

# Deh Cho First Nations



**1999 Annual Report**

**International Year of the Elder**

**DEH CHO FIRST NATIONS  
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## ELDER'S MESSAGE

(Extracted from a presentation of Daniel Sonfrere to the Leaders assembled in Fort Liard, April, 1999.)

We have to look at everything. Everything is related. Protect the land. It looks pretty good here in Fort Liard. I guess that is what they are looking at when they say to help one another and to be friends with one another and to support one another and to work with each other. ... I see how people here are working for the younger generation. The next generation seems to be looking good and I am grateful for it. I like to see the younger generation here, and we have a nice land my friends.

A lot of you have to support each other, especially the stronger people that know about these issues. You talk about these things; you talk about the school. You have to review the whole thing. Look at our land, we used to benefit from it. Now, it is not like that. A lot of things have changed. Look at the animal population, everything is changing. There used to be a lot. They are all disappearing or being abused and being slowly taken away from us. That is what we look at as Dene people.

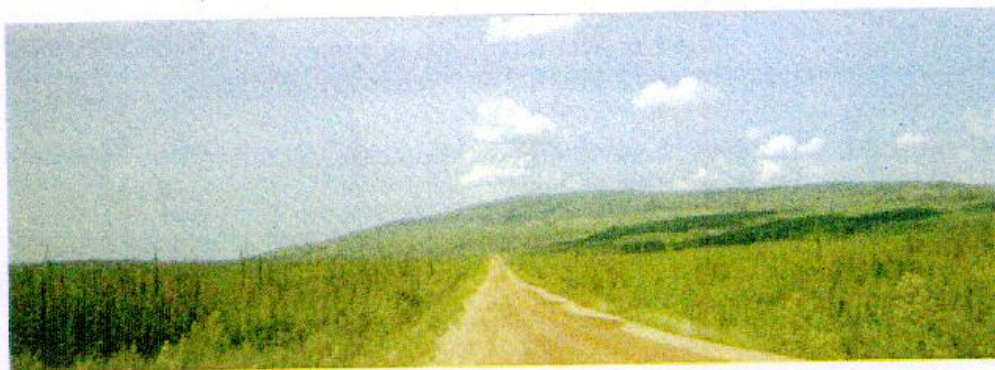
There are a lot of things in regards to what is happening because everyone is utilizing our land. We have to look at these things too. In the future if the people are going to benefit from our land and resources, we better help and protect those things right now. Look at all this land. What if it all disappears? The White people are getting the money from our royalties, our oil, our minerals. We can benefit from these things. You can protect these things for future use. You have to protect them, even the land itself, for future use. This is what we lived on and where we will be living for the rest of our life.

Look at the people in the past. Our parents taught us bush life. The only ones to survive in the bush are the people who can live alone. Even now that is slowly disappearing. Now, it is going towards the White way and we are being educated differently. Everything is changing. Some people here never had gray hair. Look at them, they are our leaders now. They must have really struggled to get there; they must have worked hard when they were young people. Now you see them around the table. We should be thankful for the new people that are sitting there as chiefs and leaders.

Look at these elders now. If we teach the next generation we will prepare them to replace us. We will not always be here to give them advice. I want to say thank you to the elders. We are taught well in the bush. We don't live on other people. We are very powerful the way we were taught. You young people benefit from us, that is why you invite us to this table. With respect, you have kept us really good and we are grateful for that.

On our land, everything is changing. I look at my own community. Our boys quit school when they are sixteen and they think that they have become men. They don't even respect their elders, the leaders or chiefs. They get into trouble with alcohol, drugs and jail. That is what is destroying our young people today. If we had taught them about these things that we are talking about right now, you wouldn't see that many of our people in prison. We can't leave these kids. We have to help them. If someone is not sick we have to teach them how to live well and the next generation will take over.

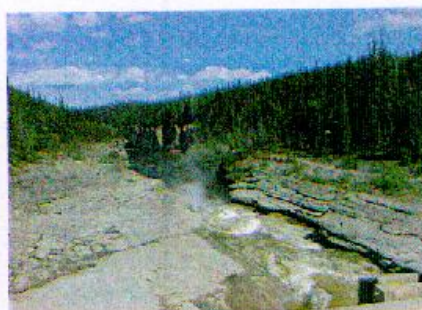
We have to think about the issues in the Deh Cho region. You have to support one another. Don't work just for money. You have to look to the person, how he is, how he is trained. I can't tell you everything. I'm just thankful to be here in Fort Liard. I am grateful for all the leaders who are here.



*On the road to Wrigley - Willow River Hill*



*Sheep in Trout Lake*



*Trout River*



*By the River's edge in Kakisa*



*Camp site near Hay River Reserve*

*Grand Chief's Message to Deh Cho Membership*

Chiefs, Metis Presidents, Elders, and Members of the Deh Cho First Nations

The Deh Cho is a river that is forever moving, the forces of currents rolling through the core of our nation and nurturing the land with life and spirit. Much in that same light, the Deh Cho First Nations are moving forward into the future.

I believe this is an important time in the history of the Deh Cho First Nations. Our people, leaders and elders of our past, helped our journeys to the point of where we are at today. I thank them for their work, beliefs, and commitment to have made a trail for us to follow and that their spirits will guide us to keep our vision close to our hearts. We are the descendants of a people that lived on our homeland thousands of years ago. We will continue the legacy of striving for self-determination entrusted to us and carry that with us into the future.



What does negotiations mean? Negotiations are a means of achieving agreements. To this point, we have not negotiated in the sense that we are making deals with Canada. We are only preparing to move into negotiations. We are setting up a negotiations team, examining reporting lines, and ensuring that our people are aware of what needs to be done. Once we are completely set up, we will be moving into Phase 1 negotiations. This phase will deal with funding, interim protection, and a framework agreement. We view Phase 1 as scoping-out the parameters of issues that will likely be part of our negotiations. Once this is complete, we will then move into Phase 2. This phase will be the actual substantive negotiations that will work towards an Agreement-in-Principle (AIP) and a Final Agreement. I believe the basis of our negotiations will be the 21 Common Ground Principles that were determined by the Deh Cho Team and the Ministerial Envoy. I believe we need to remind ourselves that this work is not for us. We are only the words and actions of the Creator, who we pray, will guide us. We are doing this work for our people, our future.

