

# **Repatriation and Reburial of the Sharphead Remains**

## **Final Report**

**12 June 2014**

**Report Prepared by Alberta Culture – Historic Resources Management Branch**

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## **Executive Summary**

Since 2007 Alberta Culture has worked towards the repatriation and reburial of the Sharphead remains exhumed in the 1960s from the original cemetery on the former Sharphead reserve. In 1965 and 1966 a total of 25 individuals were exhumed due to impact from the construction of a transmission line and in 2007 three additional individuals were exhumed due to maintenance of the same transmission line.

A total of 15 different First Nations with descendants from the former Sharphead Band were involved in the repatriation and reburial process since 2007. Alberta Culture, with the assistance of Service Alberta, Aboriginal Relations – Aboriginal Consultation Office (GoA) and the University of Alberta (University) met with representatives of the respective First Nations over the years to rebury the remains at a new cemetery site.

In 2012, the GoA purchased lands within the boundaries of the former Sharphead reserve upon recommendations from First Nation representatives. These lands are located near the present day Town of Ponoka.

In January of 2014, Alberta Culture requested meetings with the 15 First Nations to discuss the anticipated reburial of the remains at the new cemetery site in late summer to early fall of 2014. These meetings began on 6<sup>th</sup> February 2014 and concluded on 7<sup>th</sup> May 2014.

This final report summarises the activities, discussions, and recommendations stemming from the meetings as they pertain to the new cemetery site and the reburial of the Sharphead remains.

The representatives from the respective First Nations provided direction on key components of the reburial and are now prepared and seeking to have the final reburial of the Sharphead remains in 2014 after so many years of work.

## **Background on Sharphead Band and the Repatriation of the Sharphead Remains**

### **1884-1889 Reserve Period**

In 1884, the Sharphead Band moved from Pigeon Lake to their selected reserve near the Battle River (Wolf Creek). The reserve was officially surveyed for the Sharphead Band in 1885 (known as Sharphead I.R. 141 Wolf Creek).

In 1886, a measles epidemic hit the Peace Hills agency, killing at least four individuals from the Sharphead Band. The band lost many more people to subsequent colds and other illnesses over the next several years, including 72 deaths in 1887 alone. Treaty annuity paylists and other archival documents indicate that between 1886 and 1890, over 100 individuals from the Sharphead Band died. Many of these deaths occurred on the reserve.

By 1891, the majority of Sharphead Band members left the reserve at Wolf Creek, many members going north to reside at White Whale Lake, eventually amalgamating with Ironhead's Band to become the White Whale Lake Band (now Paul First Nation). Other surviving members of Sharphead's Band transferred to Ermineskin, Samson, Alexander, Morley, and other bands with which they had ties. In total, Sharphead Band members relocated to 15 different First Nations. By 1895, only three women resided on the reserve and after the death of one of them in 1896, the reserve was "abandoned". The Sharphead reserve at Wolf Creek was surrendered in 1897 and opened for settlement in 1899.

### **1965-66 Excavations**

In 1965, Calgary Power (later known as TransAlta) uncovered human remains in a farmer's field while installing a power line. These remains were part of the Sharphead reserve cemetery which had been used from 1884 to 1896. At the time, there were no laws protecting historical cemeteries and the *Universities Act* allowed the University to excavate and collect historical human remains. The Department of Anthropology at the University excavated 24 Sharphead graves over the summers of 1965 and 1966. These 24 graves contained the remains of 25 individuals as one grave was a double burial. The human remains excavated from the Sharphead graves were taken to the University where they were studied until the 1970s. The remains were then put into storage until they could be repatriated to the First Nations descendants.

### **1974-75 and 1994-97 Attempts to Repatriate Remains by the University of Alberta**

In 1974, the University came across archival documentation showing that some members of the original Sharphead Band were formally transferred to the Treaty annuity paylists of White Whale Lake Band, now Paul First Nation. As such, efforts were made by the University in 1975 to repatriate and rebury the Sharphead remains with the assistance of Paul First Nation. These efforts were unsuccessful, largely because a request was made to ascertain whether all of the remains of those unearthed belonged to members of the Sharphead Band and this assurance could not be provided by the University.

In 1994, representatives from Paul First Nation contacted the University regarding the repatriation and reburial of the Sharphead remains. In 1996, the University tried to arrange for a ceremony and reburial of the Sharphead remains in an existing cemetery at the Rundle Mission site on Pigeon Lake. The reburial proposal did not proceed at that time as a result of technical issues related to permit applications and the process lapsed.

As both of the previous attempts to repatriate and rebury the Sharphead remains were not successful, the remains have been stored at the University since the original excavations in the 1960s.

### **2007 to 2014 Government of Alberta Involvement**

In 2007, AltaLink (who took over the power line from TransAlta) was replacing power poles in the farmer's field where the Sharphead graves had originally been excavated. During the removal of a power pole from the ground, additional human remains were uncovered. All work on the power pole replacement was stopped immediately and no further disturbance has occurred at that site. The remains uncovered in 2007 were of one full individual and partial remains from two other individuals. These remains were originally taken to the Medical Examiner's Office but are now located at the University and kept with the other Sharphead remains. In total, the remains for 28 individuals were excavated and are currently cared for by the University.

The GoA became involved in 2007 as historic burials are protected by the *Historical Resources Act*. Research was conducted in order to determine which First Nations had descendants from the former Sharphead Band so consultations could occur regarding how to repatriate and rebury the Sharphead remains.

In total, 15 different First Nations have descendants from the former Sharphead Band. These communities are:

Alexander First Nation	Alexis Nakota Sioux Nation	Enoch Cree Nation
Ermineskin First Nation	Ft. McMurray First Nation	Louis Bull First Nation
Montana First Nation	O'Chiese First Nation	Paul First Nation
Saddle Lake First Nation	Samson Cree Nation	Stoney Nation – Bearspaw
Stoney Nation – Chiniki	Stoney Nation – Wesley	Sunchild First Nation

Since 2007 the GoA has contacted and met with Elders and delegates from the respective 15 First Nations that have descendants from the former Sharphead Band. The removal of their ancestors' remains from their original resting place has been a source of concern to a number of Alberta's First Nations' communities for a long time. Over the years, the consultation process occurred with each First Nation putting forward Elders to represent their interests at group Elders Committee meetings whereby issues regarding the repatriation and reburial process were discussed.

On 16 September 2011, the Chiefs of the Confederacy of Treaty Six First Nations passed Resolution #005/16.09.2011 supporting the toxicological testing of the Sharphead remains to determine exact cause of death and if poisoning had occurred [Appendix A]. On 30<sup>th</sup> May 2012 a Sharphead Elders Committee meeting was held in Red Deer to discuss testing of the bones. University staff from the Department of Anthropology attended this meeting to discuss the testing process and the potential results from the testing. The respective Elders were informed the testing could not verify cause of death. Many diseases such as influenza and small pox are not preserved in the bones. Plant based poisons, common in the 1800s, would also not survive in the bones. Metallic compounds used as poisons, such as arsenic, could be detected, however it would only verify its presence, not its origin. Metallic compounds could have been encountered in daily life through food and medicines at the time. As well, these metallic compounds are also present in the soil and the remains could have come into contact with these compounds after burial. The Elders decided they were not in favour of the testing as the process would be destructive, requiring bone samples, and the results would be inconclusive. A letter outlining the information provided to the Elders at the 30<sup>th</sup> May 2012 meeting was sent from the University on 14<sup>th</sup> June 2012 to Grand Chief Cameron Alexis of the Confederacy of Treaty Six First Nations [Appendix B].

After much discussion and consultation with the Elders from the respective First Nations, the GoA was asked to purchase a piece of land for a new reburial location. A formal request to do so was also provided by the Confederacy of Treaty Six First Nations through Resolution

#004/16.09.2011 [Appendix C]. In meetings held during the spring of 2012 the Elders provided specific attributes to consider while the GoA pursued available lands to purchase. These attributes were for the land to be within the boundaries of the original Sharphead Reserve, to be near the Battle River, to be as close to the original cemetery site as possible and to be as clean as possible. Lands were selected west of the Town of Ponoka that fit these characteristics. Site visits to the lands with Elders from the respective First Nations occurred in September and October of 2012. Following these site visits a meeting was held in October of 2012 whereby a recommendation was given by the Elders to proceed with the purchase of these lands. In March of 2013, Alberta Culture sent a letter to the respective First Nations confirming the final purchase and that the GoA now holds title to these lands. The respective land for the new cemetery site is located at Plan 1121763 Block 2 Lots 4, 5 and 6 in Ponoka County [Appendices D and E].

In the summer and fall of 2013 representatives from GoA and the University attended several meetings and feasts with Elders and delegates from the respective 15 First Nations. During this time, the GoA became aware that further discussions with the respective First Nations were needed on how to best proceed with the reburial process. The topics for discussion between the GoA, the University and the First Nations were: protocols and ceremony for the reburial; the cemetery design and layout; and burial specifics such as casket design. Alberta Culture contacted the respective First Nations in January 2014 in order to organise meetings to discuss these specific items prior to the reburial.

## **2014 Repatriation Process**

### **One-on-One Meetings with First Nations**

In order to provide an opportunity for thorough discussion on the reburial process, the GoA and the University committed to meet with each of the respective First Nations individually. One-on-one meetings allowed Elders and descendants in each community to hold direct conversations with the GoA and the University on the reburial process.

All 15 of the respective Sharphead First Nations were contacted by letter on 20<sup>th</sup> January 2014 regarding the opportunity to meet with representatives of the GoA and the University [Appendix F]. The response to the meeting requests was favourable with 12 of the 15 First Nations agreeing to meet to discuss the reburial process.

A consultation plan was structured to take into account procedural timelines that needed to be met by the GoA and the University in order for the reburial to occur in 2014. Such procedural aspects that needed to be considered were construction of new caskets and the cemetery



designation. The Repatriation and Reburial of the Sharphead Remains – Consultation Plan 5<sup>th</sup> February 2014 (the Consultation Plan) was provided to all of the communities prior to the meetings [Appendix G].

Additionally, the GoA and the University needed direction from the communities on specific items. Through the Consultation Plan, communities were provided a list of questions that needed to be addressed and those responses were sought in the one-on-one meetings. The list of questions provided to the communities is as follows:

Care and Special Preparations of the Remains:

- a. Should the remains to be transferred from the current pine boxes and placed into new caskets for reburial?
  - a. If so, what should the new caskets look like?
  - b. Should there be a ceremony when the remains are being transferred from the pine box to the burial casket? If so, please provide details of the ceremony.
- b. Should there be a ceremony at the University before the remains are transported to the reburial site? If so, please provide details of the ceremony.
- c. Currently, the Sharphead remains are resting on straw in pine boxes. Should the remains be reburied with the straw in the caskets or should they be reburied with blankets in the caskets?
  - a. If the remains are to be reburied with blankets, what type of blanket should be used and where should they come from?
  - b. Should the remains recovered in 2007 be in one casket or three as they comprise three individuals?
- d. Along with the original burial items, are there any additional items that should be included in each casket for reburial along with the remains?
- e. How should the remains be transported from the University to reburial site?
- f. What other expectations are there for the preparation of the remains and for the reburial process?

