



TAMÁSTSLIKT
CULTURAL INSTITUTE
2026 school year



2026 Teacher's Guide

Thank you for bringing your students to Tamástslíkt Cultural Institute! We call our homeland Nixyáawii. Homeland of three distinct peoples who have lived together in an alliance known as the Confederated Tribes of the Umatilla Indian Reservation since the treaty of 1855. We share the histories, stories, and cultures of the tribes that today are known as the Cayuse, Umatilla, and Walla Walla people. The human history here dates back millennia, and the Natítayt-the people- have always been here.

FREQUENTLY ASKED QUESTIONS

How much does it cost?

If you plan two weeks in advance with a staff member, education groups are free of admission (students and faculty). Preference will be given to groups who schedule 30 days in advance. Upon arrangement, Tamástslíkt staff will be available to work with student groups Tuesday-Friday. Saturday school groups will be self-guided.

Can we have lunch on site?

Yes, but make a plan on where to eat and for how long with a Tamástslíkt staff member. Education groups need to pack their own lunch. School groups can plan to eat outside or inside. School groups need to make special arrangements to eat in Kinship Cafe, or to order from Kinship cafe, with the cafe coordinator (eat@tamastslíkt.org).

How much time should we plan for?

School group visits should allow for a minimum of 1 ½ hours depending on class size, age, and activities planned. Please detail the time of arrival and departure when scheduling. Tamástslíkt staff will provide up to one hour of student engagement (tour and educational activities).

How do I schedule a visit for my class?

Please contact Gilberta Gottfriedson at Gilberta.Gottfriedson-Baker@tamastslíkt.org, or call the front desk at 541-429-7700.



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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 will be required 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 or walls.
- Photography is allowed.
- If students are writing, we ask them not to lean against the exhibits or glass. We recommended clipboards for writing.
- No more than 10 students in the Museum Store at one time, attended by chaperones.
- Chaperones need to supervise and remain with their groups at all times, including the bathroom area and hallways. Please ensure that there is at least one chaperone for every 10 students.
- Please manage class behavior and remove students who are disruptive or not compliant. Remind students that you are not the only visitors in the building.

**QECIYÉEWYEW (KUTS-see-YAW-yaw: Thank You) THANK YOU
FOR HELPING US KEEP OUR FACILITY BEAUTIFUL**





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OUR PERMANENT EXHIBITS ARE ORGANIZED INTO THREE SECTIONS

1.) WE WERE

Rock Wall- Pictographs contain ancient meanings.

Beadwork Panel- Photographic rendering of geometric and floral designs.

Coyote Theater- Introduction to the theme of Spilyáy, legendary agent of the creator. Coyote prepares for the coming of the Natítayt-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 dwelling and hear recordings of stories and songs by Tribal elders.

The Horse- The arrival of the horse changed our world.

Travel and Trade- A broad trade network existed long before contact with European cultures.

Fort Nez Percés- 1816-new goods and technologies were introduced into the economy.

Frenchtown- A community of people near Ft. Nez Percés who are mixed race (French/Native).

Missionary Era- Rival denominations competed for Indian souls.

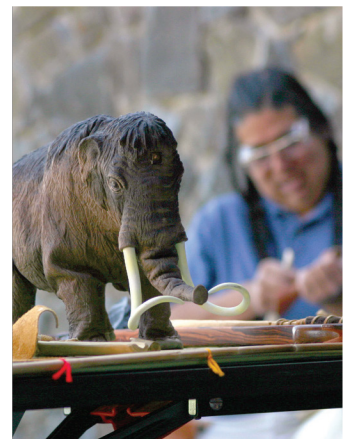
Oregon Trail- 1840-1880- Indians showed hospitality until traffic swelled to ¼ million immigrants.

Whitman Mission- 1847 Cayuse followed their traditional council of law.

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

Boarding School- “Kill the Indian, save the man” became government policy.

Decline Era- Allotment policies, Termination era, the flooding of Celilo and the loss of the large horse herds.





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2.) WE ARE

The Natítayt in the modern world
(continuous 15 minute video).

Tribal Government-1949

Veteran stories

Restoration efforts

Economic development



3.) WE WILL BE

Tribal members envision the future.

ACTIVITIES FOR EDUCATION GROUPS

EXHIBIT TOUR

Group tours of the exhibits last approximately an hour on average. It is common for school groups to be broken up into groups and rotated through stations and the exhibits. It is also possible for education groups to be self-guided if they would rather have time to read, listen, and watch at their own pace. Both the exhibit tours and self-guided tours are free for education groups as long as you make a plan with the education specialist at least two weeks in advance (ideally educators/admin will make a plan with Tamástslíkt staff 30 days in advance.) For more information about visits to the exhibits, please contact the education specialist at Learn@tamastslíkt.org.