Of course we have challenges. Unity is the key. Although we may have difference of opinions on certain principles, at the end of the day we must come together and work for the common interest of our people. We must realize though that leadership plays a major part in unity. As leaders we have a responsibility to keep our people informed and take a lead role in discussing the various issues that affect all of us. As we move into negotiations, I strongly believe that we must work together and we build a strong foundation of unity that will be strong and resilient to stand the challenges that lay ahead of us. We pray that our ancestors and the creator will guide us.

Mahsi,

Michael M Nadli  
Grand Chief

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**Youth Message**

**Message of the Fort Simpson Youth  
To the Deh Cho Annual Report**

We have two youth programs running out of the Deh Cho Society Friendship Center: The Youth Senate and the Youth Summer Employment Program. We collectively have some concerns/ issues that we would like to present here to the assembly.

But first some background on who we are:

The Youth Senate has been an on-going program sponsored by the Friendship Center since the spring of 1999. The positions that had to be filled were two Youth Coordinators and two Assistants and eight youth workers. Throughout the program we have used our leadership and organizational skills, learned more on how to effectively resolve problems between the youth, and most importantly work as a team.

We have planned various activities for the Youth of Fort Simpson such as movie night, a beach party, and craft night to name a few. We also have been busy cleaning up the community and enhancing with garbage bin painting and landscaping. Currently we will have traveled to three gatherings by the end of the summer: Jean Marie, Wrigley, and Kakisa gatherings. During these gatherings we learned to get involved and help out when needed and about personal wellness and political issues.

Now that you have heard who we are, we would like to present some of our concerns as to the issues facing the youth of our community, Fort Simpson:

- **The Problem:** The youth need workshops and effective programs in place to deal with alcohol and drug problems and loved ones at the community level.
- **Our Solution:** This could be in the form of Peer-Counseling in school and female/male counselors at the A&D program, Youth Support Groups, Healthy Role-Models volunteering to help out when needed, and having empowering projects/workshops provided throughout the year, more cultural excursions on the land.
- **The Problem:** We need more incentive to stay in school.
- **Our Solution:** Recognizing students strengths and directing students to related job experiences, more services for people with learning disabilities to encourage them to stay in school, elders utilized by the school to help them take back their role as teachers and build relationships with the youth, more art programs such as Drama, Music, Photography, Traditional Crafts, Dance and Sports Clinics.

**Mashi Cho** for listening to us.

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## *Ts'eli Message*

The Deh Cho Ts'eli would like to welcome the People of the Deh Cho Region to the Seventh Annual Deh Cho Assembly. And take this opportunity to thank you for your continued support and recognition.

We would like to take this time to mention a few days that are very meaningful to the Deh Cho Ts'el:i and would greatly appreciate it if the People of the Deh Cho would take time out of there busy schedule and help celebrate the following days:

September 8 — International Literacy Day

October — Women's History Month

Celebrates women contributions to Canada 's development, past and present.

October 1 — International Day of Older Persons

October 18 — Person's Day

On October 18, 1929 the British Privy Council decided that women were “persons” under Canadian law, and therefore eligible for appointment to the Senate. This decision was rendered after a lengthily legal and political struggle, known as the “Person Case. Each year, the Governor General's Awards in Commemoration of the Persons Case are presented on or around this date.

November 20 -. National Child Day

November 25 to December 10 — 16 Days of Activism Against Gender Violence November 25, the International Day to End Violence against Women, was declared by women in Latin America and the Caribbean in 1981. The commemorates the death of the Mirabel sisters who were brutally murdered in the Dominion Republic in 1960.

December 1 — World Aids Day

December 3 — International Day of Disabled Persons

December 6 — National Day of Remembrance and Action on Violence Against Women

December 10 — Human Rights Day

**Mahsi Cho.**

In each moment, in each day, we are held in existence with purpose.  
The hands that hold us are loving and beloved.  
The love that dreams us into existence calls us to respond.  
In each moment, in each day, we may respond with purpose.

Loving Creator

All those to whom you gave wings,  
All those to whom you gave feet,  
All those who live in the water and on the land,  
The mountains, the waters, the winds,  
The trees, the grasses, the herbs,  
All your creation sing your praise!

We are but one kind of all you created.  
We acknowledge you and give thanks,  
For the good air we have to breathe,  
For the good water we have to drink,  
For the good food we have to eat,  
For the goodness of your creation

Today we join our hearts and minds and spirits  
With all of your creation  
To sing your praise

Today we join our voices  
To cry with longing for vision into the future

Help us know today so that our dream is your dream  
Give us the courage to follow your dream for us  
In that way may this reality of our daily lives  
bring your dream for us more fully into being

Riverperson June, 99.



**Our Elders**

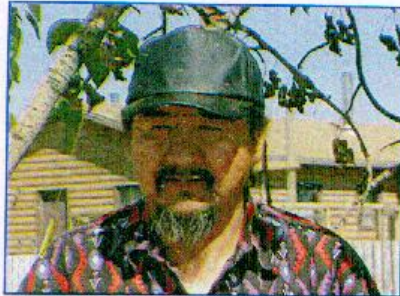
Our elders are an important component of Dene society. They provide guidance, wisdom and pass down knowledge and traditions to the younger generations. We take this time to honour



Sarah Hardisty - Ttheh'ehdeli



Gabe Chicot - Ka'a'gee Tu



Gabe Hardisty - Pehdzeh Ki



Leo Norwegian - Liidli Kue



Mitch Landry - Deh Gab Gotie



Eliza Cii - Liidli Kue



Ceella Williams - Pehdzeh Ki



Alice Trindell - Liidli Kue



Emily Hardisty - Liidli Kue



Sarah McPherson - Liidli Kue



George Boots - Willow River



Stanley Bertrand - Aeho Dene Kue

The United Nations has designated  
1999 as the International Year of the  
Older Person



Lets us all take the time to remember  
and honor the elders.

