Teacher Information
PLANNING YOUR TOUR

TAMÁSTSLIKT CULTURAL INSTITUTE

is the unique interpretive center on the Oregon Trail, owned and operated by the people now known as the Cayuse, Umatilla, and Walla Walla Tribes.

Tamástslikt (Tuh-MAHST-slicked) is the native language term meaning to interpret - literally to turn something over and examine it.

We call our homeland Nixyawii - homeland of three distinct peoples who have lived together for 150 years in an alliance known as the Confederated Tribes of the Umatilla Indian Reservation. The land and its abundance are still the most important assets of the Natítayt - "the people". We still identify ourselves and our lives closely with the land.

We are a small people with a big story to tell - a history that touches not only American Indian people. Early historical figures traveled through this homeland. Lewis & Clark journeyed through aboriginal lands in 1805-1806. Hudson Bay and the Northwest Fur Company followed close behind. Then came early missionaries and 1/4 million Oregon Trail immigrants. The history of this region is the history of all inhabitants.

Students will hear horses rumbling across a grassy plateau, storytellers in the winter lodge, the bell and worshipers in the church. They will hear a re-creation of the 1855 Treaty Council of Walla Walla, using Tribal language and translation. They can view audiovisuals of Tribal dancers, interviews with warriors and veterans, and families who have long participated in the Pendleton Round-Up. Ambient sound and voices, along with historical photographs, artifacts, and contemporary video footage create a broad sensory learning experience.

As the teachers and leaders of the future, students are an important audience. It is vital that an understanding of mutual histories is cultivated with neighbors. Tamástslikt Cultural Institute embodies the Tribes' effort to bring about understanding.
WHAT IS AVAILABLE?

- Free admission passes are available for teachers planning visits from the Tamástslikt Education Coordinator.

- Current school group rate is $2.00 per student. Cash, check, credit card, purchase order/invoice are all accepted forms of payment.

- Adult chaperons and teachers are admitted with the school group at no charge. Recommend one adult chaperon per 5-7 students.

- School groups receive one hour of guided tour by pre-arrangement. Interpreter-to-student ratio is usually 1:30. Up to 89 students can be accommodated at once.

- An alternative to a guided tour is the station set-up for groups of 90 and more. Stations are staffed displays.

- With stations set-up, groups can self-tour at their own pace. Led by chaperons, small groups can learn “hands-on” about traditional foods, hides and furs, and/or beadwork and weaving. Let us know your special study interests.

- An indoor lunch room may be provided to your group on a space-available basis. Ask for this arrangement prior to your visit.

- View the 15-min. “We Are” video as a pre-visit activity (can be loaned beforehand by Education Coordinator). On-site viewing theater seats 20 persons.

- Storytelling by a Tribal elder is available for $45 flat fee (approx. 30 min).

- A Stickgame session is available for $45.00 fee. It was the ancient guessing game documented by Lewis & Clark in their journals.
WHEN SHOULD YOU TAKE YOUR FIELD TRIP?
Tamástslikt is open 9am-5pm daily.
School tours can be booked year-round.

HOW MUCH TIME IS NEEDED?
Average school group visits last about 1-1/2 hours.

WHO IS THE CONTACT?
Please schedule in advance with the Education Coordinator.

Direct: (541) 429-7723
General: (541) 966-9748
Fax: (541) 966-9927
email: tci.education@tamastslikt.org

WHERE IS TAMÁSTSLIK'T?
Four miles east of Pendleton, Oregon in the Wildhorse Resort complex off Highway 331, just off I-84. Located one mile beyond casino, hotel, RV park.

www.tamastslikt.org
www.umatilla.nsn.us
Throughout Tamásstlikt exhibits, there are maps and graphics for students to read about the changes and continuity of the land.
GUIDELINES FOR YOUR VISIT

- We ask students to show respect and courtesy toward the facility and visitors. Students are asked to use their "library" voices. Students are asked to defer to the elderly by clearing a pathway, and yielding right-of-way.

- Please do not bring food, drink, chewing gum, or backpacks into the exhibit areas. Students are asked not to touch displays except "hands-on" items.

- No photography is allowed in the exhibit area, but is permitted elsewhere in the facility.

- If students are writing, we ask them to not lean against the exhibits or glass. It's recommended to bring clipboards for writing.

