

# Guidelines for Applications to Repatriate First Nations Sacred Ceremonial Objects

## Purpose of guidelines

The purpose of the guidelines is to assist those applying to repatriate one or more First Nations sacred ceremonial objects pursuant to the:

- First Nations Sacred Ceremonial Objects Repatriation Act, RSA 2000, Chapter F-14 (the “FNSCOR Act”), and the
- Blackfoot First Nations Sacred Ceremonial Objects Repatriation Regulation, AR 96/2004 (the “FNSCOR Regulation”).



## Objects that ARE eligible for repatriation

In order for an object to be repatriated, it must meet the definition of a “sacred ceremonial object” as defined in section 1(e) of the FNSCOR Act. A sacred ceremonial object is defined as an object, the title to which is vested in the Crown, that

- was used by a First Nation in the practice of sacred ceremonial traditions,
- is vital to the practice of the First Nation’s sacred ceremonial traditions, and
- is in the possession and care of the Royal Alberta Museum or the Glenbow-Alberta Institute or on loan from one of these institutions to a First Nation, or is otherwise in the possession and care of the “Crown”.

To qualify as a sacred ceremonial object, that object must meet all three criteria set out in this definition.

The FNSCOR Regulation defines who is a First Nation. Each First Nation has named a society to represent it as follows:

- Blood Tribe, as represented by the Mookaakin Heritage Foundation;
- Piikani Nation, as represented by the Long Time Trail Society;
- Siksika Nation, as represented by the Blackfoot Crossing Historical Foundation.

Objects that may fall within the definition of a sacred ceremonial object include:

- bundles that are essential to the practices of the ceremonial societies of a First Nation (such as the Horns, Motokiks, and Doves);
- objects that are of intrinsic importance to traditional sacred ceremonies associated with the Sun Dance, Thunder Medicine Pipe and Beaver Bundle openings.

## Objects that ARE NOT eligible for repatriation

An object that does not meet the definition of a sacred ceremonial object cannot be repatriated. Such objects would include:

- replicas of a true sacred ceremonial object;
- objects of purely personal or familial significance; and
- objects that were used at but were not vital to a traditional sacred ceremony, such as garments and tipi furnishings.

To avoid unnecessary time and expense, before submitting any application, an applicant is encouraged to contact the Aboriginal Liaison Officer for assistance to determine:

- what objects could be subject to repatriation;
- whether any objects are in the possession of the Royal Alberta Museum, the Glenbow-Alberta Institute, or elsewhere;
- how to properly identify any objects; and
- how to properly complete an application.

## Completing the application for repatriation

An application to repatriate an object as a sacred ceremonial object begins with completing an official Application For Repatriation (the "AFR") and submitting it to the Aboriginal Liaison Officer at the Royal Alberta Museum, at the address and within the deadlines appearing on the AFR.

The completed AFR as well as any supporting documentation or other evidence, and any input submitted by other persons, will be evaluated by the Minister of Tourism, Parks, Recreation & Culture to determine whether the object meets the criteria of a sacred ceremonial object, and if so, whether it is appropriate to repatriate it.

Therefore, it is very important that the AFR be as complete as possible. The AFR has several sections to be completed. These include;

### **Part A** Name and statement by an individual agreeing to put the object back into use as a sacred ceremonial object

Part A of the AFR identifies the individual who has made a request to the society for an object, and includes an agreement by that individual to put that object back into use as a sacred ceremonial object. This is required by section 4(2) of the FNCSOR Regulation.

### **Part B** Society representing a First Nation

Part B of the AFR indicates that the society representing the First Nation is aware that there is a request for an object from the person named in Part A, and that the society is authorized by Band Council Resolution to represent the First Nation. This section must be signed by a society's authorized representative. This is required by section 2(1) of the FNCSOR Act, and sections 3 and 4 of the FNCSOR Regulation. In signing the application the society does not assume responsibility for the outcome of the repatriation request.

The named society acts solely as an intermediary between the museum and the individual. In signing the application, the society accepts the responsibility to convey custody of the object to the individual only after approval of the Minister. **The society does not have the power to decide the outcome of a repatriation request; that authority rests with the Minister.**

## Part C

### Name, catalogue number and location of each object

Part C of the AFR identifies the object being requested for repatriation. The object must be named or described; include the Royal Alberta Museum or the Glenbow-Alberta Institute catalogue number for that object; and indicate where that object is presently located. The catalogue number is similar to a serial number and distinguishes that object from any other object in a museum's collections. The Aboriginal Liaison Officer can assist an applicant with properly identifying the object listed in Part C of the AFR.

If more than one object is being requested, use a separate Schedule "A" for each object.

## Part D

### Establishing that the object was used by a First Nation as a sacred ceremonial object in the past

For the object listed in Part C of the AFR, Part D is used to:

- identify the sacred ceremonial tradition(s) in which the object was used, and
- describe how the object was vital to that sacred ceremonial tradition(s).