# Leadership



Yvonne Norwegian  
Tthe'k'ehdell First Nation



Chief Rita Cli  
Lilldli Kae First Nations



Karen Thomas  
West Point First Nation



Lloyd Chieot  
KA'A'GEE TU First Nation



Tim Lennie  
PEHDZEH KI First Nation



Greg Nyuli  
DEH GAH GOTIE First Nation

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**A timeline of the recent developments in the Deh Cho Process**

- October 97** Deh Cho First Nations writes a letter to the Minister of Indian Affairs and Northern Development, Jane Stewart, and agrees to meet with the Minister to discuss the Deh Cho Proposal.
- November 97** The Deh Cho First Nations meets with Minister Stewart. The Deh Cho First Nations and the Canada tentatively agree to explore the appointment of a Ministerial Envoy.
- January 98** A list of candidates for the Ministerial Envoy is prepared. Deh Cho First Nations reviews the list and conducts an interview with Peter Russell to determine if Mr Russell would be an appropriate envoy from the Deh Cho perspective.
- February 98** Deh Cho First Nations held a special assembly at the Hay River Reserve to meet with Miguel Alfonso Martinez, **Special Rapporteur on Treaties, Agreements and other Constructive Agreements between Indigenous Peoples and State Governments**. Professor Martinez came to the Deh Cho to discuss his work on Treaties and to hear more about the Deh Cho Process.
- The Deh Cho First Nations and the Minister of Indian Affairs and Northern Development agree on the appointment of Peter Russell as the Ministerial Envoy.
- The purpose of the discussions between the Ministerial Envoy and the Deh Cho Team is to find common ground and the differences that may warrant further negotiations.
- Mar – July 98** The Ministerial Envoy and the Deh Cho Team travel to the Deh Cho communities and meet with the local people and hear their concerns. Based on these meetings, the Ministerial Envoy and the Deh Cho Team formulate the 21 Common Ground Principles.
- August 98** The 21 Common Ground Principles and the Deh Cho process is discussed at the 6<sup>th</sup> Annual Deh Cho First Nations Assembly held in Pehdzeh Ki.
- The Delegates at the Annual Assembly passed a motion that directed the Deh Cho Team to proceed as follows: Organize a workshop to study the 21 principles and the issues related to the principles in detail, and Organize a special assembly to make the decisions to further develop the Deh Cho Process.
- October 98** A workshop was held for the Elders to explain the 21 Principles in Fort Providence.
- The Special Assembly regarding the Deh Cho Process was held in Fort Providence. The Delegates passes resolutions supporting the continuing of the process and also set the method for how the Process is to proceed.
- The Planning Committee is established to prepare for Deh Cho First Nation's negotiating position, strategies and tactics.
- February 99** Minister Stewart writes to the Deh Cho First Nations that the Government of Canada is prepared to enter into formal negotiations.
- A **scoping out** session is held between Canada's negotiating team and the Deh Cho Team.
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## **21 PRINCIPLES OF COMMON GROUND WITH CANADA**

### **Preamble:**

The Deh Cho First Nations and Canada are interested in achieving clarity in their relationship. They disagree on ownership, sovereignty and jurisdiction. They believe that their relationship is best clarified through negotiations based on the following principles:

### **PROCESS:**

1. The next steps in the process are:
  - a. Agreement by both Parties to proceed.
  - b. Funding and commitment to negotiate are in place as soon as possible.
  - c. Interim Land Use Protection and a Framework Agreement are in place.
  - d. A federal mandate will be sought as soon as possible.

### **LAND:**

2. The integrity of the land will be maintained through negotiations and in the final agreement.

### **RIGHTS:**

3. The Deh Cho First Nations and Canada. (the Parties) intend their relationship to be based on mutual recognition and sharing by agreeing on rights, rather than by extinguishing rights.
4. The rights of all Canadians, which are guaranteed by the Canadian Charter of Rights and Freedoms, will be respected by the government of the Deh Cho. Special provisions, however, will protect the Aboriginal and Treaty Rights of the Deh Cho.

### **NEGOTIATIONS:**

5. An interim land use process, including interim protection measures will be negotiated simultaneously with the Framework Agreement to ensure negotiations can begin and will not be undermined.
6. These principles should form the Basis of the mandates to be given to the negotiators by the Deh Cho First Nations and Cabinet. The Parties may expand these principles during negotiations.
7. The Parties will negotiate in good faith.
8. The relationship between the Deh Cho government will be one of the important issues to be negotiated

### **AGREEMENTS**

9. As agreements are achieved on subject matters, the Parties may implement these agreements, as sub-agreements prior to the final agreement
10. Canada and the Deh Cho commit to a process to educate each other re: laws and culture
11. The negotiation of an agreement is in the interest of the people of Canada as well as of the Deh Cho.

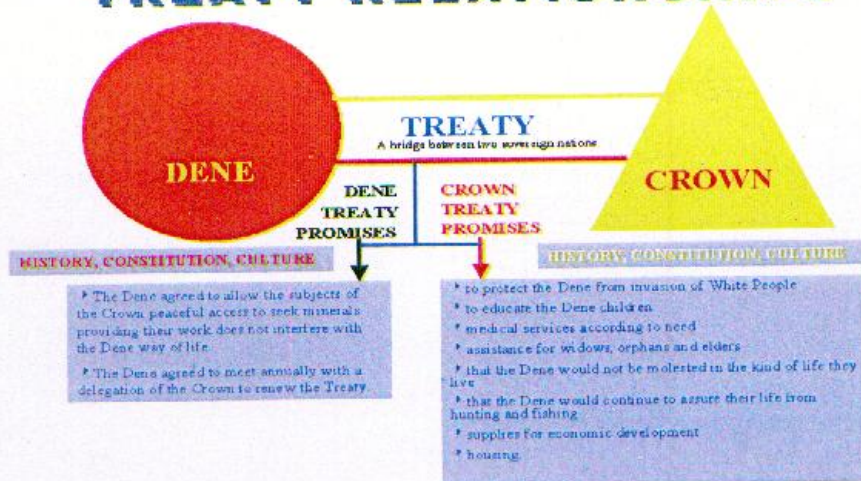
**FUNDS:**

12. The Deh Cho First Nations will have revenue raising capacities including taxing authorities.
13. The Final Agreement will address issues relating to compensation and financial payments.
14. The Parties will explore alternatives for funding the negotiations process prior to entering formal negotiations. The funding will be adequate to provide for the full involvement of the Deh Cho residents in the development of the agreement, taking into account, the unique culture and geography of the Deh Cho.
15. Fiscal arrangements to ensure adequate support for the Deh Cho government will be negotiated in the agreement.
16. Fiscal arrangements will ensure that residents of the Deh Cho territory will enjoy the level of public services enjoyed by other Canadians.

