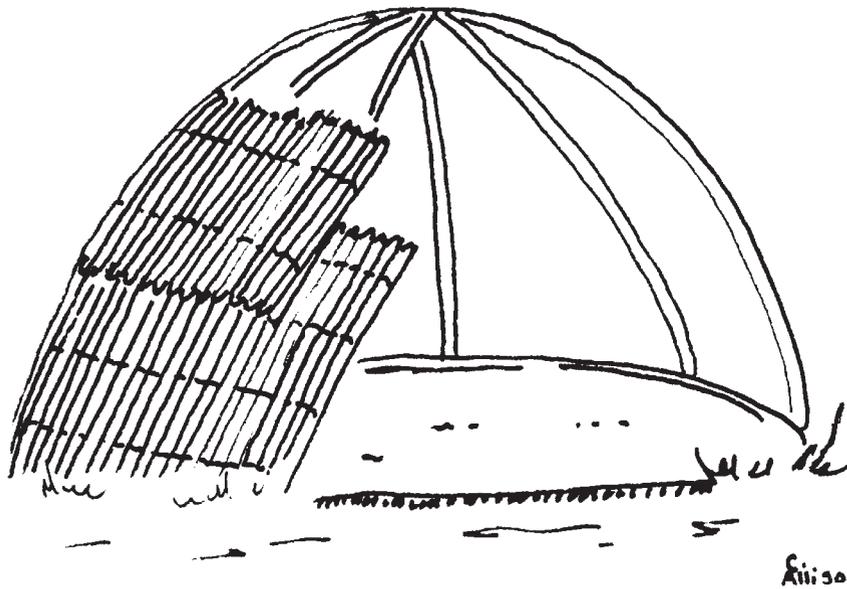


The tightly bound tule mats were then tied onto the willow frame. The mats were layered on top of each other for warmth. Animal hides were tightly tied over the tule mats to keep the wind out. I remember it was snug and warm in the tule mat hut.



During the winter nights, we listened to the story-teller. A fire for cooking and heat was built in the center of the hut on the dirt floor. A hole was left in the top of the hut for the smoke to go through.

Some families built a larger house to live in during the winter. This house was made of fir poles. Tule mats were fastened together in layers on top of the poles. The fires for cooking and heating were built in the center of the dirt floor.



Tule mats were spread on the floor to serve the food on or to sit on. Beds were made of fir boughs and wild rye grass. In the morning, the branches and grasses were just gathered up and set aside on the wall of the lodge. Everything had its place and there was a lot of room inside. Indian people used the tule mat for many things.

The tule was cut in the fall of the year and tied into bundles, keeping them as straight as possible while they dried.

The tule mat was made by cutting the tule all the same length. Then it was sewn together and tied at each side.

The mats were made to whatever length a person wished. The length depended on whatever they were being made for. They were very useful.