Cemetery:

- 1) Should the cemetery be fenced and gated?
- 2) Should there be headstones or grave markers?
- 3) Should the burials be laid out in a specific orientation?
- 4) Should there be a memorial?
- 5) Should the cemetery have a name?
- 6) Should there be a roadside marker for the cemetery?
- 7) Are there any other considerations to be taken into account for the cemetery design?

### Reburial Ceremony:

- 1) How should the final reburial ceremony proceed?
  - a. Are there specific ceremonies, blessings or prayers that need to be done?
  - b. Should there be a lead Elder or Elders to guide the process throughout the day?
  - c. Should there be a feast following the reburial?
  - d. Are there specific individuals who need to be invited or expected to participate?
- 2) Are there any other considerations to be taken into account for the reburial?

The one-on-one meetings were not intended to be decision making meetings, but instead exploratory meetings to solicit ideas and expectations on the components of the reburial process. The GoA and the University agreed to have two such meetings with each community to ensure discussions on the process and the respective questions could be held as well as to provide an opportunity for the communities to state any questions or concerns.

The one-on-one meetings were held from 6<sup>th</sup> February 2014 through 10<sup>th</sup> April 2014. At these meetings, the GoA provided to the Elders and descendants additional copies of the Consultation Plan and a handout on the list of questions contained in the plan.

The following is a list of one-on-one meetings held with the communities and the associated dates:

Alexander First Nation	27 <sup>th</sup> February 2014	Alexis Nakota Sioux Nation	6 <sup>th</sup> February 2014
Ermineskin First Nation	12 <sup>th</sup> February 2014 26 <sup>th</sup> February 2014	Fort McMurray First Nation	21 <sup>st</sup> March 2014
Louis Bull First Nation	7 <sup>th</sup> February 2014 10 <sup>th</sup> February 2014	Montana First Nation	18 <sup>th</sup> February 2014
Saddle Lake First Nation	13 <sup>th</sup> February 2014 6 <sup>th</sup> March 2014	Samson First Nation	12 <sup>th</sup> March 2014
Stoney Nation-Bearspaw	1 <sup>st</sup> April 2014 10 <sup>th</sup> April 2014	Stoney Nation-Chiniki	2 <sup>nd</sup> April 2014 10 <sup>th</sup> April 2014
Stoney Nation-Wesley	3 <sup>rd</sup> April 2014 10 <sup>th</sup> April 2014	Sunchild First Nation	11 <sup>th</sup> March 2014

Attempts were made to meet with Enoch Cree Nation, O'Chiese First Nation and Paul First Nation but these communities were unable to meet with representatives from the GoA and the University.

Due to timelines and conflicting schedules, several communities were unable to have their second meeting with the GoA and the University. In these instances, an agreement was made between the GoA and those First Nations that allowed the communities to submit their recommendations and any additional thoughts on the list of questions through a report. Six of these reports were received by 31<sup>st</sup> March 2014.

The one-on-one meetings allowed for open conversations with the communities so as to elicit as many ideas and recommendations as possible. In these meetings diverse perspectives were shared on how the reburial should occur and what was required for protocol and care of the remains. Once the one-on-one process concluded on 17<sup>th</sup> April 2014, the recommendations were compiled into the Repatriation and Reburial of the Sharphead Remains – Summary of Responses from One-on-One Meetings 24<sup>th</sup> April 2014 [Appendix H]. The Summary of Responses was shared with the respective First Nations on 25<sup>th</sup> April 2014.

The perspectives and recommendations in the Summary of Responses helped to guide discussions at the group Elders Committee meetings on 30<sup>th</sup> April and 7<sup>th</sup> May 2014. It was at these two meetings that decisions were made on how to proceed with the reburial.

### **Elders Committee Group Meetings**

As outlined in the Consultation Plan, two group meetings were held on 30<sup>th</sup> April and 7<sup>th</sup> May 2014. The first of the two was held in Enoch Cree Nation at the Community Centre and the second was held in Alexis Nakota Sioux Nation at the Community Hall. A notice was sent on 17<sup>th</sup> April 2014 to the respective communities regarding the meeting locations and duration [Appendix I]. The meetings were attended by representatives from the following communities:

#### **30<sup>th</sup> April 2014 in Enoch**

Alexander First Nation  
Ermineskin First Nation  
Louis Bull First Nation  
Montana First Nation  
Saddle Lake First Nation  
Samson First Nation  
Stoney Nation – Bearspaw  
Stoney Nation – Chiniki  
Stoney Nation – Wesley  
Sunchild First Nation

#### **7<sup>th</sup> May 2014 in Alexis**

Alexander First Nation  
Alexis Nakota Sioux Nation  
Ermineskin First Nation  
Ft. McMurray First Nation  
Louis Bull First Nation  
Saddle Lake First Nation  
Samson First Nation  
Stoney Nation – Bearspaw  
Stoney Nation – Chiniki  
Stoney Nation – Wesley  
Sunchild First Nation

Due to time constraints, not all of the questions from the GoA and the University were addressed at these two group meetings. In preparation for such an outcome, Alberta Culture sent letters on 25<sup>th</sup> April 2014 to each of the respective communities outlining items of priority to begin the discussions on at the group meetings [Appendix J]. Items of priority for the group discussions are listed below:

- 1) Should the remains be transferred from the current pine boxes and placed into new caskets for reburial?
  - a. If so, what should the new caskets look like?
- 2) Should the remains recovered in 2007 be in one casket or three as they comprise three individuals?
- 3) Along with the original burial items, are there any additional items that should be included in each casket for reburial along with the remains?
- 4) Should the burials be laid out in a specific orientation?
- 5) Should the remains be reburied in individual graves or should there be an open communal burial such as the reburial at the Dunbow Cemetery?

### **Results of the 30<sup>th</sup> April and 7<sup>th</sup> May 2014 Meetings**

Decisions on the reburial questions were decided upon through a vote following discussions on each item. In consideration of timelines and to ensure decisions were made at these meetings, the Elders present suggested and agreed that decisions will be made through a vote. The decisions below were those of the majority as determined through the vote.

#### **Care and Special Preparations of the Remains:**

- 1) Should the remains to be transferred from the current pine boxes and placed into new caskets for reburial?

**Decision:** No new caskets will be constructed for the reburial of the Sharphead remains. It was felt by the majority that there was no call for new caskets as the current pine boxes were in good condition. As well, many felt that the remains have been handled too much over the years and transferring the remains to new caskets would require them to be unnecessarily handled.

- 2) Should there be a ceremony at the University before the remains are transported to the reburial site?

**Decision:** Yes, there should be a pipe ceremony and smudging of the boxes prior to the remains being loaded into the vehicles and transported from the University. A simple smudging of the vehicles would most likely be suitable as well.

- 3) Currently, the Sharphead remains are resting on straw in pine boxes. Should the remains be reburied with the straw in the caskets or should they be reburied with blankets in the caskets?

**Decision:** The straw should be removed from the pine boxes. The consensus on this issue was that these individuals were not buried with the straw originally and because it was only placed in the pine boxes for storage purposes then it does not need to be reburied with the remains. Community members and descendants are welcome to assist Pamela Mayne Correia prepare the remains for reburial. The University will notify communities to determine a suitable date in July 2014 to facilitate the preparation of the remains which would include the removal of the straw, the placement of ceremonial items such as sweetgrass, and to wrap the remains in blankets. The preparation of the remains will occur at the University prior to the remains being transferred to Maskwacis.

- a. If the remains are to be reburied with blankets, what type of blanket should be used and where should they come from?

**Decision:** The remains should be wrapped in blankets and reburied in this manner as it was a more traditional form of burial. The blankets should be either, Hudson's Bay, Pendleton or Melton Wool. Elders should assist the University in this process.

- b. Should the remains recovered in 2007 be in one casket or three as they comprise three individuals?

**Decision:** The remains of the three individuals uncovered in 2007 should be reburied in separate pine boxes. New boxes will need to be constructed for this purpose.

- 4) Along with the original burial items, are there any additional items that should be included in each casket for reburial along with the remains?

**Decision:** The remains should be reburied with cloth, sweetgrass and tobacco. The communities were requested to provide some of the ceremonial items like sweetgrass while the University will provide blankets, tobacco and cloth. If the communities wish to provide these items, they may do so as desired.

- 5) How should the remains be transported from the University to reburial site?

**Decision:** Several small cargo vans will be rented to use for the transportation of the remains from the University.

Through the one-on-one meetings with the communities, an option to have the remains transported down to Maskwacis the day prior to the reburial was posed as it would save time in the morning of the reburial since Maskwacis is closer to the new cemetery site.

**Decision:** A majority voted in favour of transporting the remains to Maskwacis on the day prior to the reburial.

## Cemetery:

### 1) Should the cemetery be fenced and gated?

**Decision:** The cemetery should be fenced with a simple chain link fence. It should not be elaborate as its function is to prevent impacts to the graves.

### 2) Should there be headstones or grave markers?

**Decision:** No decision was made on this item. There was not sufficient time to discuss it and lacking direction on this matter would not inhibit the actual reburial. At the one-on-one meetings, it was raised that if grave markers were to be used then they should be simple such as a low profile rock to show where individual graves are located. Some people felt there should be crosses while others felt there should not be any grave markers whatsoever.

### 3) Should the burials be laid out in a specific orientation?

**Decision:** The burials will be in an east-west orientation with heads to the east. There was a cultural difference between communities in regards to orienting the burials east-west or north-south. The original cemetery had the burials in roughly an east-west orientation.

Through the one-on-one meetings there were discussions regarding where on the land should the physical location of the cemetery be located. Some felt the high ground to the north was preferable while others felt the low flat triangular area to the south of the access road was preferable.

**Decision:** A majority voted in favour of locating the cemetery on the low flat triangular on the south side of the access road (Lot 4).

In the one-on-one meetings there were discussions on whether there should be individual burial vaults excavated or a larger excavated area similar to the reburials at the Dunbow Cemetery. In May 2001, 34 individuals from the old cemetery site for the St. Joseph Industrial School were exhumed and reinterred because their graves were eroding out of the banks of the High River. Cree, Stoney, Blackfoot and the Sarcee were contacted and involved in this reburial process. Instead of individual grave vaults a larger open area was excavated and the caskets were walked into the large open area and laid to rest. At the May 7<sup>th</sup> meeting it was discussed which would be the most appropriate for the Sharphead reburial, individual grave vaults or the Dunbow style open excavation area.

**Decision:** The majority of people voted in favour of the large open excavation similar to Dunbow. Many felt it was the best option because of expediency as they did not want to delay the reburial any longer than necessary, as individual grave vaults would take several days to excavate and rebury.

4) Should there be a memorial?

**Decision:** No decision was made on this item. There was not sufficient time to discuss it and lacking direction on this matter would not inhibit the actual reburial. Following from the one-on-one meetings, most people agreed a memorial should be present at the new cemetery site detailing the history of the Sharphead people and the reason for the cemetery.