**GOVERNANCE:**

17. The Deh Cho First Nations have their own constitution.
18. The Deh Cho First Nations and Canada relationship will be a nation to nation on building on existing treaties.
19. The Deh Cho government will be a public government based on Dene laws and customs and on other laws as agreed to in negotiations. It will be the primary government responsible to deliver programs and services to all residents of the Deh Cho.
20. Canada will expand assistance for capacity building to enhance governance in the Deh Cho prior to, during and after a final agreement.
21. Non-aboriginal residents will have a right to participate in Deh Cho Government at the regional or community level with respect to services and functions of governance that directly affect them.

# DEH CHO - CROWN TREATY RELATIONSHIPS



## The Dene Version of Treaty 11

### Preamble:

His Most Gracious Majesty George V, King of Great Britain, has sent a delegation, under the leadership of Commissioner Henry Anthony Conroy,<sup>1</sup> to Dene country to seek a treaty through which his subjects may travel peacefully<sup>2</sup> on Dene lands to seek minerals for Canada.<sup>3</sup>

His Excellency Bishop Breynat of the Roman Catholic Church, assisted Commissioner Conroy at the invitation of the government of Canada.<sup>4</sup> He has given his solemn word that the words and promises of the Commissioners of the Crown will be honoured by the government in Canada.<sup>5</sup>

The Dene leadership, through negotiations and discussion with their people, and with the interest and concern to provide their people with a more secure future, have been satisfied by the repeated statements of Commissioner Conroy and Bishop Breynat that this treaty:

- has nothing to do with The Land;<sup>6</sup>
- would not give Canada right to interfere in the internal affairs of the Dene<sup>7</sup>; and therefore
- has no bearing on Dene jurisdiction and governance over their territories;
- is a symbol of a nation to nation relationship between the Dene and the Crown.<sup>8</sup>

This Peace Treaty therefore provides as follows:

### THE DENE AGREE:

- to allow the subjects of King George to move peacefully on Dene lands to seek minerals providing their work does

- not interfere with the Dene<sup>9</sup>; to meet with a delegation of the King each year to renew this treaty.

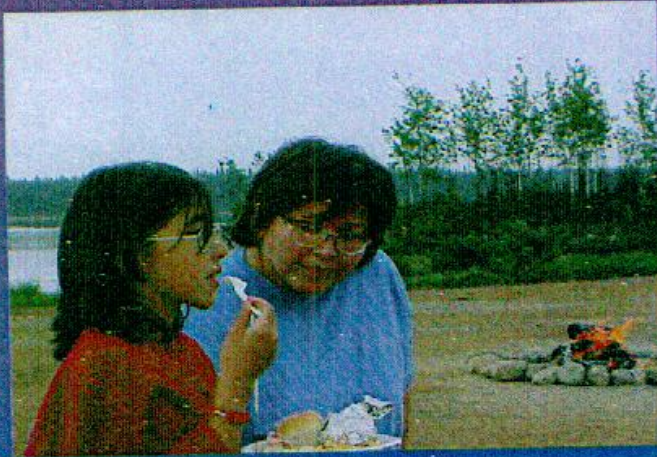
### THE CROWN AGREES:

- to protect the Dene against the invasion of White people on their hunting and fishing territories;<sup>10</sup> to take care of the education of children;<sup>11</sup> that medical services would be assured according to their needs;<sup>12</sup> to come to the assistance of widows, orphans and elders;<sup>13</sup> that the Dene would not be molested in the kind of life which the geographic and climatic conditions imposed on them;<sup>14</sup> that the Dene would continue to assure their life and that of their families by hunting and fishing;<sup>15</sup> /... to supply the Dene with hunting and trapping supplies, including fishnets, bullets, food and other basic needs to go out on the land;<sup>16</sup> to provide the Dene with housing.<sup>17</sup>

**IT IS AGREED THIS TREATY WILL BE HONoured AS LONG AS THE LAND IS HERE, AS LONG AS THE GRASS GROWS, AS LONG AS THE RIVER FLOWS, AS LONG AS THE SUN RISES IN THE EAST AND SETS IN THE WEST, THIS WILL NOT CHANGE.**



*Scenes from the 29th  
Annual Dene National  
Assembly*



*Held in  
TTHE'K'EHDELI*

*July 6th to 10th, 1999*

*And*

*sponsored by*

*TTHE'K'EHDELI*





**Tthe'k'ehdeli can be found nestled along the Mackenzie River, south of Fort Simpson and about 27 kilometres off the Mackenzie highway.**

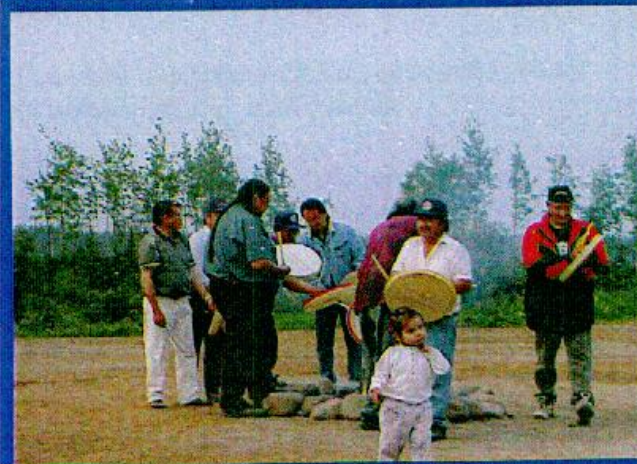
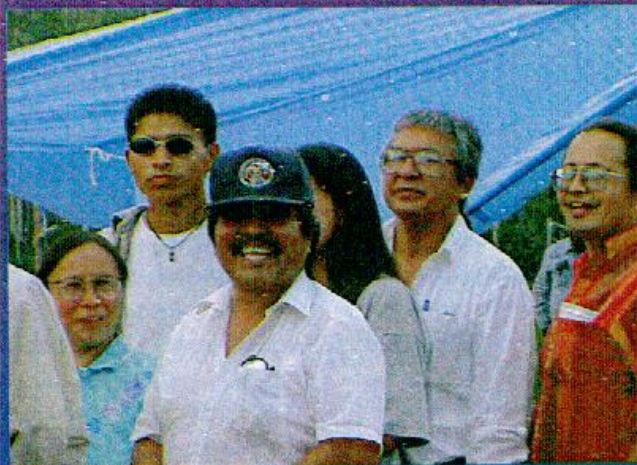
**With about 100 residents, Tthe'k'ehdeli is small. But it is also known as one of the most distinctively traditional communities in the Northwest Territories.**

