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Framing the Project: This project began with and was conceived during a conversation held over a lunch meeting at the Coeur d'Alene Casino on May 1, 2014. It began with a prayer to the Creator. The subsequent introductory words by Alfred Nomee (Director, Natural Resources Department and Tribal Council member) and Quannah Matheson (Director, Cultural Resources) set the stage for this project, as these two individuals articulated the outlines of Schitsu'umsh knowledge and praxis in relationship with their landscape. It is their perspectives, supplemented by previous and subsequent interviews with tribal elders and consultants, which would anchor and frame this pilot project. Others attending the lunch meeting were Leanne Campbell, Tiffany Allgood, Steven Daley-Laursen and Rodney Frey.

Key themes from the luncheon conversation are underlined, with added summary comments in (parenthesis).

- Humans are "out of balance" with land and water, taking too much and not giving back. (And as a result, not enough water to share, not enough air to breath, not enough foods to eat).
- The "natural resources," the animal, plant and fish of this land and water (the animal and plant peoples) are placed on this land by the Creator (as *Amotqn's - K'u'lnsutn's* "gifts").
- "Since time immemorial" the Schitsu'umsh have had an intimate connection and kinship with this "land" and lake, without which there can be no Schitsu'umsh. (Lake Coeur d'Alene is the birthplace and continual "home" of the people).
- As humans engage with and relate to the land and water, it is the Schitsu'umsh way to take responsibility and in our actions, to "give back," have exchanges with, be in balance, be in "reciprocity" with the land. (The gifts from the Creator are not gifts possessed, but gifts to be shared with others and especially those in need).
- What is "inside," the internal, our thoughts, the spirit, manifests themselves in the overt and physical world. (Hence the importance of prayer, of the spiritual ways, as the key to the physical well-being of people and of the land and water).
- "Pay attention" to the land and its seasons, and be deliberate in one's action, relying on our oral traditions, our culture, which expresses and maintains our responsibility as "stewards" of this land and water. All the acts of "reciprocity," "kinship," "spiritual ways" are inseparably linked with and expressed in our oral traditions, in our culture. (Thus any project will need to be framed within the context of the Schitsu'umsh ways, its culture and language).
- Adhere to our "seventh generation" responsibility – in the acts of doing, we need to pass on the teachings (*miyp*). We have an essential educational role and responsibility, i.e., need to

preserve, protect and perpetuate the “gifts” of this land and water, which are from the Creator, for our grandkids, and their grandkids. This would be demonstrated in a plan for a “Tribal Garden,” and in development of a school curriculum and lesson plans.