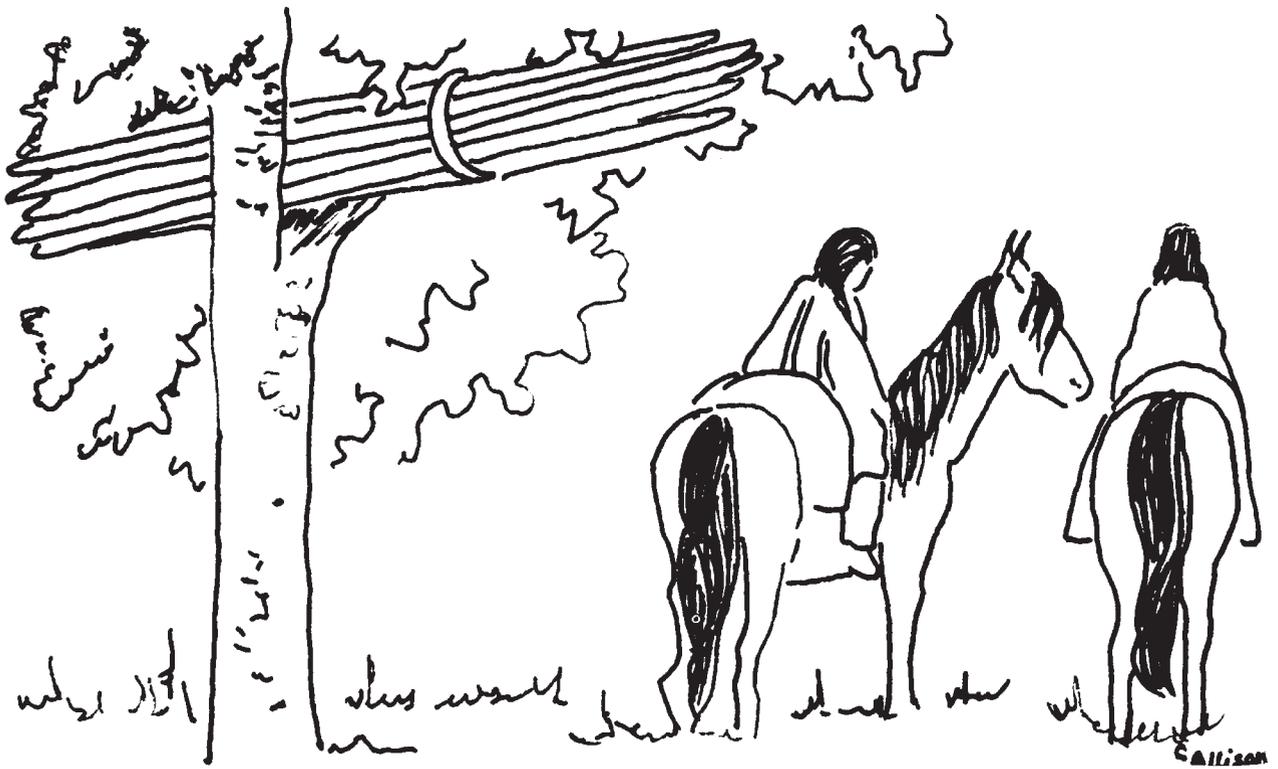
The tule mats were used in making the longhouse. The longhouse is a place where council talks, social dances, funerals, and other events are held, as well as religious ceremonies.

Tule mats were also used in the marriage ceremonies, the bride sat on the mat during the ceremony.

Before the coming of the coffin, our people used the tule mat to wrap around the dead person before putting the body into the ground.

When spring came, we would take our winter lodge down and bundle it up. We left the poles, branches, and mats tied together in a tree so they would be there to put up again next winter.

In the spring, the families moved to the mountains and the hills. Here they would dig the roots and pick berries to be prepared for winter food supply. When I was a boy, my family had a two room house made of boards up in the mountains. In the house was a wood stove to cook on. We spent our days picking berries and gathering reeds and grasses for making baskets.



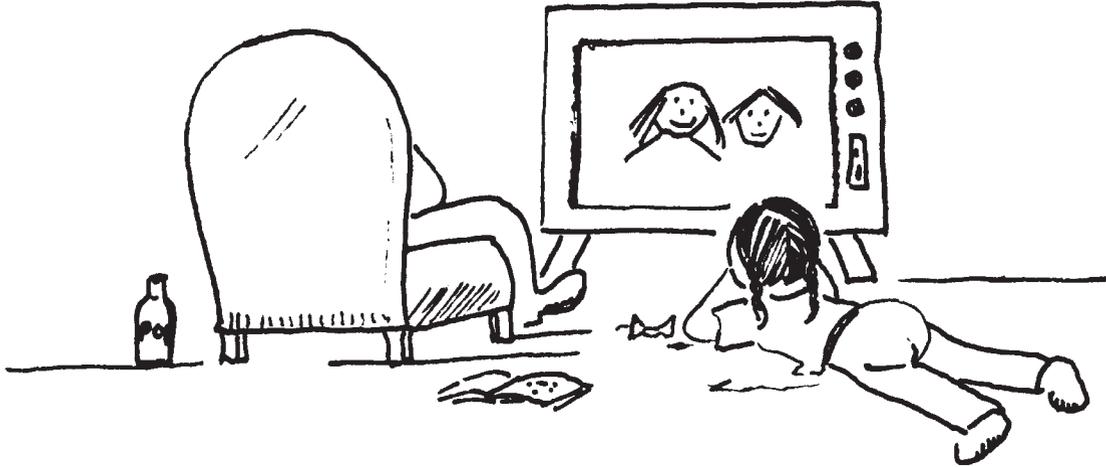


Then as the times changed, our houses changed. We began to live in houses with two, maybe three rooms. We had tables to put our food on and chairs to sit on. Beds were made with feather mattresses and wood. Wool blankets replaced the animal skins. We had kerosene lamps to replace the fire. Automobiles replaced horses.