**In the 1800's, a number of Dene families moved from inland lakes for better access to trade for goods from down south. The inland lakes are still used for fishing and trapping.**

**Many of Tthe'k'ehdeli's log cabin homes remain. Increasingly newer-style buildings and homes are being built. The settlement also has a small transient centre, a store and a modern centre that serves as government offices and community hall.**

**When log cabins were the only style of housing in this area of the Deh Cho, the men of Tthe'k'ehdeli were famous for building them. In past years the community has supplied logs for homes in Liidli Koe and for pilings for foundations of the new town of Inuvik**

**A fishing, hunting and trapping community still, families continue to depend on fish and moose for food and for making traditional clothing and artistic works, especially moosehair tuftings.**



*Protecting Our Lands  
A Statement From The People of The Deh Cho*

*The Land is a living being. We live as part of her. The Land takes care of us, we take care of the Land. The Creator put us here to live with this Land.*

*We love the Land. The water sustains life. The animals, birds, fish and berries feed us. The plants and animals heal us. The Land gives us our legends and our history. Even when we don't walk on it our spirit walks on it.*

*All of our Land is important. We must protect all of it.*

*Our responsibility is to protect the Land, not for ourselves, but for seven generations to come.*

*We learn from our elders and forefathers when we are protecting our land because they have walked on this land.*

*Our traditional values and knowledge guide us in our relationship to the Land.*

*To protect the Land, we must pass on these values and knowledge to our youth.*

*We are taught a way and manner of using the land and of sharing it with others in a way that protects the Land.*

*All lands in the Deh Cho territory must be given equal protection.  
All fish lakes must be given protection.*

*Each community must identify the areas around them first.*

*We need to plan and manage our use of the Land and how we will share it with others.*

*Lands identified for development must generate revenue for protection enforcement.*

**Deh Cho First Nations Operations summary**

**PROGRAMS**

OPERATIONS:

- Core Funds:** \$823,391 These dollars allow us to maintain the office and to deliver advisory services for governance, financial management, and economic development.
- Indian Mgmt Prog:** \$15,000 These dollars were used in improving office skills for employees.
- Careers:** \$7,114 Funds provided for staff development.
- SEED:** \$5,815 Hired a summer student.
- General Fund:** \$129,316 These dollars are raised by our internal activities and used to enhance our ability to further the Deh Cho Process.
- Language:** \$65,000. These dollars were used to contract with a coordinator to host a community based workshop and report to identify a strategy to enhance us of our language.
- Youth:** \$12,689 Dollars to assist youth at risk.

GOVERNANCE / POLITICAL DEVELOPMENT:

- Assemblies:** \$201,959 These dollars covered the cost of the four seasonal assemblies and the women's gathering.

DEH CHO PROCESS:

- Development:** \$895,034 These dollars were spent finalizing the work with the Ministerial Envoy through hosting the Special Assembly, an elders workshop, and the planning committee work.

LAND:

- Boundary:** \$151,454 These dollars covered the costs of boundary talks with the Dogribs, some land use research and an IRMA conference.

ECONOMIC DEVELOPMENT:

- Training:** \$1,016,146 The Aboriginal Training Funds is used by our member organizations to provide their membership with support during training.
- HRDC:** \$12,085 The funds were received to help off set wages of a new employee who had been on EI.
- Summer:** \$3,248 Partial wages received for one summer student.
- Loonie Auction:** \$8,716 Funds raised in a loonie auction to assist two families in need.

## **PLANNING THE DEH CHO PROCESS**

The Leadership Assembly following the Special General Assembly in Fort Providence set up a planning committee to follow through with the resolutions to move the Deh Cho Process forward. Members of the original planning committee were Grand Chief Michael Nadli, Chief Yvonne Norwegian, Chief Lloyd Chicot, Elder Gabe Hardisty, Elder Albertine Rodh, Elder Daniel Sonfrere, Chief Pat Martel, Elder Mitch Landry, Chief Greg Nyuli and Chief Rita Cli.

The members met in November '98 in Hay River. At that time they heard presentations on the international lobby; identified some of the stress points which have caused failure in past negotiations identified some of the stress points which are causing internal difficulties; and reviewed the Deh Cho Proposal to identify and prioritize the current work load.

The committee agreed that priority work should be to deliver eighteen community based workshops to flesh out the types of services our people expect in each of the areas of governance identified in the Deh Cho Proposal. Doing this work will also allow us to identify the actual costs of fully implementing the Deh Cho Proposal. The work will also provide negotiators with a clear image of what our people expect from this process. It will also provide much greater clarity in seeing how each area of governance is related to allow us to reduce costs by combining services. For example there is a clear relationship between developing our language, education and family and community healing.

At the Leadership Assembly in Fort Liard, resolution #08 April 30, 1999 identified the following

roles for the Planning Committee:

1. To address the Acho Den Koe memorandum of concerns
2. To lead exploration talks with GNWT members of Legislative Assembly & report to the annual assembly.
3. Assess the draft operational plan 1999-2000.
4. Assess the roles and responsibilities of our governing bodies.
5. Develop a negotiations process for review of the 1999 annual assembly.

Discussions with GNWT were successful. It appears from summary minutes and draft notes that the Planning Committee has spent some time re-evaluating the organizational structure and process of management within the Deh Cho.