5) Should the cemetery have a name?

**Decision:** No decision was made on this item. There was not sufficient time to discuss it and lacking direction on this matter would not inhibit the actual reburial. Following from the one-on-one meetings, many people agreed the cemetery should have a name but some people felt it did not need one at all. Several options provided for names were Sharphead Reserve Memorial Cemetery, Historic Sharphead Cemetery and Sharphead Cemetery.

6) Should there be a roadside marker for the cemetery?

**Decision:** No decision was made on this item. There was not sufficient time to discuss it and lacking direction on this matter would not inhibit the actual reburial. Following from the one-on-one meetings, the majority of people wanted roadside markers to show people where to turn off to visit the cemetery. The general thoughts on it were to keep any roadside marker simple and unobtrusive.

Reburial Ceremony:

1) How should the final reburial ceremony proceed?

a. Are there specific ceremonies, blessings or prayers that need to be done?

**Decision:** No decision was made on this item. There was not sufficient time to discuss it. Following from the one-on-one meetings, the ideas were: to have ceremonies done in each community prior to the reburial, as each community has its own customs and cultural protocols; or to have the ceremonies simultaneously at the cemetery during the reburial. At the reburial for the 34 individuals at the Dunbow Cemetery, each community performed their ceremonies together according to their own customs and in their own languages. Many people at the 7<sup>th</sup> May meeting seemed agreeable to the idea of conducting the ceremonies in a similar manner to Dunbow.

b. Should there be a lead Elder or Elders to guide the process throughout the day?

**Decision:** No decision was made on this item. There was not sufficient time to discuss it. At the one-on-one meetings, some of the ideas were to have the ceremony led by the main pipe holders involved with the repatriation and reburial of the Sharphead remains

over the years, or to have each community designate a pipe holder to perform ceremony.

c. Should there be a feast following the reburial?

**Decision:** No decision was made on this item. There was not sufficient time to discuss it. Following from the one-on-one meetings, some of the ideas were have feasts in each community as each community has its own customs and cultural protocols. Many people felt that one feast should occur at the new cemetery site with all the communities involved. The majority agreed that the feasts should be held following the reburial.

d. Are there specific individuals who need to be invited or expected to participate?

**Decision:** No decision was made on this item. There was not sufficient time to discuss it. Following from the one-on-one meetings, many people agreed that the Sharphead Elders and other descendants should be invited, as well as Chief and Councils, and respective GoA and University staff. Although none seemed opposed to having elected officials present from the Government of Alberta, most agreed that no speeches should be made on the day. Regarding media, some people felt it was important for the story to be shared while others felt it should be a private affair.

Although there was no decision made on many of the questions regarding the reburial ceremony, most communities had a general idea of what they would like to see for the reburial ceremony. Further conversations with the communities regarding the reburial ceremony are not precluded from this process as we work towards the reburial. When a firm date is set for the reburial, more engagement with the communities will occur with the GoA and the University to ensure that all needed preparations are tasked and achieved for the reburial and the ceremony.

## **Band Council Resolutions Supporting the Fall Reburial**

Alberta Culture sent letters on 14<sup>th</sup> April 2014 to each of the Chief and Councils of the respective 15 First Nations in order to formally request Band Council Resolutions supporting a 2014 reburial [Appendix K]. Specifically, Chief and Councils were asked to provide a Band Council Resolution to support two issues: 1) to have the reburial on the land purchased for the cemetery site located at Plan 1121763 Block 2 Lots 4, 5 and 6 in Ponoka County; and 2) to have the reburial to happen this year. A copy of the final report was sent to each respective First



Nation on 12 June 2014. This final report will be reviewed by the Chief and Councils of the respective First Nations to understand the final decisions on the reburial and the cemetery.

## **Ponoka County and the Adjacent Landowners**

The GoA and the University will meet with landowners and representatives from Ponoka County to provide them with information on the cemetery and reburial ceremony. GoA and University staff will also answer any questions or concerns the landowners and the County representatives may have regarding the cemetery, the cemetery designation, the reburial process, the history of the Sharphead band, the excavations in the 1960s and in 2007 and the reason for the new cemetery and the 2014 reburial.

Alberta Culture initially notified and engaged adjacent landowners and Ponoka County in the summer and fall of 2013. Invitations to meet with the GoA and the University were sent to the respective land owners via registered mail on 12<sup>th</sup> May 2014.

## **Conclusion**

Consistently, throughout these community meetings, the Elders and descendants who met with the GoA and the University shared an overarching sentiment that this entire repatriation and reburial process has taken far too long and the remains should be reburied this year. No one desires to see this process carry on for another year, and all want it to come to a close with a final reburial in late summer/early fall 2014. They believe these people, who were exhumed from their resting place, are waiting to go home and all parties involved need to ensure it happens. Overall, the main feeling shared by the communities is to respect and honour these people and to find the best means of bringing them home for reburial.

Now that formal consultations with the respective First Nations has concluded, the next step is for Service Alberta is to seek application to Cabinet for an Order-in-Council to place the lands at Plan 1121763 Block 2 Lots 4, 5 and 6 in Ponoka County onto the *Cemeteries Act Exemption Regulation*. As the cemetery will be a closed cemetery and will only be used for the historic Sharphead remains, it needs to be exempted from specific provisions of the *Cemeteries Act*. Once placed on the *Exemption Regulation* the land will automatically be designated as a cemetery, thereby permitting the final reburial of the Sharphead remains. A formal Record of Consultation of GoA involvement in the repatriation and reburial process since 2007 will be finalised in June 2014.

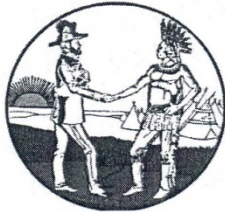
The requested Band Council Resolutions will be used to supplement Service Alberta's application to Cabinet for an Order-in-Council to establish the cemetery designation allowing for the 2014 reburial of the Sharphead remains. It is hoped that any Band Council Resolutions will be received prior to 30<sup>th</sup> June 2014.

While Cabinet reviews the application for an OIC, which may take several months, the University will make the necessary preparations and arrangements for the reburial excavation, any associated ceremonies, the construction of pine boxes for the three individuals exhumed in 2007, acquiring necessary items for the reburial, and the final transportation of the remains.

Through the years, the concern that the process has taken too long became ever more prevalent in discussions with the communities. The respective Elders and descendants stated clearly that the remains of these 27 individuals need to be respected and the best way of doing this is to return them home and lay them to rest. After seven years of work on the repatriation and reburial of the Sharphead remains, the respective parties involved look forward to seeing the final reburial happen in 2014, with the Elders and descendants preferring the reburial to happen in the summer.

## **Appendix A**

**Confederacy of Treaty Six First Nations Resolution #005/16.09.2011**



CONFEDERACY OF TREATY SIX FIRST NATIONS

---

## RESOLUTION #005/16.09.2011

SUBJECT: SHARPHEAD REMAINS

MOVED BY: CHIEF EDDY MAKOKIS, SADDLE LAKE CREE NATION

SECONDED BY: CHIEF STANLEY LAGRELLE, SUNCHILD FIRST NATION

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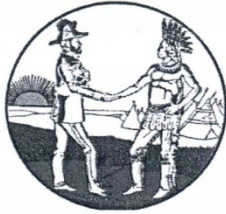
WHEREAS THE CONFEDERACY OF TREATY SIX FIRST NATIONS CHIEFS DID MEET AT A DULY CONVENED MEETING HELD AT THE RAMADA INN — EDMONTON, ALBERTA ON SEPTEMBER 15<sup>TH</sup> & 16, 2011; AND,

WHEREAS IN 1885 THE DEPARTMENT OF INDIAN AFFAIRS ESTABLISHED A RESERVE AT WOLF CREEK FOR CHIEF CHE-POOS-TE-QUAN OR SHARPHEAD; AND

WHEREAS A CEMETERY FOR SHARPHEAD BAND MEMBERS WAS ESTABLISHED ON THE RESERVE ON LAND NOW OWNED BY PRIVATE LANDOWNERS; AND

WHEREAS THE FORMER SHARPHEAD INDIAN RESERVE NO. 141 WAS OPENED FOR HOMESTEADING IN [1896] AND IS NOW ALMOST EXCLUSIVELY FREEHOLD LAND; AND,

WHEREAS BETWEEN 1885 AND 1893, THE SHARPHEAD BAND LOST A LARGE NUMBER OF ITS MEMBERS IT IS REPORTED BY INDIAN AFFAIRS THAT THEIR DEATHS WERE ATTRIBUTED TO SICKNESS OR DISEASE. DOCUMENTED INTERVIEWS FROM ELDERS INDICATE OTHER CAUSES BESIDES SICKNESSES SOME MADE TESTIMONY OF DELIBERATE POISONING BY WHITE MEN OF THE SHARPHEAD PEOPLES. REGARDLESS OF CAUSES A CEMETERY WAS ESTABLISHED WITHIN THE RESERVE BOUNDARY DURING THAT PERIOD BETWEEN 1883 — 1895. THE GRAVE SITES FOR THE MOST PART REMAINED UNDISTURBED AND VERY FEW PEOPLE KNEW OF THE GRAVE SITES SO LITTLE ATTENTION WAS PAID TO THE SHARPHEAD SITUATION UNTIL IT WAS DISTURBED IN 1965 BY THE UNIVERSITY OF ALBERTA AND THE RCMP. THE SITE IN QUESTION WHICH OUR PEOPLE HAVE ALWAYS KNOWN AS THE



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CONFEDERACY OF TREATY SIX FIRST NATIONS

---

SHARPHEAD RESERVE IS LOCATED ON WHAT IS NOW FREEHOLD LAND ON THE OUTSKIRTS OF PONOKA AND IS OWNED BY PRIVATE LANDOWNERS. WHEREAS IN 1965 THE UNIVERSITY OF ALBERTA EXCAVATED 26 HUMAN BURIALS FROM THE FORMER SHARPHEAD RESERVE CEMETERY ON THE PRIVATE LANDOWNER'S PROPERTY. AT THAT TIME, THERE WAS NO LEGISLATION PROHIBITING THE DISTURBANCE AND EXCAVATION OF HISTORICAL BURIALS. THESE BURIALS ARE STILL HELD BY THE UNIVERSITY OF ALBERTA AND SHOULD BE REPATRIATED FOR REBURIAL ONCE A REBURIAL LOCATION IS IDENTIFIED; AND

WHEREAS IN 2007 DURING ROUTINE REPLACEMENT OF POWER POLES, ALTA LINK DISCOVERED ADDITIONAL HUMAN REMAINS AT THE SAME LOCATION AS HAD BEEN EXCAVATED IN 1965. THESE HUMAN REMAINS ARE CURRENTLY HELD AT THE MEDICAL EXAMINER'S OFFICE IN EDMONTON AND SHOULD BE REPATRIATED FOR REBURIAL ONCE A REBURIAL LOCATION HAS BEEN IDENTIFIED.