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Today, we live in a big house, six or seven rooms. Running water! No more carrying water from the river! We even have lights and heat from wires called electricity. Most of our food is already cooked when we buy it from a store. There are microwave ovens that cook for us, washing machines that wash clothes for us, dishwashers that wash dishes for us.



No more do we hear the first morning call of the bird or listen for the call of the wild elk. No more do we listen to find water, and hear it as it gurgles merrily along its way to the great waters. Now, we hear the stereo, the cassette, or the radio.

Our time is spent watching television, movies and having parties. Rivers are suffering from the pollution. The sky is not bright anymore from too much smoke. The animals, birds, and fish are not plentiful any more.

# How Deer Hide Was Tanned

Hunting was a main part of Indian life. The deer was a very precious animal to the people. The hides were used for blankets and clothing. The bones were used for tools and needles for sewing. The Indians used every part of the deer and ate the meat which could feed a lot of people.

The men of the tribe who were chosen for hunters took the young boys to learn to hunt.



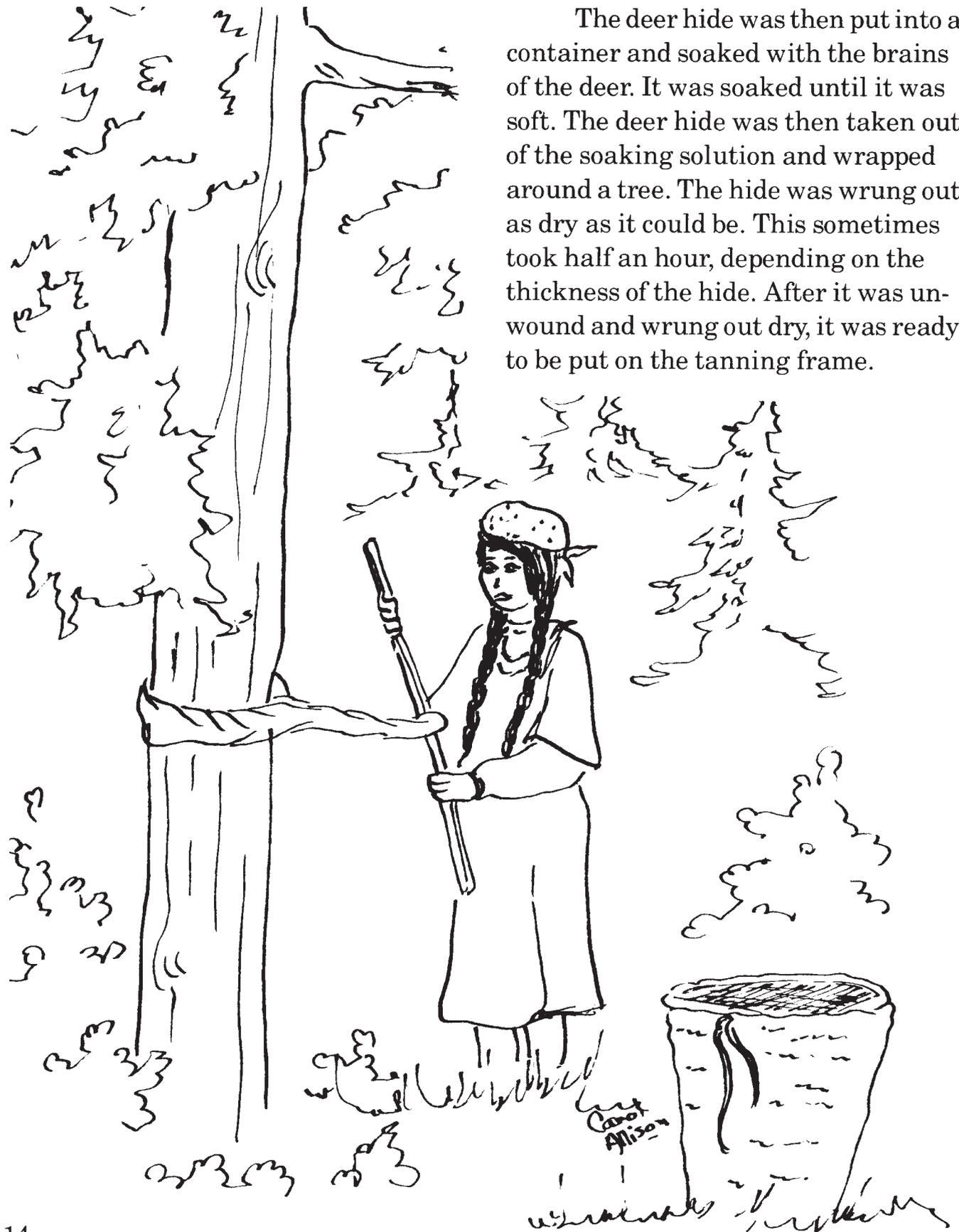


In camp the women prepared the meat for the winter. Most of the meat was dried or made into pemmican.

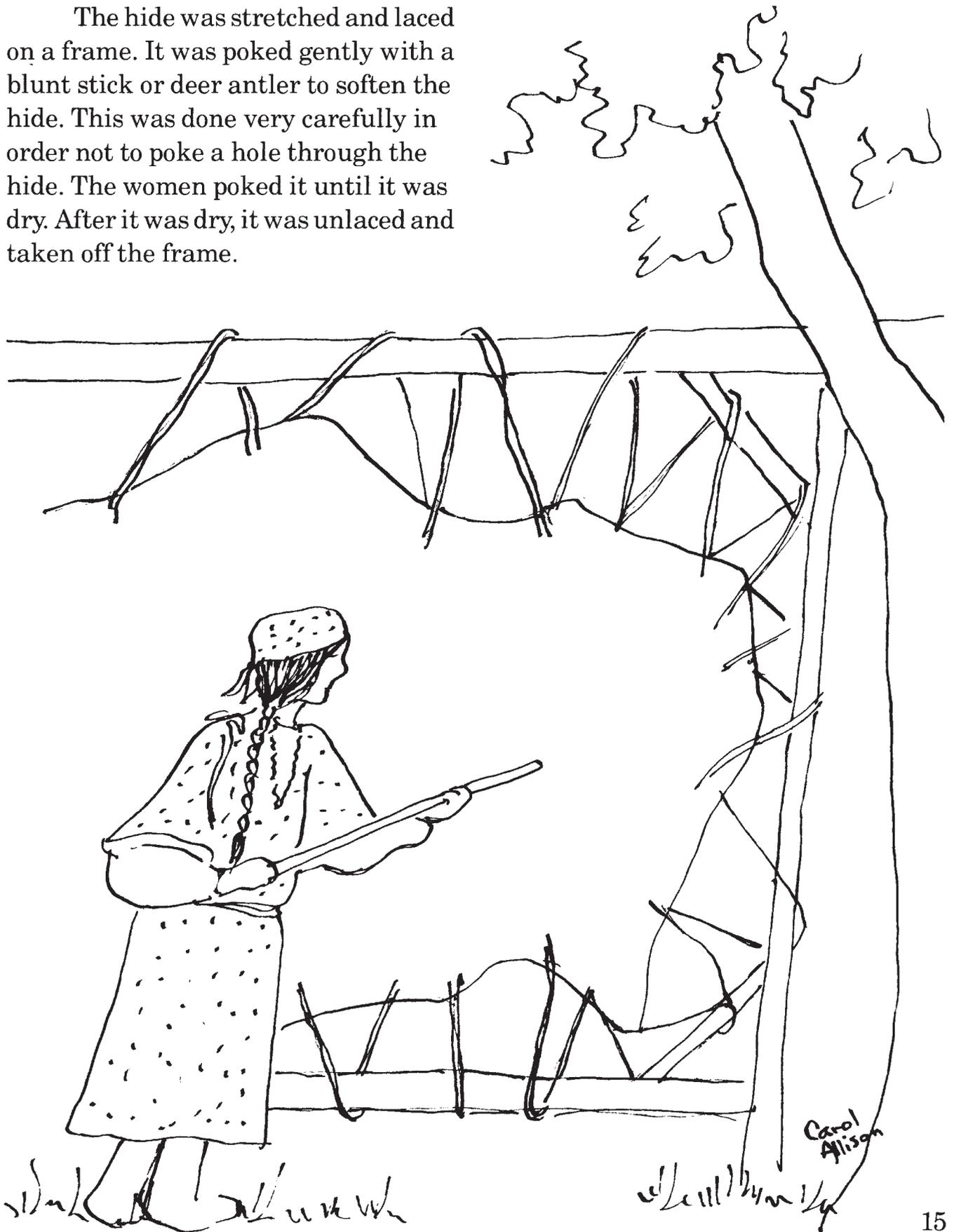
The deer hides were tanned to make warm clothes for the winter. The hides were first soaked in water for three or four days, or long enough so the hair would come off the hide easily. The hair was scraped off with a scraper. The other side was also scraped clean of all pieces of meat and fat.