- The museum store asks that not more than 10 students be in the store at one time, attended by chaperons. Please, only those who have budgeted for shopping.

- Chaperons are asked to supervise and remain with their groups at all times and in all locations.

- Please do your best to keep control of the students and remove students who are disruptive.

Thank you for helping to keep Tamástslikt beautiful.
WE WERE

Rock Wall - Pictographs contain ancient meanings.

Beadwork Panel - Photographic rendering of geometric and floral designs.

Coyote Theater - Introduction to the theme of iSpilyay, legendary agent of the Creator. iSpilyay prepares for the coming of the Natitayt (the people).

Seasonal Round - The pre-contact technologies of survival in the abundant natural world reflected balance and order.

Winter Lodge - Enter the traditional tule (too-lee) dwelling and hear recordings of stories and songs by Tribal elders (20 min.).

The Horse - The coming of the horse in 1730 changed our world.

Travel & Trade - A broad trade network existed when Lewis & Clark presented the Jefferson peace medal.

Fort Nez Perces - 1818 - New goods and technologies were introduced into the economy.

Missionary Era - 1830-1840 - Rival denominations competed for Indian souls.

Oregon Trail - 1840-1870 Indians showed hospitality until traffic swelled to 1/4 million immigrants.

Whitman Mission - In 1847 Cayuse Indians followed their traditional council of law at Weyilletepu.

Making of the Treaty - 1855 - War and conflict were followed by the marking and dividing of the land. Tribes ceded 6.4 million acres. In treaty making, the US acknowledged Tribes were sovereign nations.

Boarding School - 1860-1880 - "Kill the Indian to save the man" became government policy.

Horses Are Fading - 1890 - The horse culture declined in modern times.

WE ARE

The Natitayt live not only in the past but survive and thrive in the modern world. (continuous 15 min. video).

Citizenship - 1924
Tribal Government - 1949

On laserdisc:
Pendleton Round-Up
Warriors-Veterans Celebrations & Doin's Law of the Salmon

WE WILL BE

Tribal members envision the future.
Tamástslikt offers the perspective of the native inhabitants of the Oregon territory during the period when the US was pursuing its "Manifest Destiny" of expanding territory westward.

This region proved to be a critical intersection of the trail from the east, an Indian-blazed path followed by Lewis & Clark and the ensuing Oregon Trail.

Students can learn how native inhabitants viewed the Oregon Trail mass migration. At first Indian people offered hospitality to distressed travelers. As immigrant numbers grew to 1/4 million in the years 1840-1870, the Indians' way of life was challenged.

In the making of the treaty, students can discern differences in attitudes toward the land. All viewed land as a rich and abundant resource--some saw it as purely economic while others revered the land as a source of spiritual nourishment.

4th graders can learn about the early history of the territory before it became Oregon and Washington.

5th graders may increase their understanding of how individuals such as Lewis & Clark changed the course of history.

8th graders can learn how a people could be affected by events and developments in history - such as mass migrations and immigration.

VISITING TAMÁSTLIKT WILL CONTRIBUTE TOWARD THE STUDENTS’ UNDERSTANDING OF THE IMPORTANCE AND LASTING INFLUENCE OF ISSUES, EVENTS, PEOPLE AND DEVELOPMENTS IN U.S. HISTORY
Tamastslikt Pertains to Several Areas of Study

**ECONOMICS**
If a stranger showed up on your doorstep, offering you brand-new technology such as firearms and iron pots, would you be willing to trade your favorite horse? Would the prestige and status of trade items be worth the “trapping out” of the furbearing animals in your neighborhood? These were considerations when the Indians did business with the fur trappers and traders. Today the Tribes are using their economic means to help save the salmon.

**GEOGRAPHY**
Manmade changes in the environment can cause unforeseen changes in the lives of people. Fences affected the horses; livestock and irrigation affected the salmon. The Indians’ fateful location on the Oregon Trail led to conflict and decimation by disease. The Cayuse Tribe survived, but their language disappeared.

**ART THEORY AND CRITICISM**
Analyze three large commissioned works and the museum design itself.

**SCIENCE**
In the seasonal round, students can view an atlatl, an ancient big game weapon. In the Winter Lodge, they’ll see a mammoth tooth excavated from the golf course. These objects tell a story of a hunting people dated 9,000-12,000 years ago.