WHEREAS AT THIS TIME, SHARPHEAD DESCENDENTS HAVE BEEN IDENTIFIED IN FIFTEEN FIRST NATION COMMUNITIES:

- ALEXANDER
- ALEXIS
- BEARSPAW
- CHINIKI
- PAUL
- ENOCH
- ERMINESKIN
- FORT MCMURRAY
- LOUIS BULL
- MONTANA
- O'CHIESE
- SADDLE LAKE
- SAMSON
- SUNCHILD
- WESLEY



---

CONFEDERACY OF TREATY SIX FIRST NATIONS

---

WHEREAS THESE REMAINS ARE STILL HELD BY THE UNIVERSITY OF ALBERTA TO THIS DAY AND ARE AT THE HEART OF A VERY CONTROVERSIAL REPATRIATION EFFORT BY THE SHARPHEAD DESCENDENTS. IT IS EVERYONE'S FIRM BELIEF THAT THE REMAINS BE IMMEDIATELY REPATRIATED FOR REBURIAL ONCE A REBURIAL LOCATION IS IDENTIFIED. HISTORICAL ACCOUNTS AND TESTIMONY FROM ELDERS ALLUDE TO THE POSSIBILITY THAT MANY OF THE SHARPHEAD MEMBERS WERE POISONED AND IN THAT REGARD WE SUBMIT THE FOLLOWING:

THEREFORE BE IT RESOLVED THAT:

THE CHIEFS ASSEMBLED AT THIS MEETING DIRECT THE GOVERNMENT OF ALBERTA TO MAKE ARRANGEMENTS FOR THE TESTING OF BONE SAMPLES TO DETERMINE THE FOLLOWING:

- EXACT CAUSE OF DEATH
- TOXICOLOGY TO DETERMINE IF POISONING OCCURRED

THE GOVERNMENT OF ALBERTA IS REQUESTED TO INITIATE THIS PROCESS AS SOON AS POSSIBLE PRIOR TO THE COMMENCEMENT OF REPATRIATION AND REBURIAL.

BE IT FURTHER RESOLVED THAT:

THE CHIEFS GATHERED AT THIS ASSEMBLY HEREBY DIRECT THE GOVERNMENT OF ALBERTA TO GRANT THE SAME CONSIDERATIONS TO ANY AND ALL BURIAL SITES OF INTEREST TO FIRST NATIONS.

---

VOTE: CARRIED UNANIMOUSLY

---

CERTIFIED CORRECT BY:

  
CHAIRPERSON  
GRAND CHIEF CAMERON ALEXIS

## **Appendix B**

**14<sup>th</sup> June 2012 University of Alberta Letter to Grand Chief Cameron Alexis**



Ring House #1, University of Alberta  
Edmonton, Alberta, Canada T6G 2E1  
Tel: 780.492.5834  
Fax: 780.492.6185  
[www.museums.ualberta.ca](http://www.museums.ualberta.ca)

14 June 2012

Grand Chief Cameron Alexis  
Confederacy of Treaty Six First Nations  
Head Office c.o. Enoch Cree Nation No. 135  
P.O. Box 270  
Enoch, AB, T7X 3Y3

Dear Grand Chief Cameron Alexis,

It is our understanding that the Confederacy of Treaty Six First Nation Chiefs unanimously passed a resolution (#005) 16.09.2011 related to the Sharphead repatriation/reburial and delivered that resolution to the Government of Alberta. The resolution stated that:

"The Chiefs assembled at this meeting direct the Government of Alberta to make arrangements for the testing of bone samples to determine the following:

- Exact cause of death
- Toxicology to determine if poisoning occurred

The Government of Alberta is requested to initiate this process as soon as possible prior to the commencement of repatriation and reburial."

Related to this resolution, the Government of Alberta invited the University of Alberta to a meeting of the Sharphead Elders and Delegates in Red Deer on May 30th, 2012 where experts from our Department of Anthropology discussed the process and implications of testing the Sharphead remains. A summary of what our expert (Dr. Sandra Garvie-Lok) presented to the group is attached. Please do not hesitate to contact me if you would like our experts/repatriation team members to attend one of your meetings to further discuss the testing process and implications or other issues related to the Sharphead repatriation and reburial.

Please know that the University of Alberta remains dedicated to working with your communities and the descendants to help ensure that the Sharphead repatriation and reburial proceeds appropriately.

Sincerely,



Janine Andrews, Executive Director  
Museums and Collections Services  
Phone: 780-492-0783  
Email: [janine.andrews@ualberta.ca](mailto:janine.andrews@ualberta.ca)

Cc Grand Chief Charles Weaselhead, Treaty 7 Chiefs Association  
Grand Chief Richard Kappo, Treaty 8 First Nation of Alberta  
Minister Heather Klimchuk  
Minister Robin Campbell  
Dr. Carl Amrhein, Provost and Vice-President (Academic)  
Dr. Bill Connor, Vice-Provost (Academic Programs & Instruction)  
Sharphead Elders and Delegates



### **Summary of Information on Potential Bone Testing**

Sandra Garvie-Lok, University of Alberta Department of Anthropology

This is a written summary of information about potential testing of the Sharphead remains for cause of death (particularly poison) and ancestry provided to the Elders and Delegates Meeting held in Red Deer on May 30, 2012.

#### Cause of Death

The only studies that have been done on the remains (in the early 1970s) involved looking at them, measuring them and taking pictures. No destructive testing was done at that time, in part because the remains were not excavated as part of a research project and in part because bone chemistry was just starting as a field and most tests used today either did not exist yet or were in a very early stage of development. The visual studies done at that time did not identify cause of death. This is not unusual, because most causes of death (like influenza and smallpox) do not leave marks on the skeleton and cannot be diagnosed by looking at skeletal remains. Modern developments in DNA analysis would not help here because the DNA of many common diseases is not preserved in buried remains. Because of these challenges, it is not usually possible to determine an exact cause of death from skeletal remains and we cannot honestly claim to do this for the Sharphead burials.

Because the Chiefs' resolution on testing the remains (Confederacy of Treaty Six First Nations Resolution #005/16.09.2011) specifically talks about poisoning, we have researched the possibility of testing the remains for poison. This research was done by Sandra Garvie-Lok (a specialist in chemical analysis of bone with the Department of Anthropology, University of Alberta), in cooperation with Pamela Mayne Correia and Nancy Lovell (both osteologists with the Department of Anthropology, University of Alberta). We also consulted Dr. Graham Jones, Chief Toxicologist at the Office of the Chief Medical Examiner, for advice on the issue.

Many poisons were known in the late 19<sup>th</sup> century. Most of these were made from plants (for example, cyanide and strychnine). Although these poisons would still be found in a body within a few months of death, it is very unlikely that they would survive longer, especially in bone that has been buried for many years. The Chief Toxicologist told us it would be unlikely, and that looking for these poisons would be speculative research and not a dependable test. So, if a plant poison was used, we probably wouldn't be able to detect it in the remains today.

Some other 19<sup>th</sup> century poisons were compounds of arsenic, mercury, lead and antimony. These metal compounds were available because they were used in many industrial processes. People already knew they were poisonous in large amounts, and police cases of the time report that they were used in poisoning. These metals can remain in bones long after death, so if one of these poisons were used it might be detected today.

Finding one of these metals in the Sharphead remains would not necessarily prove that people were intentionally poisoned. First, all of these metals can occur in the soil. If any of them were in the soil around the burials, they could have gotten into the bones. We could try to check for this problem by analyzing soil samples from as close to the graveyard as possible. A much bigger problem is that arsenic, mercury, lead and antimony were used in 19<sup>th</sup> century manufacturing and medicine. People of the time didn't have a good understanding of the health effects of small amounts of these metals, and they didn't have many safety regulations. For example, lead, mercury and arsenic were all used in food coloring. Also, compounds of arsenic, mercury, lead and antimony were used by European doctors in all kinds of medicines. So, these metals could build up in people's bodies during daily life. This means that if we did find one of these metals in the remains we wouldn't be able to say for sure whether they came from poisoning or just the foods and medicines of the time.

If we were asked to test for these metals in the Sharphead remains, we would have to do a trace element analysis. For this test we would need to cut a small amount of bone from each skeleton for testing. Each bone sample would be about the size of a postage stamp. The testing process would either dissolve the bone samples completely or burn parts off them with a laser, depending on the equipment that was used. It might be possible to use the inside of a tooth

instead, but in order to get at the inside, the tooth would have to be pulled out of the jaw and cut apart. Either way, there is no way to test for the toxic metals without damaging the skeletons.

#### DNA testing

Although testing for ancestry is not mentioned in Resolution #005/ 16.09.2011, a number of questions were asked about it and this is a summary of the information we provided.

The studies done on the remains in the early 1970s used appearance and measurements to determine their ancestry. At that time, archaeological DNA testing had not been invented. These visual studies were able to confirm ancestry at a general level. They show that the remains are from First Nations people, not Europeans. However, they could not determine tribal affiliation. This is because closely related groups of people tend to have similar features, so that appearance and measurements cannot reliably tell them apart.

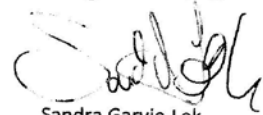
Because the remains are not very old, modern DNA methods would probably work on them. By looking for bits of DNA code that are passed down in families, DNA testing could tell modern community members how likely it is that they are related to individual people from the Sharphead graves. None of these relationships would be 100% sure, because there is a small possibility that two people will share a bit of DNA code by chance and not because they are related. The DNA analysis would not be able to determine tribal affiliation. Just as related groups of people tend to have similar facial features, they also tend to have similar DNA features. This makes it difficult to tell closely related groups (such as tribes from the same part of the world) apart using DNA.

A DNA test would require cutting a small bone sample from each skeleton (about the same size as would be needed for trace element analysis) or taking one tooth from each skeleton. These samples would be destroyed during the analysis. So, like the trace element test, a DNA test could not be done without damaging the bones. The DNA test would also require any interested members of the descendant community to provide a comparative sample of their own DNA. This would be collected by rubbing a cotton swab along the inside of the cheek. These samples would be needed because the DNA test would work by comparing the DNA of the remains to the DNA of modern people.

#### Ethical considerations and general conclusion

If the Sharphead remains were going to be tested for trace elements or DNA at the University of Alberta (or any other Canadian university), the testing would have to pass a university ethics review. As part of this, written permission from the descendant communities would be needed. The requirement for an ethics review is meant to ensure that no analysis of human tissues takes place without proper informed consent from the person the tissues came from or, if that person is deceased, from the deceased person's surviving representatives. For the DNA test, written permission would also be needed from each modern community member providing DNA before the cheek swab and DNA testing could be done. This requirement is meant to ensure that no living person's DNA can be tested without their permission.