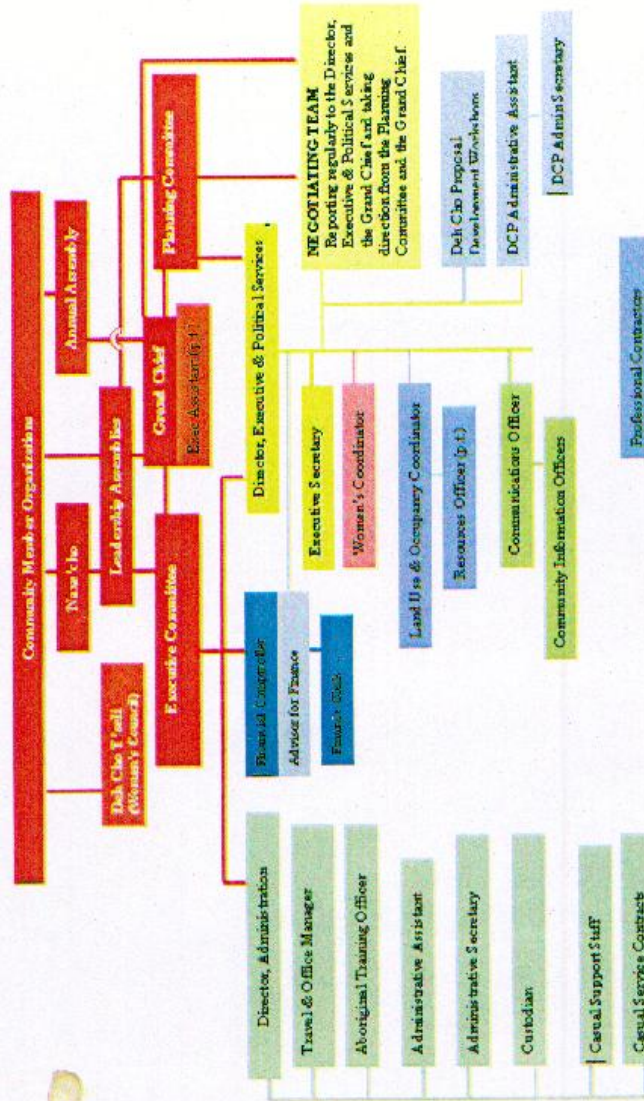
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### **Aboriginal Flexible Funding Arrangement (AFFA)**

### **Aboriginal Human Resource Development Agreement (AHRDA)**

AFFAs were introduced to improve funding transfers to agreement holders. It gives authorities greater flexibility, allowing for more efficient long-term planning. A new five-year agreement was signed beginning April 1, 1999 known as the Aboriginal Human Resource Development agreement (AHRDA). Funding is provided in five areas, consisting of Youth, Child Care Initiatives, Disabilities, EI and CRF dollars. The program is designed to provide funding to aboriginal persons, First Nations and Metis. Deh Cho First Nations hold an agreement with Human Resource Development Canada in which they receive money to provide employable training to their people. This funding is based on the 1996 census. In turn they have 10 contribution agreements with the communities in the Deh Cho. Funding is to be provided for all aboriginal persons residing in the Deh Cho since 1996, with membership being the first priority.

**DEH CHO FIRST NATIONS  
Organizational Chart**



This Organizational Chart reflects the decision of the Leadership Assembly during the meeting at T'el'et'ne and the Leadership Assembly in Fort Liard.

DEH CHO FIRST NATIONS STAFF



Rene Lamothe Director:  
Executive & Political Services



Doris Erasmus Director:  
Finance & Administration



James Sergeant  
Financial Comptroller



Sara McLeod  
Executive Secretary



Theresa Cazon-Whelly  
Travel & Office Manager



Dora Tsetso  
Finance Clerk



DESIA LAMOTH  
ABORIGINAL TRAINING OFFICER



Leona Louie  
Administrative Assistant



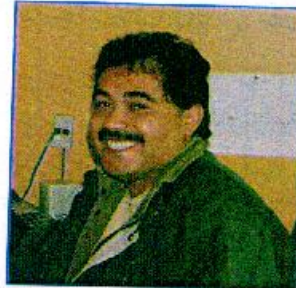
Monica Casaway  
Women's Coordinator



Mike Chemerys  
Sound man



Herb Norwegian  
Boundary Co-ordinator



Dennis Nelner  
Executive Assistant



Joe Tamboor  
Translator



Joachim Bonnetrouge  
Language Coordinator



Kieron Cazon  
Communications Officer Trainee



Donna Tsetso  
Administrative Secretary



Candy Champaigne  
1999 Summer Students  
Lana Nahanni



Barb Moreau-Betsaka  
Administrative Intern

**“We the Dene of the Deh Cho stand firm behind our First Nations Government”**

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**1998-99 Audited Financial Statements**

**Management's Report**

August 2nd, 1999

The management of the Deh Cho First Nation is responsible for the integrity of the accompanying financial statements. Management has prepared the financial statements in accordance with generally accepted accounting principles. The preparation of the financial statements necessarily includes some amounts that are based on the best estimates and judgements of management.

To assist in meeting its responsibility, management maintains accounting and other internal controls. These controls provide reasonable assurance that transactions are appropriately authorized and accurately recorded and that assets are properly accounted for and safeguarded, in order that the integrity of the financial records is maintained.

The financial statements have been audited by an independent auditor, Micheal Odell, Chartered Accountant. His report to the Members of the Deh Cho First Nations follows.

**James Sergeant  
Comptroller**

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**Auditor's Report**

**To the Members of  
Deh Cho First Nations**

I have examined the statement of financial position of Deh Cho First Nations as at March 31, 1999 and the statements of operations, changes in fund balances and the statements of changes in financial position for the year then ended. These financial statements are the responsibility of the organization's management. My responsibility is to express an opinion on these financial statements based on my audit.

I conducted the audit in accordance with generally accepted auditing standards. Those standards require that I plan and perform an audit to obtain reasonable assurance whether the financial statements are free of material misstatement. An audit includes examining, on a test basis, evidence supporting the amounts and disclosures in the financial statements. An audit also includes assessing the accounting principles used and significant estimates made by management, as well as evaluating the overall financial statement presentation.

In my opinion, these financial statements present fairly, in all material respects, the financial position of the First Nation as at March 31, 1999 and the results of its operations for the year ended in accordance with generally accepted accounting principles.

**Yellowknife, Northwest Territories**

**Mike Odell**



*Deh Cho First Nations  
Operations  
Statement of Financial Position*

<i>As at March 31,</i>	<i>1999</i>	<i>1998</i>
	\$	\$
<b>ASSETS</b>		
<i>Currents Assets</i>		
<i>Cash &amp; short term investments</i>	372,881	141,102
<i>Accounts receivable</i>	169,225	354,318
<i>Prepared expenses</i>	25,154	7,268
	567,290	502,688
<i>Investments</i>	-	11,436
<i>Capital Assets (notes 1 &amp; 2)</i>	150,826	232,080
	<b>718,116</b>	<b>746,204</b>
<b>LIABILITIES</b>		
<i>Current liabilities</i>		
<i>Accounts Payable &amp; accrued liabilities</i>	177,761	72,350
<i>Deferred revenue (note 3)</i>	42,737	158,431
	220,498	230,781
<i>Long term debt (note 4)</i>	27,552	45,396
	<b>248,050</b>	<b>276,177</b>
<b>FUND BALANCES</b>		
<i>Invested in capital assets (note 7)</i>	150,826	214,236
<i>Operating Fund</i>	318,268	254,819
<i>Appropriated fund (note 6)</i>	972	972
	470,066	470,027
	<b>718,116</b>	<b>746,204</b>