STATIONS

Atlatl- students learn about and get a chance to use ancient technology that was used in this homeland to hunt large mammals like the Mammoth.

Traditional games- Students learn about and experience games that were designed to help kids build skills, or were simply played because they are fun!

Interpretive Stations- interpretive stations offer “show and tell” interactions between cultural experts and students.

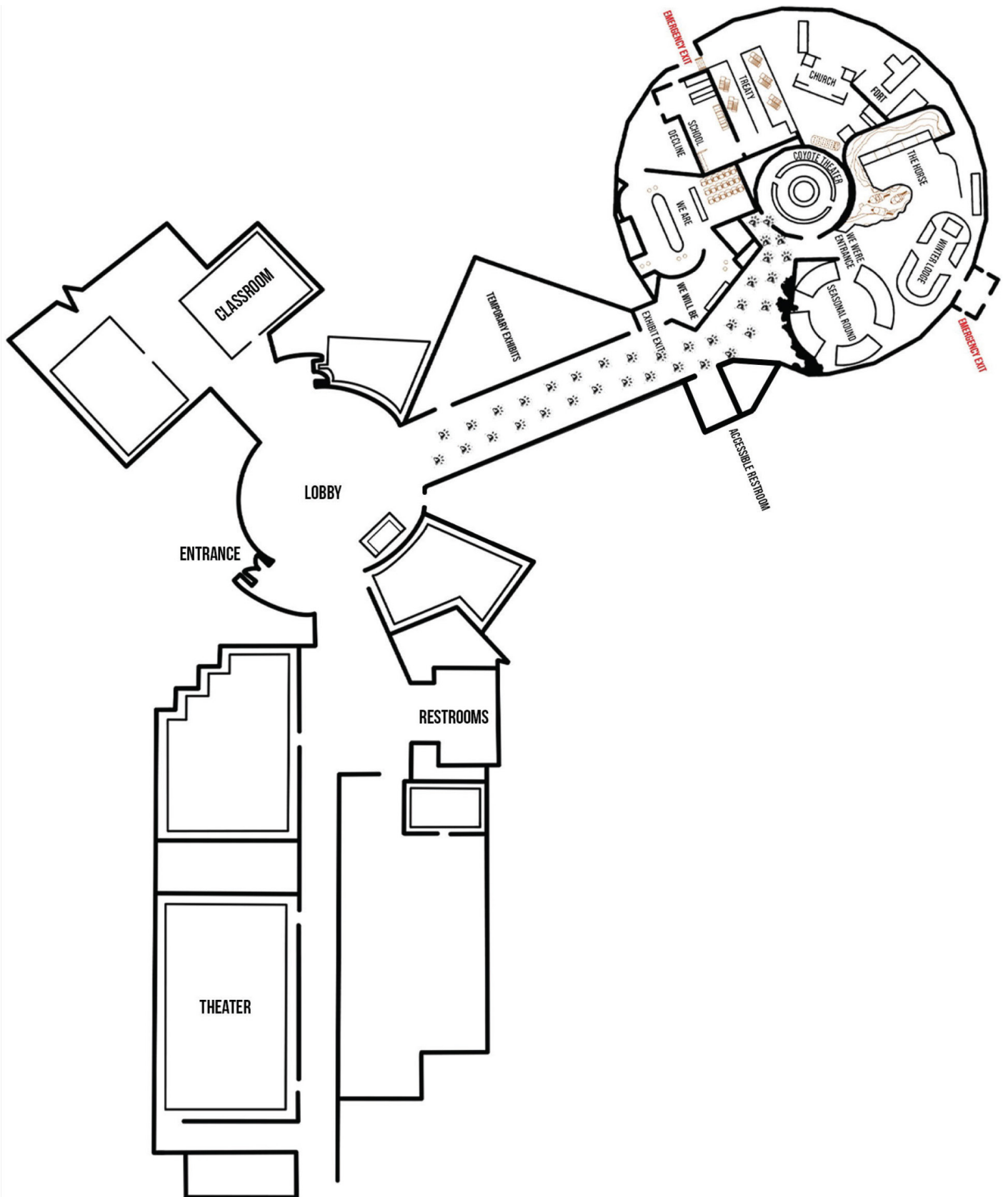
Story telling- Coyote theater tells you some of the best and oldest stories around. Come learn about the character we know as Spilyáy.

Station availability varies based on Staffing. Our preference is that you plan with a staff member 30 days in advance.



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TEATRO COYOTE EN ESPAÑOL

**Umatilla and Walla Walla language words are in Bold Italic*

Spilyáy va a la **Natítayt**.