In summary, although it would be possible to test for some of the poisons used in the 19<sup>th</sup> century, we would not be able to get a definite answer about poisoning. Finding arsenic, mercury, lead or antimony would not prove intentional poisoning because these metals were also present in many 19<sup>th</sup> century foods, medicines and other industrial products. Also, finding no trace of these metals would not prove that people had **not** been poisoned, because they might have been poisoned with a plant poison we cannot detect today. A DNA test of the remains could give information on possible relationships to individual people living today, but these would not be 100% certain. The DNA test would not be able to determine tribal affiliation. Both trace element analysis and DNA analysis would damage the remains.



Sandra Garvie-Lok

June 11, 2012

## **Appendix C**

**Confederacy of Treaty Six First Nations Resolution #004/16.09.2011**



CONFEDERACY OF TREATY SIX FIRST NATIONS

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## RESOLUTION #004/16.09.2011

SUBJECT: SHARPHEAD  
MOVED BY: CHIEF EDDY MAKOKIS, SADDLE LAKE CREE NATION  
SECONDED BY: CHIEF CAMERON ALEXIS, ALEXIS NAKOTA SIOUX NATION

---

WHEREAS THE CONFEDERACY OF TREATY SIX FIRST NATIONS CHIEFS DID MEET AT A DULY CONVENED MEETING HELD AT THE RAMADA INN — EDMONTON, ALBERTA ON SEPTEMBER 15<sup>TH</sup> & 16, 2011; AND,

WHEREAS IN 1885 THE DEPARTMENT OF INDIAN AFFAIRS ESTABLISHED A RESERVE AT WOLF CREEK FOR CHIEF CHE-POOS-TE-QUAN OR SHARPHEAD.

WHEREAS A CEMETERY FOR SHARPHEAD BAND MEMBERS WAS ESTABLISHED ON THE RESERVE ON LAND NOW OWNED BY PRIVATE LANDOWNERS.

WHEREAS THE FORMER SHARPHEAD INDIAN RESERVE NO. 141 WAS OPENED FOR HOMESTEADING IN [1896] AND IS NOW ALMOST EXCLUSIVELY FREEHOLD LAND.

WHEREAS BETWEEN 1885 AND 1893, THE SHARPHEAD BAND LOST A LARGE NUMBER OF ITS MEMBERS IT IS REPORTED BY INDIAN AFFAIRS THAT THEIR DEATHS WERE ATTRIBUTED TO SICKNESS OR DISEASE. DOCUMENTED INTERVIEWS FROM ELDERS INDICATE OTHER CAUSES BESIDES SICKNESSES, SOME MADE TESTIMONY OF DELIBERATE POISONING BY WHITE MEN OF THE SHARPHEAD PEOPLES. REGARDLESS OF CAUSES A CEMETERY WAS ESTABLISHED WITHIN THE RESERVE BOUNDARY DURING THAT PERIOD BETWEEN 1883 — 1895. THE GRAVE SITES FOR THE MOST PART REMAINED UNDISTURBED AND VERY FEW PEOPLE KNEW OF THE GRAVE SITES SO LITTLE ATTENTION WAS PAID TO THE SHARPHEAD SITUATION UNTIL IT WAS DISTURBED IN 1965 BY THE UNIVERSITY OF ALBERTA AND THE RCMP. THE SITE IN QUESTION WHICH OUR PEOPLE HAVE ALWAYS KNOWN AS THE SHARPHEAD RESERVE IS LOCATED ON WHAT IS NOW FREEHOLD LAND ON THE OUTSKIRTS OF PONOKA AND IS OWNED BY PRIVATE LANDOWNERS.



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CONFEDERACY OF TREATY SIX FIRST NATIONS

---

WHEREAS IN 1965 THE UNIVERSITY OF ALBERTA EXCAVATED 26 HUMAN BURIALS FROM THE FORMER SHARPHEAD RESERVE CEMETERY ON THE PRIVATE LANDOWNER'S PROPERTY. AT THAT TIME, THERE WAS NO LEGISLATION PROHIBITING THE DISTURBANCE AND EXCAVATION OF HISTORICAL BURIALS. THESE BURIALS ARE STILL HELD BY THE UNIVERSITY OF ALBERTA AND SHOULD BE REPATRIATED FOR REBURIAL ONCE A REBURIAL LOCATION IS IDENTIFIED.

WHEREAS IN 2007, DURING ROUTINE REPLACEMENT OF POWER POLES, ALTALINK DISCOVERED ADDITIONAL HUMAN REMAINS AT THE SAME LOCATION AS HAD BEEN EXCAVATED IN 1965. THESE HUMAN REMAINS ARE CURRENTLY HELD AT THE MEDICAL EXAMINER'S OFFICE IN EDMONTON AND SHOULD BE REPATRIATED FOR REBURIAL ONCE A REBURIAL LOCATION HAS BEEN IDENTIFIED.

WHEREAS AT THIS TIME, SHARPHEAD DESCENDENTS HAVE BEEN IDENTIFIED IN FIFTEEN FIRST NATION COMMUNITIES:

- ALEXANDER
- ALEXIS
- BEARSPAW
- CHINIKI
- PAUL
- ENOCH
- ERMINESKIN
- FORT McMURRAY
- LOUIS BULL
- MONTANA
- O'CHIESE
- SADDLE LAKE
- SAMSON
- SUNCHILD
- WESLEY

WHEREAS THESE REMAINS ARE STILL HELD BY THE UNIVERSITY OF ALBERTA TO THIS DAY AND ARE AT THE HEART OF A VERY CONTROVERSIAL





---

CONFEDERACY OF TREATY SIX FIRST NATIONS

---

REPATRIATION EFFORT BY THE SHARPHEAD DESCENDENTS. IT IS EVERYONE'S FIRM BELIEF THAT THE REMAINS BE IMMEDIATELY REPATRIATED FOR REBURIAL ONCE A REBURIAL LOCATION IS IDENTIFIED.

THEREFORE BE IT RESOLVED THAT:

THE CHIEFS ASSEMBLED AT THIS MEETING DIRECT THE GOVERNMENT OF ALBERTA TO PURCHASE A PARCEL OF PRIVATE LAND CONTAINED WITHIN THE BOUNDARIES OF THE FORMER SHARPHEAD INDIAN RESERVE.

THIS LAND WOULD BE SET ASIDE FOR THE PURPOSE OF DESIGNATING A CEMETERY WHERE THE REMAINS OF SHARPHEAD BAND MEMBERS WHO WERE REMOVED FROM THEIR ORIGINAL BURIAL LOCATION CAN BE REINTERRED.

THIS LAND WOULD ALSO ALLOW SHARPHEAD DESCENDENTS AND THE FIRST NATIONS COMMUNITY AT LARGE A PLACE TO PERFORM SPIRITUAL CEREMONIES AND RECONNECT WITH THE HISTORY AND LAND OF THE SHARPHEAD PEOPLE ON AN ONGOING BASIS.

THE GOVERNMENT OF ALBERTA IS REQUESTED TO INITIATE EXPLORATIONS INTO THE PURCHASE OF PRIVATE LAND IN THIS REGARD AT THE VERY EARLIEST OPPORTUNITY."

BE IT FURTHER RESOLVED THAT:

THE CHIEFS GATHERED AT THIS ASSEMBLY HEREBY DIRECT THE GOVERNMENT OF ALBERTA TO GRANT THE SAME CONSIDERATIONS TO ANY AND ALL BURIAL SITES OF INTEREST TO FIRST NATIONS.

---

VOTE: CARRIED UNANIMOUSLY

---

CERTIFIED CORRECT BY:

  
CHAIRPERSON  
GRAND CHIEF CAMERON ALEXIS

## **Appendix D**

### **Map of New Sharphead Cemetery Location**

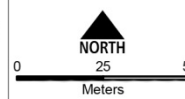


**New Cemetery Boundary**

### New Sharphead Cemetery Location

Map produced by Historic Resources Management Branch  
Base data provided by Natural Resources Canada  
CONFIDENTIAL - Do Not Copy

Government of Alberta ■





## **Appendix E**

**Map of Former Sharphead Reserve with Old and New Cemetery Locations**

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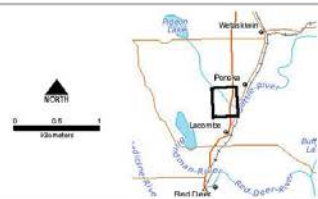


- Original Cemetery Location
- New Cemetery Location
- Former Reserve Boundary

### Former Sharphead Reserve with Old and New Cemetery Locations

Map produced by Wild and Resources Management Branch  
Base data provided by Natural Resources Canada  
CONFIDENTIAL - Do Not Copy

Government of Alberta



## **Appendix F**

**Example of the 20<sup>th</sup> January 2014 Letter to First Nations Requesting Meetings**

20 January 2014

Linda Arcand  
c/o Alexander First Nation  
PO Box 3419  
Morinville, AB T8R 1S3

RE: Sharphead Remains – Discussion on Reburial Process

During this past year meetings were held with representatives from the respective First Nations, the University of Alberta, Alberta Culture and Service Alberta regarding the reburial of the Sharphead remains. Following these meeting, Alberta Culture was made aware that further discussions are needed with communities to determine how best to proceed with the reburial process.

In order to proceed, Alberta Culture needs to discuss the reburial ceremony and respective cultural protocols as well as the layout and design of the proposed cemetery. We would like to meet with the respective Elders and direct Sharphead descendants from Alexander First Nation so they can provide input on the above and any other information and guidance they can offer regarding the reburial process.

If you are interested, please contact me directly so we can arrange a good time to meet in Alexander over the coming months. We appreciate that more than one meeting may be necessary to appropriately discuss the reburial process and receive feedback from the respective Elders and direct Sharphead descendants in Alexander First Nation.

We would like to come to your community as soon as we can arrange the meeting. I hope to hear from you in the near future.

Thank you,

Aaron Wilson  
Aboriginal Heritage Section  
(780) 431-2333  
[Aaron.Wilson@gov.ab.ca](mailto:Aaron.Wilson@gov.ab.ca)

Cc/: Chief and Council

Alberta ■

## **Appendix G**

**Repatriation and Reburial of the Sharphead Remains – Consultation Plan 5<sup>th</sup>  
February 2014**

# **Repatriation and Reburial of the Sharphead Remains**

## **Consultation Plan**

**05 February 2014**

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## **Appendix**

- 1. Sharphead Consultation and Reburial Timeline 2014**
- 2. Former Sharphead Reserve with Old and New Cemetery Locations**
- 3. New Sharphead Cemetery Location**

## 1. Background

In 1884, the Sharphead band moved from Pigeon Lake to their selected reserve near the Battle River (Wolf Creek). The reserve was officially surveyed for the Sharphead Band in 1885 (known as Sharphead I.R. 141 Wolf Creek).

In 1886, a measles epidemic hit the Peace Hills agency, killing at least four individuals from the Sharphead Band. The band lost many more people to subsequent colds and other illnesses over the next several years, including 72 deaths in 1887 alone. Treaty annuity paylists and other archival documents indicate that between 1886 and 1890, over 100 individuals from the Sharphead band died, many of them on the reserve.