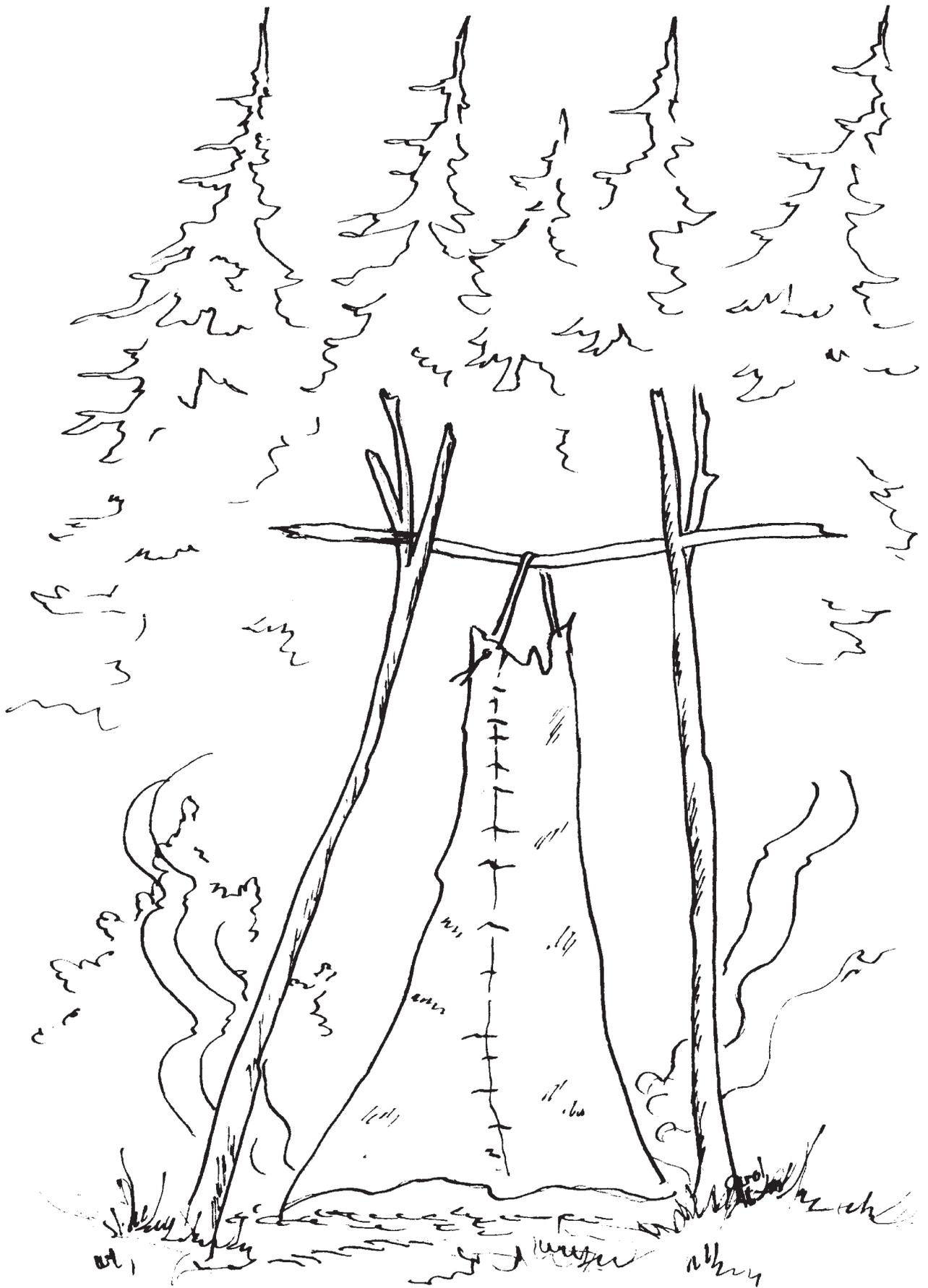
The deer hide was then put into a container and soaked with the brains of the deer. It was soaked until it was soft. The deer hide was then taken out of the soaking solution and wrapped around a tree. The hide was wrung out as dry as it could be. This sometimes took half an hour, depending on the thickness of the hide. After it was unwound and wrung out dry, it was ready to be put on the tanning frame.