The AFR may include evidence supporting how the object was used by the First Nation as a sacred ceremonial object. If the object is not directly associated with your Blackfoot First Nation, please attach three letters of support from ceremonialists of the originating First Nation. At least one of the ceremonialists, must, if possible, have the transferred rights to a similar type of object.

If more than one object is being requested, use a separate Schedule "A" for each object.

## Part E

### Establishing that the object is vital to the First Nation's practice of sacred ceremonial traditions in the present and future

For the object listed in Part C of the AFR, Part E is used to:

- identify the sacred ceremonial tradition(s) in which the object, if repatriated, will be used as a sacred ceremonial object, and
- explain how the object is vital to that sacred ceremonial tradition(s).

The AFR may include evidence supporting how the object will be used in sacred ceremonial traditions, and how such use is vital to them.

If more than one object is being requested, use a separate Schedule "A" for each object.

### **PLEASE NOTE:** The supporting evidence included for Parts D and E may:

- include oral traditions, histories, or interviews with elders and ceremonialists, and
- be submitted in written, video, or audio form, in the English language; or if in another language, it must be accompanied with an English language translation.

## The process after an AFR is completed

### Deadlines to submit an AFR

There are two AFR submission deadlines. These are February 15th and September 1st of each year. When an AFR is submitted after one deadline, it will be processed after the next deadline.

### Public notice of each AFR

After each submission deadline, a notice of each AFR received by the Aboriginal Liaison Officer will be:

- published in the Alberta Gazette\*,
- sent to each First Nation, and
- published in other appropriate publications as determined by the Minister of Tourism, Parks, Recreation & Culture.
- posted on the Royal Alberta Museum's website [www.royalalbertamuseum.ca](http://www.royalalbertamuseum.ca)

This notification process is intended to inform others with a potential interest in the AFR, and to give them an opportunity to obtain further information or to make representations to the Minister.

### Second or subsequent AFR for the same object

Any second or subsequent AFR for an object that is already the subject of a pending repatriation application, must be submitted to the Aboriginal Liaison Officer within 30 days after the first notice for that object is published in the Alberta Gazette. Public notice of any second or subsequent AFR will be given, similar to the notice given for the first AFR.

### Right to provide input

Any person who wants to make representations about an AFR, including any second or subsequent AFR for the same object, must do so in writing to the Aboriginal Liaison Officer within 30 days after the notice about that AFR is published in the Alberta Gazette.

These representations may be delivered, mailed, or faxed to the Aboriginal Liaison Officer at the address appearing on the AFR.

\* The Alberta Gazette can be viewed online at [http://www.qp.gov.ab.ca/display\\_gazette.cfm](http://www.qp.gov.ab.ca/display_gazette.cfm)

## Decision by the Minister

The Minister of Tourism, Parks, Recreation & Culture will review each AFR including any representations any person makes about it. The Minister may also obtain advice about any AFR from the Blackfoot Advisory Committee on Museum Relations.

### Where only one AFR is received for an object

If the AFR:

- meets the requirements of the FNSCOR Regulation, and
- in the Minister's opinion, repatriation of the object is appropriate, the Minister will agree to repatriate the object as a sacred ceremonial object.

### Where two or more AFRs are received for the same object

The Minister may decide:

- which applicant to repatriate the object to, or
- not to agree to repatriate the object if, in the Minister's opinion, repatriation is not appropriate.

Part F or Part G will be completed only after the application review process, and where the application is successful.

## Parts F and G Completing a repatriation

Where the Minister agrees to repatriate an object as a sacred ceremonial object:

- the Minister must complete and sign the transfer form set out in the Schedule to the FNSCOR Regulation, and
- the society representing the First Nation must complete and sign the acceptance and agreement form set out in the Schedule to the FNSCOR Regulation.

Once these forms are completed and signed, the Minister through the Aboriginal Liaison Officer and the society representing the First Nation will make all necessary arrangements for the physical transfer of the sacred ceremonial object to the society representing the First Nation. The society will ensure that the sacred ceremonial object is placed into the custody of the individual named in Part A of the AFR.

### Responsibility for costs

A First Nation, a society representing a First Nation, and any other person having an interest in a sacred ceremonial object, are each responsible for all their own costs relating to the repatriation of a sacred ceremonial object.

# Application for Repatriation



Please refer to the accompanying guidelines for application requirements.  
If help is required with your application, please telephone (780) 453-9155 well before the deadline. Toll free connection is available by first dialing 310-0000.