By 1891, the majority of Sharphead Band members had left the reserve at Wolf Creek, many members going north to reside at White Whale Lake, eventually amalgamating with Ironhead's band to become the White Whale Lake band (now Paul First Nation). Other surviving members of Sharphead's band transferred to Ermineskin, Samson, Alexander, Morley, and other bands with whom they had a relationship. In total, Sharphead band members relocated to 15 different First Nations. By 1895, only three women resided on the reserve and after the death of one of them in 1896, the reserve was "abandoned". The Sharphead reserve at Wolf Creek was surrendered in 1897 and opened for settlement in 1899.

In 1965, Calgary Power (later known as TransAlta) uncovered human remains in a farmer's field while installing a power line. These remains were part of the Sharphead reserve cemetery which had been used between 1884-1896. At the time, there were no laws protecting historical cemeteries and the *Universities Act* allowed the University of Alberta to excavate and collect historical human remains. The University of Alberta anthropology department excavated 24 Sharphead graves over the summers of 1965 and 1966. These 24 graves contained the remains of 25 individuals as one grave was a double burial. The human remains excavated from the Sharphead graves were taken to the university where they were studied until the 1970s when they were put into storage until they could be repatriated to the First Nations people who were descendants.

In 2007, AltaLink (who took over the power line from TransAlta) was replacing power poles in the farmer's field where the Sharphead graves had originally been excavated. During the removal of a power pole from the ground, additional human remains were uncovered. All work on the power pole replacement was stopped immediately and no further disturbance has occurred at that site. The remains uncovered in 2007 were one full individual and partial remains from two other individuals. These remains were taken to the Medical Examiner's Office and are now located at the University of Alberta and kept with the other Sharphead remains. In



total, the remains for 28 individuals were excavated and currently cared for by the University of Alberta.

Since 2007 Alberta Culture has contacted and met with Elders and delegates from the respective 15 First Nations that have descendants from the former Sharphead Band. The removal of their ancestors' remains from their original resting place has been a source of concern to a number of Alberta's First Nations' communities for many years.

After much discussion and consultation with the respective First Nations, the Government of Alberta was asked to purchase a piece of land for a new reburial location. In meetings held during the spring of 2012 the Elders provided specific attributes to consider while the Government of Alberta pursued available lands to purchase. Such attributes were for the land to be within the boundaries of the original Sharphead Reserve, to be near the Battle River and to be as close to the original cemetery site as possible and to be as clean as possible. Lands were selected west of the Town of Ponoka that fit these attributes. Site visits to the lands with Elders from the respective First Nations occurred in September and October of 2012. Following these site visits a meeting was held in October of 2012 whereby a recommendation was given by the Elders to proceed with the purchase of these lands. In March of 2013, Alberta Culture sent a letter to the respective First Nations confirming the final purchase and that the Government of Alberta now holds title to these lands.

In the summer and fall of 2013 representatives of Alberta Culture, Service Alberta, Aboriginal Relations-ACO and the University of Alberta attended several meetings and feasts with Elders and delegates from the respective 15 First Nations. During this time, Alberta Culture became aware that further discussions with the respective First Nations were needed on how to best proceed with the reburial process. Alberta Culture, Service Alberta, Aboriginal Relations-ACO and the University of Alberta needed to meet with the First Nations to discuss protocols and ceremony for the reburial, the cemetery design and layout as well as burial specifics such as casket design. In light of the need to discuss these specific items prior to the reburial, Alberta Culture contacted the respective First Nations in January 2014 to organise meetings.

As many of the Elders expressed their desire for the reburial to occur without further delay, it is hoped that the reburial of the Sharphead remains can take place in the fall of 2014. The following consultation plan was structured in a manner to take into account procedural timelines that need to be met by the Alberta Culture, Service Alberta, Aboriginal Relations-ACO and the University of Alberta for the reburial to occur in the fall of 2014. Now that land has been purchased the consulted community delegates and Elders are prepared to proceed with reburial.

## **2. One-on-One Meetings with First Nations**

In order to provide an opportunity for thorough discussion on the reburial process, Alberta Culture, Service Alberta, Aboriginal Relations-ACO and the University of Alberta have committed to meeting with each of the respective First Nations individually. This allows for a direct conversation with community Elders and Sharphead descendants to speak with government and university representatives to express their expectations on what needs to be achieved prior to the reburial in regards to ceremony and protocol. It will also allow them to share how they envision the design and layout of the cemetery, casket design and building material, as well as the burial items to be placed in the caskets.

Specific questions that will need to be addressed at the one-on-one meetings with the First Nations are as follows:

### Care and Special Preparations of the Remains:

- g. Should the remains to be transferred from the current pine boxes and placed into new caskets for reburial?
  - a. If so, what should the new caskets look like?
  - b. Should there be a ceremony when the remains are being transferred from the pine box to the burial casket? If so, please provide details of the ceremony.
- h. Should there be a ceremony at the University before the remains are transported to the reburial site? If so, please provide details of the ceremony.
- i. Currently, the Sharphead remains are resting on straw in pine boxes. Should the remains be reburied with the straw in the caskets or should they be reburied with blankets in the caskets?
  - a. If the remains are to be reburied with blankets, what type of blanket should be used and where should they come from?
  - b. Should the remains recovered in 2007 be in one casket or three as they comprise three individuals?
- j. Along with the original burial items, are there any additional items that should be included in each casket for reburial along with the remains?
- k. How should the remains be transported from the University to reburial site?
- l. What other expectations are there for the preparation of the remains and for the reburial process?

### Cemetery:

- 8) Should the cemetery be fenced and gated?
- 9) Should there be headstones or grave markers?

- 10) Should the burials be laid out in a specific orientation?
- 11) Should there be a memorial?
- 12) Should the cemetery have a name?
- 13) Should there be a roadside marker for the cemetery?
- 14) Are there any other considerations to be taken into account for the cemetery design?

Reburial Ceremony:

- 3) How should the final reburial ceremony proceed?
  - a. Are there specific ceremonies, blessings or prayers that need to be done?
  - b. Should there be a lead Elder or Elders to guide the process throughout the day?
  - c. Should there be a feast following the reburial?
  - d. Are there specific individuals who need to be invited or expected to participate?
- 4) Are there any other considerations to be taken into account for the reburial?

Each meeting will have minutes taken and provided back to the First Nation. One-on-one meetings with First Nations will conclude on 17 April 2014. It is hoped that each First Nation interested in participating in the one-on-one process will get at least two meetings with the respective representatives from Alberta Culture, Service Alberta, Aboriginal Relations-ACO and the University of Alberta. One-on-one meetings are not intended to be decision making meetings, but instead exploratory meetings to solicit ideas and expectations on the components of the reburial process.

### **3. Preparation of One-on-One Meetings Summary**

Upon completion of the one-on-one meetings phase, Alberta Culture will compile what was heard from each of the participating First Nations to create a summary document encapsulating general themes and specific responses in regards to the reburial process discussions and the above referenced questions related to the reburial.

Alberta Culture will begin work on the summary document on 22 April 2014 and to be completed by 25 April 2014. The completed summary document will then be provided back to all respective First Nations for their review prior to the initiation of the next phase, the broader group meetings.

#### **4. Group Meetings with First Nations**

The preceding one-on-one meetings will provide the guidance needed for the respective First Nations to come back together in broader group meetings to discuss how best to move forward towards the fall reburial. The summary document will be used to direct discussions on the specific issues that need to be addressed prior to the reburial. As different opinions and thoughts may be raised on how to best proceed with the various aspects of the reburial, the summary document will provide the common themes heard to the questions posed and will then allow for a formal discussion to determine final aspects of the reburial. These broader group meetings will conclude the formal consultation meetings on the reburial process and a final report will be drafted on how Alberta Culture, Service Alberta, Aboriginal Relations-ACO and the University of Alberta will proceed towards a reburial in the fall of 2014.

The broader group meetings phase of the First Nation consultations will occur on Wednesday 30 April 2014 and on Wednesday 07 May 2014. Locations of the broader group meetings are to be determined and will be announced by Alberta Culture. Dates are set in advance to ensure enough time for First Nations, Alberta Culture, Service Alberta, Aboriginal Relations-ACO and the University of Alberta to schedule and commit to these dates.

The formal meeting process needs to conclude at this juncture as all parties will need to proceed with various responsibilities to allow for a fall 2014 reburial. The final report will be provided to the respective First Nations and a request will be made by Alberta Culture to receive a Band Council Resolution on their support for a fall 2014 reburial. Alberta Culture will begin discussions with Ponoka County and the adjacent landowners to inform them of the cemetery design and layout and the expectations for the fall reburial and to respond to any additional enquiries on the cemetery and reburial process. Service Alberta requires the final report as they need to initiate the process for the lands to be designated as a cemetery. This requires a formal Order-in-Council from Cabinet to have the cemetery placed in the *Cemeteries Act Exemption Regulations*. The University of Alberta will begin preparations for the reburial such as cemetery construction and landscaping, casket construction and coordinate with the Elders for ceremonial and cultural protocol requirements.

#### **5. Preparation of the Final Report**

Following the broader group meetings in April and May, a final report will be created. This report will outline the expectations of the respective First Nations regarding the cemetery design and layout, the reburial ceremony, and the caskets and reburial items. It will detail the areas of consensus and disagreement and any possible rationale for either position regarding

answers to the questions raised at the meetings. The report will state whether or not the cemetery will be fenced and gated as well as detail cemetery design, orientation of the burials, and whether or not there will be grave markers.

The report will continue on to address all aspects of the cemetery and the reburial and provide justifications for decisions if and when necessary. The report will also detail expectations for the final reburial ceremony as they were presented to the Alberta Culture, Service Alberta, Aboriginal Relations-ACO and the University of Alberta by the respective First Nations. This component of the report will not be as definitive on what needs to occur as for the cemetery and burial caskets as it is expected that over the months leading to the fall reburial in 2014 the Elders will finalise any specifics regarding blessings, ceremonies and prayers that need to occur prior to the final reburial. The University of Alberta will continue to engage Elders over the summer months to further those discussions. Out of respect to the Elders and First Nations, the final report will not contain any specific information on ceremony or cultural protocol for the reburial but merely general expectations for the final reburial.

This final report will be provided back to the respective First Nations once it is completed. Once the report is sent to First Nations, Alberta Culture will request that each First Nation provide a Band Council Resolution in support of the fall 2014 reburial.

The final report will also be provided to Service Alberta for the purpose of requesting the Order-in-Council that is needed to add the Sharphead cemetery to the *Cemeteries Act Exemption Regulation*, formally designating the lands as a cemetery in order to allow for the reburial to take place in the fall of 2014. Drafting of the final report will begin on 20 May 2014 and will be finished by 23 May 2014.

## **6. Ponoka County and the Adjacent Landowners**

Following the conclusion of the formal consultations with the respective First Nations and the creation of the final report, the adjacent landowners and representatives with Ponoka County will be notified of the final design of the cemetery and expectations for the final reburial ceremony. Alberta Culture, Service Alberta, Aboriginal Relations-ACO and the University of Alberta will meet with landowners and representatives from Ponoka County to provide them information on the cemetery and reburial ceremony and to answer any questions or concerns they may have regarding the cemetery, the cemetery designation, the reburial process, the history of the Sharphead band, the excavations in the 1960s and in 2007 and the reason for the for the new cemetery and fall reburial.