Narrador(a): Hace mucho tiempo, el Creador puso a la gente animal aquí para preparar este lugar para la gente de 2 patas. A las personas de 2 patas las llamamos **Natítayt**. El Creador le dijo al coyote que haga el mundo dispuesto para la **Natítayt**. Al coyote lo llamamos **Spilyáy**.

Spilyáy: (Canta una canción)

Narrador(a): Coyote iba yendo adelante. Se estaba sacando los ojos y los estaba lanzando al cielo y ipop! ipop! Volverían a caer en su cabeza.

Spilyáy: Lanzaré mis ojos tan alto que puedo ver toda la tierra como un águila. (Justo en ese momento un águila pasa volando y agarra los ojos de **Spilyáy** ¡Mis ojos! ¡Mis ojos! ¡Pájaro irrespetuoso! ¡Cómo te atreves a tomar los ojos de **Spilyáy**!

Águila: (alarido) ¡Mirar! El gran **Spilyáy** ha perdido sus ojos. ¡Qué tontooooooooo jugar con sus ojos! Te estaré observando desde muy arriba.

Spilyáy: El águila está celosa. ¡Los **Natítayt** se me mostrarán! Pero, mis ojos, sin ojos, ¿cómo puedo verlos?

Narrador(a): Coyote se gateaba hasta que encontró ranúnculos. Se los puso en las cuencas de los ojos.

Spilyáy: **papciláw, papciláw**, ¡Qué flores tan hermosas! ¿Qué te parecen mis ojos? El coyote bosteza y comienza a dormir.

Narrador(a): Coyote se fue a dormir. Roncaba tan fuerte que no podía oír al gran monstruo que subía por el río. A este monstruo lo llamamos **Nayslá**. El monstruo estaba inhalando todo a su paso, estaba inhalando todo lo que había en el suelo, estaba inhalando todo lo que había en el río, incluso estaba inhalando a la gente animal. Pero el coyote seguía durmiendo. Tal vez su hedor lo despierte.

Spilyáy: (husmea, husmea, husmea) ¿Por qué me despiertas? ¡El **Nayslá** , me pregunto por qué no me llevó! Debo hacer que me inhale también (canta) **Nayslá**, voy a inhalarte. **Nayslá**, voy a inhalarte, (pero él mismo es inhalado y cae en el vientre del monstruo)



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¡Chico, está oscuro aquí adentro! (huele) raíces, bayas y ahh salmón! (sonidos de los animales cantando y hablando dentro del vientre del monstruo)

Narrador(a): Coyote trató de caminar en el vientre del monstruo. Oyó a todos los animales, pero no pudo verlos. Entonces pisó algo. (Un chorlito Killdeer chilla de dolor y una luz blanca golpea)

Spilyay: ¡Uy, lo siento!

Oso(a): Grrr. Mira lo que hicieras **Spilyáy**, has pisado la pierna del chorlito Killdeer.

Spilyáy: Oso, lo hice a propósito para que siempre conozcamos a Killdeer por la forma en que llora y se aleja de nosotros.

Oso(a): El chorlito Killdeer morirá, como nosotros, si no salimos de esta **Nayslá**.

Spilyáy: He traído pedernal y brea para el fuego, muéstrame el corazón.

Narrador(a): Y luego, usando su poder, el coyote encendió un fuego debajo del corazón del monstruo.

Voz de fondo: ¡Aquí viene Águila!

Águila: Guauuuuu! (plop, sacudiéndose el polvo) los **Natítayt** están aquí. Serán inhalados como nosotros.

Spilyáy: Lo sé. ¿Tengo que hacer todo? Reloj. Le pondré más brea al fuego. Mira, el **Nayslá** se abre cuando el fuego se hace más grande. (objeto rojo con un agujero que se abre y se cierra, que representa los orificios del cuerpo de **Nayslá** Cuando se abra el agujero, iagarra todas las cosas y sácalas! ¡Arranca todas las raíces! ¡Arranca todas las bayas! ¡Que salga el salmón! ¡Fuera, fuera, el **Nayslá** se está muriendo! ¡Esperar! ¡Esperar! ¡Sígueme! ¡Vamos!

Narrador(a): Coyote usó su poder y el monstruo murió. Todos los animales se salvaron. Todas las plantas se salvaron. Había comida de sobra para la gente. Siempre damos gracias al Creador por el agua, la tierra y los animales. Bienvenidos a la tierra de los **Natítayt**.

FIN.

Exhibits, Museum Store open Tues-Sat, 10am-5pm
Kinship Cafe open Tue-Sat, 11am-2pm
First Fridays are Free!

www.tamastsiikt.org • 541.429.7700
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