Deh Cho First Nations  
Statement of Operations  
Schedule of Revenue and Expenditure

<u>Year ended March 31,</u>	<u>Actual</u> <u>1999</u>	<u>Actual</u> <u>1998</u>
	\$	\$
<b>REVENUE</b>		
DIAND	1,695,614	1,118,975
Government of Canada	1,708,967	1,030,830
Government of the Northwest Territories	163,248	57,547
Other	359,629	110,246
	<b>3,297,458</b>	<b>2,317,598</b>
<b>EXPENDITURE</b>		
Capital additions	132,633	27,175
Operating expenses	380,911	160,465
Professional and subcontractors	205,938	98,124
Travel expenses	445,653	422,836
Transfers to communities	961,636	912,799
Wages, benefits and cash grants	1,064,507	650,240
	<b>3,191,278</b>	<b>2,271,639</b>
<u>Transfer to Deferred Revenue</u>	<u>42,731</u>	<u>71,770</u>
	<b>3,234,009</b>	<b>2,343,409</b>
<b>EXCESS REVENUE (expenditure)</b>	<b>63,449</b>	<b>(25,811)</b>

Deh Cho First Nations  
Notes to Financial Statement

**Year ended March 31, 1999**

Deh Cho First Nations is the government of aboriginal peoples in the traditional Deh Cho territory of the Northwest Territories. The membership consists of 14 member community governments (11 First Nations and 3 Metis Locals). Deh Cho First Nations is registered as a not-for-profit society.

**I. SIGNIFICANT ACCOUNTING POLICIES**

**a) Fund Accounting:**

Revenues and expenses related to the First Nations have been grouped into funds, based upon their purpose. The operating fund includes the core and program operating accounts of the Nation. The capital assets fund reports the assets, liabilities, revenues and expenditures relating to the Nation's capital acquisition plans.

**b) Revenue recognition:**

The Nation follows the deferral method of accounting for contributions. Revenue is recorded in the period specified in the funding agreements entered into with government agencies and other organizations. Funding received in advance of making the related expenditures is recorded as revenue of the appropriate fund in the year in which the related expenditures are made.

**c) Capital Assets**

Capital Assets are recorded in the asset fund cost. Amortization is recorded in the capital asset fund using the following method and annual rates:

Asset	Basis	Rate
Land	0%	Diminishing balance
Building	4%	Diminishing balance
Equipment	20%	Diminishing balance
Computers	30%	Diminishing balance
Vehicle	30%	Diminishing balance

**2. CAPITAL ASSETS**

	Cost	Accumulated Amortization	1999 NBV	1998 NBV
Land	33,467	-	33,467	33,467
Building	158,755	39,459	119,296	124,267
Equipment	170,209	97,875	72,334	56,210
Computers	106,383	25,284	81,099	18,136
	468,814	162,618	306,196	232,080

**3. DEFERRED REVENUE:**

Project	1999	1998
Project	\$	\$
Pathways	-	11,084
Language	10,296	-
Deh Cho Process	-	34,440
Dogrib Boundary Talks	32,441	7,629
Protected Areas	-	8,278
Capacity Building	-	7,000
Electronic Data	-	90,000
	42,737	158,431

Deh Cho First Nation  
Notes to Financial Statements Continued..

**4. LONG TERM DEBT**

	1999	1998
<i>Operating fund:</i>		
<i>Dene Nation Deficit, unsecured, interest free share of the Dene Nation Accumulated debt, initial amount assumed was \$68, 504 payable in annual installments of \$13, 776.</i>	\$ 27, 552	\$ 27,552
 <i>Capital Fund:</i>		
<i>CIBC, 9.6%\$ term loan repayable at \$2, 631 per month including interest secured by mortgage on land and building, due.</i>	-	17, 884
	27, 552	45, 396
<i>Less: current portion</i>	-	30, 170
	27, 552	15, 226

**5. RELATED PARTY TRANSACTION**

The Deh Cho First Nations charged \$5,000 in management fees to Deh Cho Homes Ltd., a %100 owned enterprise.

**6. APPROPRIATED SURPLUS**

	1999	1998
<i>Unexpected amounts from previous years provided for organizing the Papal Visit have been set aside for maintenance of the Papal Site. During the year an AMOUNT OF \$3, 758 was spent on maintenance.</i>	\$ 972	\$ 972

**7. INVESTMENT IN CAPITAL ASSETS**

	1999	1998
<i>Balance, beginning the year</i>	214, 236	186, 241
<i>Additions</i>	110, 881	26, 632
<i>Disposals</i>	(160, 341)	-
<i>Amortization</i>	(31, 794)	(27, 003)
<i>Reduction in long term debt</i>	17, 884	28, 366
 <i>Balance end of year</i>	150, 826	214, 236

## Legend Of Yamoria

Many years ago before the white man came into this country, a special man, Yamoria, traveled into this land. He put everything into its rightful place. The animals and human beings were separated from each other. Whatever was harmful to people was gotten rid of. By doing this, he had set laws for our people to follow. Until this very day we are still holding onto them.

This story had come about when there were large beavers living in Great Bear Lake (Sahtu). The beavers were harmful to the people living in this area. People that lived in this area would travel across the lake by canoe to hunt the caribou. The beavers did not like them to travel across the lake, so they would get as close as possible and splash their tails hoping to tip the canoes over. When Yamoria heard about that, he went to Bear Lake and told the people that he would be chasing the beavers away.

Yamoria started chasing the beavers around the lake. The big beavers immediately went down to Bear River. The younger ones were harder to chase towards the river. During the time that Yamoria was chasing the younger ones around the lake, the bigger beavers had built a dam on the river and that's where the Bear River rapids are to this day. Yamoria for the younger ones to head down to Bear River and then chased them all down the river to where Tulita is now situated.

At the confluence to the two rivers, Bear River and Deh Cho, he killed two medium beavers and one small one. The larger ones continued down the Great River.

After killing the three beavers, he stretched and nailed the three hides on the south face of Bear Rock Mountain. You can still see them to this very day.

While he was doing that, the two larger beavers that continued down the Great River (Deh Cho) had built two more rapids.