The hide was stretched and laced on a frame. It was poked gently with a blunt stick or deer antler to soften the hide. This was done very carefully in order not to poke a hole through the hide. The women poked it until it was dry. After it was dry, it was unlaced and taken off the frame.



The hide was then sewn up one side, leaving both ends open. The hide was hung over a low fire of coals. A certain kind of wood was burned to smoke the hide. It was smoked to the desired color. Finally the hide was ready to cut and sew into moccasins or shirts or a buckskin dress.





VERBENA GREENE



CAROL ALLISON

Booklets available in the Level IV sequence are listed below. Numbers refer to the Planned Sequence of use in the *Teacher's Manual*. Materials developed by these tribes and others in the Northwest are included in the Levels I, II and III sequences.

1. *Warm Springs Animal Stories*  
The Confederated Tribes of the Warm Springs  
Reservation of Oregon
2. *Snail Women at Sq<sup>3</sup>a'le*  
The Suquamish Tribe of the Port Madison  
Reservation
3. *Blue Jay – Star Child/Basket Woman*  
Muckleshoot Tribe
4. *Assiniboine Woman Making Grease*  
Assiniboine Tribe of the Fort Peck Reservation
5. *Coyote*  
The Confederated Tribes of the Warm Springs  
Reservation of Oregon
6. *How the Summer Season Came*  
Assiniboine Tribe of the Fort Belknap  
Reservation
7. *Little Weasel's Dream*  
Salish and Kootenai Tribes of the Flathead  
Reservation
8. *Fort Hall Stories*  
Shoshone-Bannock Tribes of the Fort Hall  
Reservation
9. *The Bear Tepee*  
Northern Cheyenne Tribe
10. *Sioux Stories and Legends*  
Sioux Tribe of the Fort Peck Reservation
11. *Kootenai Stories*  
Salish and Kootenai Tribes of the Flathead  
Reservation
12. *Chief Mountain's Medicine*  
Gros Ventre Tribe from the Fort Belknap  
Reservation
13. *Coyote the Trickster*  
Burns Paiute Reservation
14. *Running Free*  
Shoalwater Bay
15. *Salish Coyote Stories*  
Salish and Kootenai Tribes of the Flathead  
Reservation
16. *Coyote and the Cowboys*  
Shoshone-Bannock Tribes of the Fort Hall  
Reservation
17. *Napi's Journey*  
Blackfeet Tribe
18. *Warm Springs Stories*  
The Confederated Tribes of the Warm Springs  
Reservation of Oregon
19. *Tepee Making*  
Salish and Kootenai Tribes of the Flathead  
Reservation
20. *Baskets and Canoes*  
Skokomish Tribe
21. *Warrior People*  
Blackfeet Tribe



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