Alberta Culture has already notified and engaged with adjacent landowners and Ponoka County. Formal meetings with the adjacent landowners and Ponoka County will occur from 26 May 2014 and conclude on 06 June 2014.

## **7. Band Council Resolutions Supporting the Fall Reburial**

Following the completion of the final report, a copy of the report will be sent to each respective First Nation. A request will be made by Alberta Culture for each Chief and Council to provide a Band Council Resolution in support of the 2014 fall reburial of the Sharphead remains. These Band Council Resolutions will be used to supplement Service Alberta's application to Cabinet for an Order-in-Council to establish the cemetery designation which will then allow for the reburial of the Sharphead remains.

The final report will be provided on 26 May 2014 and the respective Band Council Resolutions will be needed by 30 June 2014. As there are time constraints to move through all of the necessary processes in order to achieve a fall reburial in 2014 it is requested that as soon as the one-on-one meetings begin that each designated First Nation representative for the Sharphead reburial issue contact their respective Chief and Council regarding the upcoming request for a Band Council Resolution. It is important that the respective Chief and Councils are aware of the submission of the final report for their review and the 30 June 2014 date to receive the Band Council Resolutions.

## **8. Order-in-Council and the Cemetery Designation**

In order to comply with legislative requirements, the Sharphead cemetery will need to be included in the *Cemeteries Act Exemption Regulation*. The *Cemeteries Act Exemption Regulation* is a list of all cemeteries in Alberta that are exempted from specific provisions of the *Cemeteries Act*. Such provisions are in regards to crematories, maintaining the register of active burials, and the selling of plots. As the Sharphead cemetery will be a closed historic cemetery strictly for the repatriation and reburial of the Sharphead remains, rather than an active cemetery with new burials, many provisions under the *Cemeteries Act* will not apply. Therefore it is necessary to amend the *Cemeteries Act Exemption Regulation* to include the Sharphead cemetery.

Any amendments to the *Cemeteries Act Exemption Regulation* require an Order-in-Council from Cabinet. In order to proceed with the reburial, this exemption is required for the lands to be designated as a cemetery. Designation of the lands as a cemetery is a component of the exemption.

Service Alberta will submit their request for the Order-in-Council on 09 June 2014. As Cabinet does not meet regularly throughout the summer, it can be expected that the process to receive the needed Order-in-Council could take several months. As there is no way to ensure a specific date to receive the Order-in-Council, the provision in the consultation process for enough time to receive the Order-in-Council is necessary. The Order-in-Council is the final component to allow for the designation and reburial. Without this Order-in-Council and cemetery designation, no reburial can be permitted.

## **9. University of Alberta Preparations for the Fall Reburial**

During the interim period following the conclusion of the broader group meetings and the fall reburial, the University of Alberta will begin any needed preparations to achieve the fall reburial. Such preparations will include landscaping and construction of the cemetery including any elements such as fencing, gates, grave markers and the memorial. As well, the construction of the burial caskets and the care and special preparations of the remains will be completed during this period. The final report will be used to provide the direction to the University of Alberta on expectations for such elements as the cemetery design and burial caskets.

In regards to ceremonial preparations of the remains and for the final reburial, the University of Alberta will continue to engage with the Elders from the respective First Nations over the summer to ensure that any necessary arrangements, ceremonies and cultural protocols for the remains and the fall reburial are fulfilled.

## **10. Fall Reburial of the Sharphead Remains**

Following the release of the final report on 26 May 2014, all parties will proceed with assigned tasks and processes in preparation for the fall reburial. A tentative date of 10 October 2014 has been set but dependent on what was heard during one-on-one and group meetings, a different date may be selected if possible. The 10 October 2014 date was only selected as a date for organisational purposes for all parties to achieve what is necessary for the fall reburial. If the Order-in-Council is received earlier and the University of Alberta preparations are complete and the respective First Nations are favourable for an earlier date, then it is possible to arrange for a date other than 10 October 2014.

The final reburial ceremony will proceed as it will be decided through discussions from the one-on-one meetings, the group meetings and any ensuing meetings during the summer interim period.

## 11. Roles and Responsibilities

A list of all involved parties is as follows:

### First Nations:

Alexander First Nation	Louis Bull First Nation	Samson First Nation
Alexis Nakota Sioux Nation	Montana First Nation	Stoney Nation – Bearspaw
Enoch Cree Nation	O’Chiese First Nation	Stoney Nation – Chiniki
Ermineskin First Nation	Paul First Nation	Stoney Nation – Wesley
Fort McMurray First Nation	Saddle Lake First Nation	Sunchild First Nation

### Government of Alberta:

Alberta Culture	Service Alberta	Aboriginal Relations - ACO
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### University of Alberta (representation from the following areas):

Office of the Provost	Faculty of Arts – Department of Anthropology	Faculty of Native Studies
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The following is a breakdown of roles and responsibilities for the parties:

### Alberta Culture:

- Lead role for formal consultations and coordination of project until fall reburial
- Organise and lead one-on-one meetings and group meetings with First Nations
- Drafting of one-on-one summary document
- Drafting of final report



- Provision of summary document and final report to all parties
- Creation and maintenance of the Record of Consultation
- Lead role for organising and coordinating with Ponoka County and adjacent landowners
- Participate in the fall reburial

#### Service Alberta:

- Participant in on-on-one meetings and group meetings with First Nations
- Participant in meetings with Ponoka County and adjacent landowners
- Lead role in applying for Order-in-Council and issuing the cemetery designation
- Participate in the fall reburial

#### Aboriginal Relations – ACO:

- Participant in on-on-one meetings and group meetings with First Nations
- Participant in meetings with Ponoka County and adjacent landowners
- Participate in the fall reburial

#### University of Alberta:

- Participant in on-on-one meetings and group meetings with First Nations
- Participant in meetings with Ponoka County and adjacent landowners
- Lead role in construction and layout of cemetery
- Lead role in the construction of burial caskets and procuring any needed burial items
- Care and custody of the Sharphead remains until the final reburial
- Lead role in engaging with First Nations during interim period to fulfill any ceremonial and cultural protocols needed prior to and for the final reburial
- Transportation of the Sharphead remains to the cemetery site
- Participate in the fall reburial

#### First Nations:

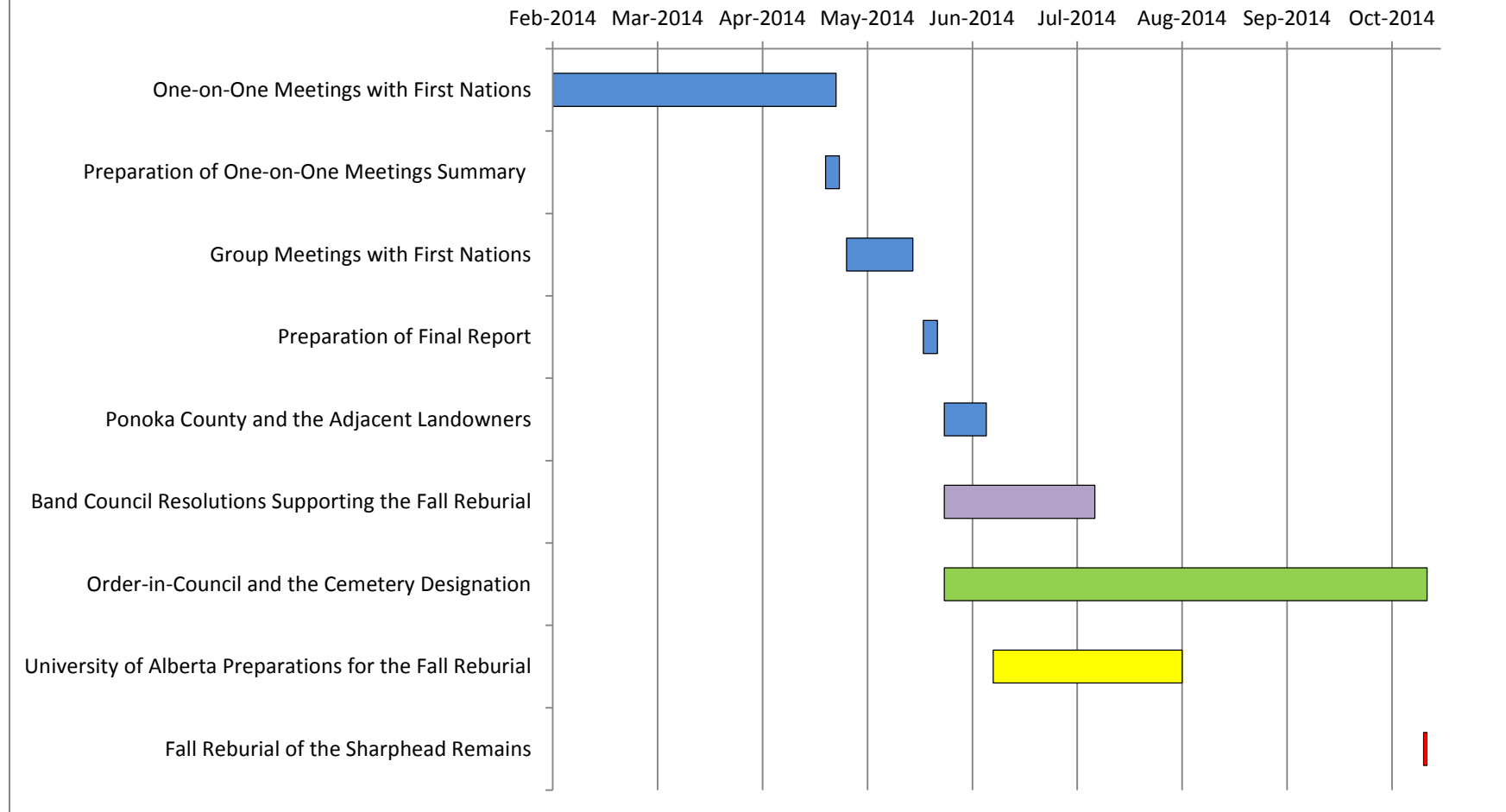
- Participate in one-on-one meetings and group meetings

- Participate and engage with the University of Alberta during the interim period to fulfill any ceremonial and cultural protocols needed prior to and for the final reburial
- Inform Alberta Culture, Service Alberta, Aboriginal Relations-ACO and the University of Alberta on expectations for the cemetery and the fall reburial
- Provide requested Band Council Resolution in support of the 2014 fall reburial
- Participate in the fall reburial

## **12. Conclusion**

The above consultation plan outlines the process that will be followed by Alberta Culture, Service Alberta, Aboriginal Relations-ACO and the University of Alberta in order to achieve the fall 2014 reburial for the Sharphead remains at the new cemetery location. Specific dates provided may change according to necessity. All parties will be made aware of any changes in dates as they occur. All efforts will be made to keep to timelines and dates provided in this document.