After he had finished with those beavers that he killed at Fort Norman, he then continued on chasing the other two larger beavers down the Great River (Deh Cho).

From the top of Bear Rock Mountain, he shot two arrows at the confluence of the two rivers and he said, "as long as this earth shall last you shall call them Yamoria's arrows." Still to this day you can see two big poles sticking out of the river.

After shooting the two arrows into the river he brought the beavers that he shot with him up the Great River (Deh Cho) about twenty miles from the confluence. There he slept, and where he had cooked the beavers. The grease that had drizzled from the beavers and started to burn and to this very day that fire continues to burn.

There are some legends that state during your travel at night by that sight, if you can see the fire coming out you would live a long life. This they say, that it's not always visible for everyone, just a few.

According to the late Stanley Isaiah of Fort Simpson, the symbol of the three beaver pelts on Bear Rock Mountain and the forever burning fire up river from that mountain are signs of the land set there as a reminder at the teachings of the legends and live by them. If we take the sign set on the land for us as our symbol, we will never have any trouble surviving as a nation.

Adult Writing Competition Winner

Dene Love Story

Leaving sky scrapers to find my ancestry, my past. The bus climbed North catching up with the sun. Refusing to let it set which explained why it was still light past midnight. I slowly saw a difference as strangers climbed off and more of my mother's people climbed on. The air was different now, not as stale and frightening but familiar with fragrant traditional moose hide and the scent of roses everywhere, I was coming home!

Memories haunt me every turn. I see my mother walk down the street. I see my grandmother peek out of her shack. I see the bushes we played in as children screaming out of fright at the white alien ghost chasing us home. My brother is now a man and a father, he looks different and unfamiliar but he is my blood, my kin. I am welcome and examined, I am different and foreign but I am blood and I am kin.

I am lost I have come here to find myself and who I have found is my mother. I think of fisherman, my father, the man she fell in love. The winding yellow road surrounded by big rocks and the Rock island he fished on, I long for him, to find him, I long to belong.

The skyscrapers are replaced with jack pine and spruce. Pavement with gravel roads, berry bushes and a Heart shaped lake. Tents and outdoor cooking, the aroma of freedom is in the air. I shake off the city street dust and dive into traditional lifestyle like I never left. I am embraced into this fire fighting circle where I feel I could belong.

The training proceeds, dig a trench here and cut line there. Heave that water bag and hold the hose tight. Errrrrrr!! Starts the chainsaw as the trees give up the ghost. The woman soothing and nurturing. The men bold with tough mildness. They help with my unfamiliarity, enclose me in the custom. I hear my mother calling, a glimpse of my father.

Scwhoosh! He fells trees with one blow. He builds docks with one hand tied behind his back. He is the loudest, the quickest and the strongest. His laughter fills the sky and echoes across the lake into my heart. He is Dene.

**His boat is fast but the seagulls are faster. He works the nets, I sketch the life I hope to capture. Standing at the helm he guides me home. To the shack barely standing on unshakable foundation my place of belonging. He is found. The fisherman, I have fallen in love.**

**His soul old and wise. My soul alive and innocent. He is traditional and headstrong. I am conventional and stubborn. The honeymoon peaks and the union weary. The sparks fly and light up the northern sky radiantly. Extremes keep us together as they wedge their way between us.**

**He is on the island. I am on the a main land. Now only a passing and a wave. A midnight voice and memories of a traditional longing. Two worlds that collide to ignite a fire. A fire that flickers but won't die out.**

### **Shirley Bonnetrouge**

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We thank all those who have made submissions to this first annual writing competition.

Unfortunately, we did not select a youth writing winner nor an art work competition winner this year because of lack of submissions to fairly judge the entries.

Both the Youth Writing Competition and the Art work competition will be remain opened until March 31st, 2000 so that the opportunity exists for submissions to be made.

Submissions already received will remain on file.

A new adult writing competition will also take place and the deadline for submissions is March 31st, 2000.

Details of the competition will be sent to each Deh Cho Community in September 1999.

The prize structure will remain the same as this year. \$200 for winning adult and youth writing and \$500 for winning artwork.

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This has been the first annual Deh Cho First Nations report. We have tried to blend information, entertainment and the celebration of the people, land and culture of the Deh Cho in this document. We look forward to your comments and suggestions.

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## DCFN Scholarship Guidelines & Criteria

### Guidelines:

1. The Deh Cho First Nations will establish and maintain a scholarship fund of \$5000.00 to support students from Deh Cho First Nations membership who pursue post secondary education.
2. There are five individual scholarships of \$1000.00 each that may be awarded each year to students in one of the following categories:
  - a.) A grade 12 graduate who attends university or a post secondary institution as a full time student.
  - b.) A student who has enrolled in a post secondary program, on a full time basis, where grade 12 graduation is not an entrance requirement.
3. The Deh Cho First Nations may award scholarships to the individuals who excel in the following areas:
  - Business & Administration,
  - Mining,
  - Nursing,
  - Political science
  - Education.

### Criteria:

1. The Deh Cho First Nations promotes education through awarding scholarships to students who meet the following criteria:
  - a.) An application is made to the scholarship fund by a student who is either a grade 12 graduate or enrolls in a post secondary program where grade 12 is not an entrance requirement.
  - b.) The applicant is supported by the First Nation Chief and Elder and has received letters of reference from them and will be available for comment on the applicant if required.
  - c.) The applicant must apply within the terms of the post secondary education or within one year of graduation.
  - d.) The applicant has not received a previous scholarship from the Deh Cho First Nations or any other agency.
  - e.) The applicant submits a short proposal to explain how the scholarship will be used to promote their educational objectives.

### Selection:

1. The Deh Cho First Nations Leadership will, at its Annual Assembly appoint a scholarship review committee to review and prioritize applications and award the scholarship to the first five (5) eligible candidates which will be announced to on the final day of the Assembly.
2. The Committee will consider such things as academic standing, citizenship, involvement in school and community activities when making decisions to award scholarships.
3. The deadline for completed applications is July 10<sup>th</sup> of each year.
4. By August 1<sup>st</sup>, or within one week of the Assembly each year, the First Nations will forward letters informing all Deh Cho First Nations offices, Metis Nations and municipal governments of those who received scholarships.
5. Advertisements informing students of the scholarship and also notice of person receiving scholarships will be placed in the Deh Cho Drum.



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