## **Submit this application to:**

Aboriginal Liaison Officer  
c/o Royal Alberta Museum  
12845-102 Avenue  
Edmonton, Alberta T5N 0M6  
Fax: (780) 454-6629

## **Application submission deadlines:**

February 15th  
September 1st

## **Part A**

### **Name and statement by an individual agreeing to put the object back into use as a sacred ceremonial object**

I, \_\_\_\_\_, being a member of the \_\_\_\_\_ First Nation, request the repatriation of each object listed in Part C of this application as a sacred ceremonial object.  
If this application is successful, I agree to put each object back into use as a sacred ceremonial object.

\_\_\_\_\_  
Signature

\_\_\_\_\_  
Address

\_\_\_\_\_  
Name

## **Part B**

### **Society representing a First Nation**

The \_\_\_\_\_ (the "society") acknowledges that:

- (a) it is the authorized representative for the \_\_\_\_\_ First Nation pursuant to Band Council Resolution # \_\_\_\_\_ for the purposes of section 2 of the FNSCOR Act and section 3 of the FNSCOR Regulation.
- (b) \_\_\_\_\_ (individual named in Part A) is requesting the repatriation of each object listed in Part C of this application.
- (c) If this application is approved by the Minister, the society will convey custody of each object listed in Part C to the individual named in Part A of this application.

\_\_\_\_\_  
Signature of authorized representative of the society

\_\_\_\_\_  
Date

\_\_\_\_\_  
Signature of authorized representative of the society

\_\_\_\_\_  
Date

**DISCLAIMER:** By signing this form the society representing a First Nation does not accept any responsibility for the outcome of the repatriation application. The named society acts solely as an intermediary between the museum and the individual. The society does not have the power to decide the outcome of a repatriation request; that authority rests with the Minister.

## Part C

### Name, catalogue number and location of each object

Please provide a name, catalogue number and location for the object being requested for repatriation. If this application is for more than one object, please use a separate Schedule "A" for each object.

Name of object \_\_\_\_\_ Catalogue # \_\_\_\_\_

Location:  Royal Alberta Museum  Glenbow-Alberta Institute  
 Other (please specify) \_\_\_\_\_

## Part D

### Establishing that the object was used by a First Nation as a sacred ceremonial object in the past

Please identify the sacred ceremonial tradition(s) in which the object was used in the past and explain how the object was a part of that sacred ceremonial tradition(s). If the object is not directly associated with your Blackfoot First Nation, please attach three letters of support from ceremonialists of the originating First Nation (at least one of the ceremonialists must, if possible, have the transferred rights to a similar object).

If this application is for more than one object, please use a separate Schedule "A" for each object.

---

---

---

---

---

---

---

---

---

---

## Part E

### Establishing that the object is vital to the First Nation's practice of sacred ceremonial traditions in the present and future

Please identify the sacred ceremonial tradition(s) in which the object will be used in contemporary practice as a sacred ceremonial object. Please explain how that object is vital to that sacred tradition. If this application is for more than one object, please use a separate Schedule "A" for each object.

---

---

---

---

---

---

---

---

---

---

***Freedom of Information and Protection of Privacy Act***

Collection of the personal information on this form, including any schedules, is authorized under the First Nations Sacred Ceremonial Objects Repatriation Act (FNSCORA) and is required for the purpose of repatriating any sacred ceremonial object pursuant to the Act. The information will be used for assessing the eligibility of the application and is subject to disclosure rules set forth in the Freedom of Information and Privacy Act. This information may be shared with First Nations representatives in the course of making a decision. For further information about the collection and use of this personal information, please contact the Aboriginal Liaison Officer at the Royal Alberta Museum, (780) 453-9155. Outside Edmonton, call toll free first dialing 310-0000.

**For Administration Use Only**

\_\_\_\_\_

**Application received by (please print)**

\_\_\_\_\_

**Date**

\_\_\_\_\_

**Time**

\_\_\_\_\_

**Application reference number**

# SCHEDULE "A"

For use when application is for more than one object.  
Use a separate schedule for each object.

## Part C Name, catalogue number and location of the object

Please provide a name, catalogue number and location for the object being requested for repatriation.

Name of object \_\_\_\_\_ Catalogue # \_\_\_\_\_

Location:  Royal Alberta Museum  Glenbow-Alberta Institute  
 Other (please specify) \_\_\_\_\_

## Part D Establishing that the object was used by a First Nation as a sacred ceremonial object in the past

Please identify the sacred ceremonial tradition(s) in which the object was used in the past and explain how the object was a part of that sacred ceremonial tradition(s). If the object is not directly associated with your Blackfoot First Nation, please attach three letters of support from ceremonialists of the originating First Nation (at least one of the ceremonialists, must, if possible have the transferred rights to a similar object).

---

---

---

---

---

---

---

## Part E Establishing that the object is vital to the First Nation's practice of sacred ceremonial traditions in the present and future

Please identify the sacred ceremonial tradition(s) in which the object will be used in contemporary practice as a sacred ceremonial object. Please explain how the object is vital to the sacred ceremonial tradition(s).

---

---

---

---

---

---

---