**MATH AND GEOGRAPHY**
can be expressed in terms of historic landbase changes - at treaty time, the Tribes ceded 6.4 million acres while reserving 510,000 acres as a homeland - then 245,000 - then 158,000 - finally restored to the present-day 173,000 acres of reservation land.

**LANGUAGE ARTS**
Time spent in the Winter Lodge exposes students to stories and songs of the elders. It’s an opportunity to write and illustrate a story.

**SOCIAL STUDIES ANALYSIS**
The Whitman Mission - why did it happen? Did the Indians reach a conclusion based on the evidence of their observations?
THE TRAIL FROM THE EAST

For many immigrants, the western landscape was harsh and uncertain. Although sometimes colored by frontier prejudice, encounters between immigrants and the Natitayt were mostly friendly and beneficial.

Our people engaged the Americans in trade. We provided survival skills, provisions, and acted as guides. Produce from Tribal gardens, salmon, roots, and fresh stock were sold and traded to the immigrants in exchange for goods.
Throughout Tamástslikt, there are text panels in the Native languages written in the linguistic standard International Phonetic System (IPS). This is to make the language accessible to any student. Most text is in Umatilla (Um) or Walla Walla (WW), two distinct but closely related dialects of the Sahaptin family. Some text is in Nez Perce (NP), the language adopted by the Cayuse people over a century ago. The Cayuse language itself is extinct.

A brief pronunciation key:

<table>
<thead>
<tr>
<th>IPS</th>
<th>Sounds like</th>
</tr>
</thead>
<tbody>
<tr>
<td>ii</td>
<td>ee as in free</td>
</tr>
<tr>
<td>ee</td>
<td>a as in cat</td>
</tr>
<tr>
<td>x</td>
<td>gh gutteral sound as in the German &quot;nicht&quot;</td>
</tr>
<tr>
<td>ay</td>
<td>long ‘i’ as in ‘high’</td>
</tr>
<tr>
<td>i</td>
<td>barely audible short ‘i’</td>
</tr>
<tr>
<td>š</td>
<td>‘sh’ sound</td>
</tr>
<tr>
<td>č</td>
<td>‘ch’ sound</td>
</tr>
<tr>
<td>c</td>
<td>‘ts’ sound</td>
</tr>
<tr>
<td>?</td>
<td>glottal stop like an intake of breath when heavy lifting.</td>
</tr>
</tbody>
</table>

A sampling of sinwit (language)

**WHO IS ÍSPILYÁY?**

íSpilyáy was the Coyote of legend-time, as featured in the Coyote Theater creation story. The barred í is barely audible, more like a beat or a vocal space. The emphasis is on the ending ‘yay’ which rhymes with ‘eye’.

**WHO WERE THE NATÍTAYT?**

Natítayt (Nut-it-tight) means ‘the people’, what we call ourselves.

**WHAT IS PÁPŠILAW?**

Pop-shil-ow is the buttercup flower íSpilyáy finds to replace the eyeballs he foolishly lost. Magically the pápšilaw become his eyes - that’s why all coyotes have yellow eyes.

**WHO IS NAYŠLÁ?**

Ni-shluh - The Swaller - big as the Columbia Gorge - a monster of enormous appetites - Nayšlá didn’t want to swallow íSpilyáy because he knew he’d get heartburn.
GREETINGS

Our Tribal dialects don't have terms like 'hi,' 'hello' or 'goodbye'. They might say instead, "it's good that you're here".

shí’xnam wiyánawi in Walla Walla
niłxnam wiyánawi in Umatilla

'Good Morning'
Niíx Maycqi (neegh mîtes-kee), Umatilla
Ši’lx Isqwípa (shee-ígh ískwî-pa), Walla Walla
Tac Meeyví (tahts máy-wee), Nez Perce

'Good Afternoon'
Niíx Páchway (neegh puhch-wî), Umatilla
Ši’lx Páchway (shee-ígh puhch-wî), Walla Walla
Tac Haláxp (tahts huh-lughp), Nez Perce

Try to say the We Will Be phrase,
'We will never fade'
Čáwna mun náamta (Umatilla);
Čáwna mun la’ámta (Walla Walla);
Wéetu máwa pala’ámno (Nez Perce)

'Thank you' in Nez Perce is
Qeciýéwyew (Kuts-ee-yaw-yaw).