## Sharphead Consultation and Reburial Timeline 2014



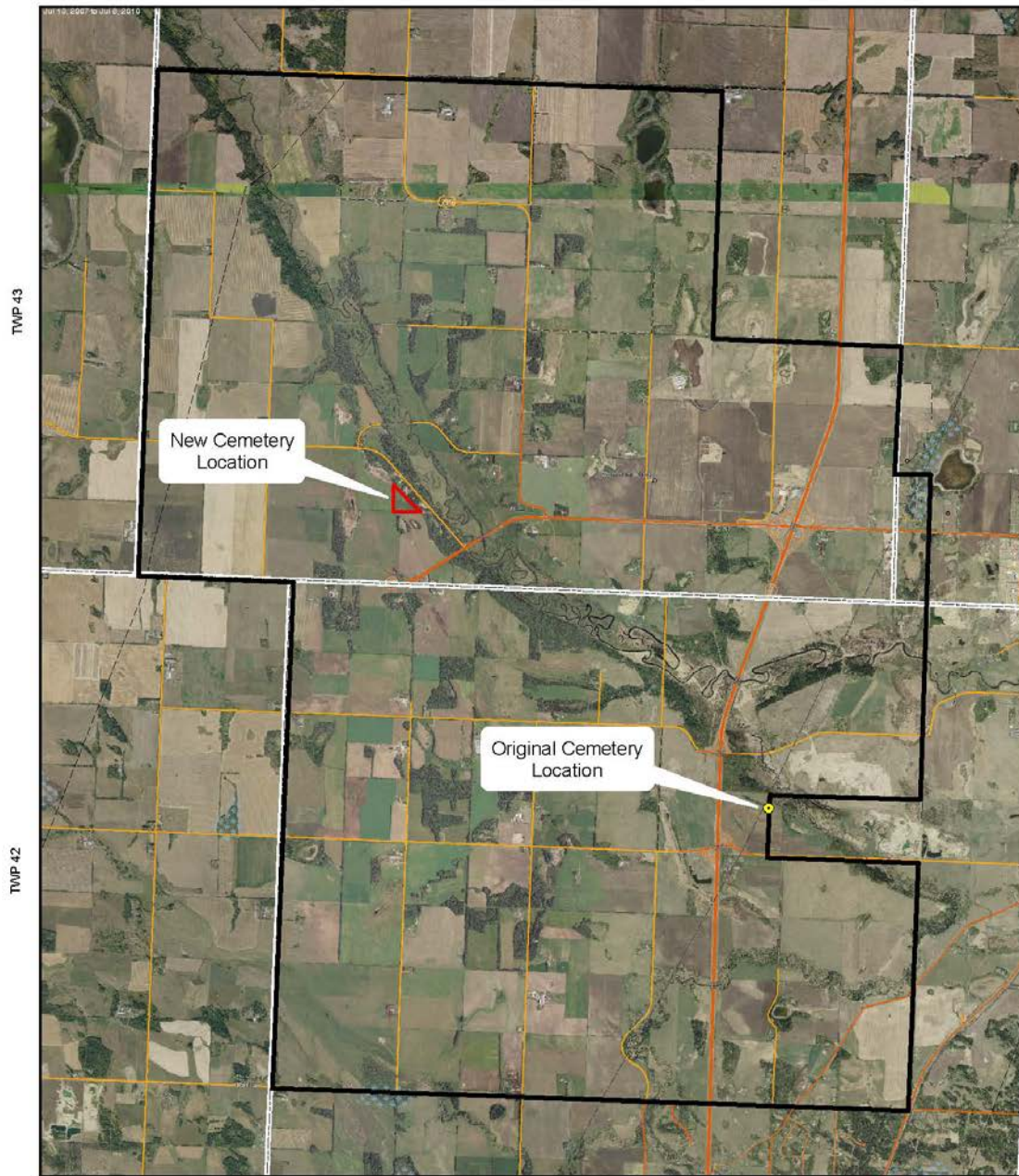
Alberta Culture

First Nations

University of Alberta

Service Alberta

RGE 26 W4M

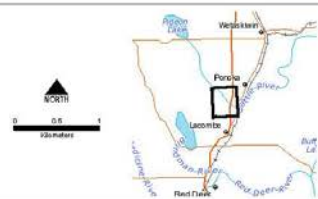


- Original Cemetery Location
- New Cemetery Location
- Former Reserve Boundary

### Former Sharphead Reserve with Old and New Cemetery Locations

Map produced by Wild and Resources Management Branch  
Base data provided by Natural Resources Canada  
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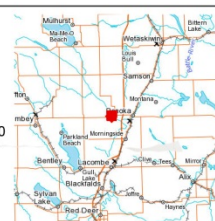
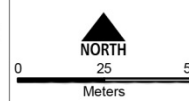


 New Cemetery Boundary

## New Sharphead Cemetery Location

Map produced by Historic Resources Management Branch  
Base data provided by Natural Resources Canada  
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## **Appendix H**

**Repatriation and Reburial of the Sharphead Remains – Summary of Responses  
from One-on-One Meetings 24<sup>th</sup> April 2014**

# Repatriation and Reburial of the Sharphead Remains

Summary of Responses from  
One-on-One Meetings

24<sup>th</sup> April 2014

## **Executive Summary**

As outlined in the Consultation Plan for the Repatriation and Reburial of the Sharphead Remains (5<sup>th</sup> February 2014) Alberta Culture, Service Alberta, Aboriginal Relations – Aboriginal Consultation Office and the University of Alberta committed to individual meetings with the respective First Nations involved in the Sharphead reburial process. The purpose of these meetings was to raise and discuss specific questions that the Government of Alberta and the University of Alberta needed responses in order to proceed with aspects of the reburial process.

One-on-one meetings allowed Elders and descendants in each community to hold direct conversations with the Government of Alberta and the University of Alberta on the reburial process.

All 15 of the respective Sharphead First Nations (listed on page 9 of the Consultation Plan) were contacted in late January 2014 regarding the opportunity to meet with representatives of the Government of Alberta and the University of Alberta. Response to meeting requests was favourable with a total of 12 of the 15 First Nations agreeing to meet to discuss the reburial process.

The One-on-One meetings were held from 6<sup>th</sup> February 2014 through 10<sup>th</sup> April 2014 and were held with the following communities: Alexander First Nation; Alexis Nakota Sioux Nation; Ermineskin First Nation; Fort McMurray First Nation; Louis Bull First Nation; Montana First Nation; Saddle Lake First Nation; Samson First Nation; Stoney Nation – Bearspaw; Stoney Nation – Chiniki; Stoney Nation – Wesley; and Suncild First Nation. At these meetings, the Government of Alberta provided to the Elders and descendants copies of the Consultation Plan and a handout on the list of questions contained in the plan.

Attempts were made to meet with Enoch Cree Nation, O'Chiese First Nation and Paul First Nation but these communities were unable to meet with representatives from the Government of Alberta and the University of Alberta.

As stated in the Consultation Plan, each community would receive the opportunity for two one-on-one meetings. Two meetings allowed for a discussion on the background and history of the Sharphead reburial process, the rationale behind the Order-in-Council and Band Council Resolutions, the reasoning for the list of questions and then for an informed discussion on the questions as well as any additional concerns and feedback the communities wished to discuss.

Due to timelines and conflicting schedules, several communities were unable to have their second meeting with the Government of Alberta and the University of Alberta. In these instances, an agreement was made between the Government of Alberta and those First Nations



that allowed the communities to submit their recommendations and any additional thoughts on the list of questions through a report. Six of these reports were received by 31<sup>st</sup> March 2014.

A variety of thoughts and preferences were exhibited by many of the communities regarding the list of questions. As the point of the one-on-one meetings allowed for open conversations with the communities to elicit as many ideas and recommendations as possible, a diverse perspective was shared on how the reburial should occur and what was required for protocol and care of the remains. Once the one-on-one process concluded on 17<sup>th</sup> April 2014, the recommendations were to be compiled into this summary document and shared with the respective First Nations. These perspectives on the reburial process will help guide discussions at the group Elder's Committee meetings on 30<sup>th</sup> April and 7<sup>th</sup> May 2014. It is at these two meetings that decisions will be made on how to proceed with the reburial. Following these meetings a final report will be prepared detailing the decisions made and this report will be sent back to the First Nations. This report will also be used by Service Alberta in their application to Cabinet for an Order-in-Council that will place the new cemetery lands into the *Cemeteries Act Exemption Regulations*.

## **Summary of Responses**

A variety of responses and ideas were shared by Elders and descendants in the one-on-one meetings as well as through the recommendations provided in the six reports. The collective recommendations and thoughts from the First Nations who participated in the one-on-one process are detailed below and shown in relation to each question in consecutive order as listed in the Consultation Plan. Generally there was a consensus within communities after discussion each of the questions, however there were still individuals who took a differing perspective from others in their community.

### **Care and Special Preparations of the Remains:**

- m. Should the remains be transferred from the current pine boxes and placed into new caskets for reburial?
  - **Majority of responses are to have the remains reburied in the current pine boxes as long as they are in good condition. The rationale behind much of this position is that the remains have been handled far too much over the years and if new caskets are to be constructed then the remains would need to be handled once again for the transfer. Handling of the remains was not felt to be good for the spirits of the deceased.**
  - **There are some people who recommended that new caskets should be**

**constructed for the reburial and the current pine boxes should not be used. The rationale for this position was that the remains should be respected through a proper reburial in proper caskets.**

- a. If so, what should the new caskets look like?
  - **Amongst those who felt new caskets should be constructed, the general idea is to have a simple design with rope handles. They should be uniform in size and just large enough to hold the remains.**
- b. Should there be a ceremony when the remains are being transferred from the pine box to the burial casket? If so, please provide details of the ceremony.
  - **If new caskets were to be constructed, most people agreed that a ceremony should occur prior to the transfer. Ideas on ceremony consisted of:**
    - **Smudging the remains with sweetgrass and buffalo grass;**
    - **A pipe ceremony; and**
    - **A blessing ceremony and to smudge the remains while songs and prayers are held.**
  - **It was also suggested that if the remains are to be transferred to new caskets then First Nations can provide assistants to help Pam Mayne-Correia with the process.**
- n. Should there be a ceremony at the University before the remains are transported to the reburial site? If so, please provide details of the ceremony.
  - **Majority of recommendations were to hold a ceremony prior to the remains being transferred from the University of Alberta to the new cemetery site. Ideas on ceremony consisted of:**
    - **The remains and the vehicle should be smudged;**
    - **The smudging should be done by a male Elder;**
    - **There should be a priest present during the ceremony;**
    - **The smudging should be done with sweetgrass and buffalo grass;**
    - **Each community should have Elders present.**
  - **For those that disagreed with a ceremony prior to transport felt that all ceremony should be done at the new cemetery site. One common reason was that it would take too long and there isn't a need for it. If it was to happen then it should be one or two people to do it and not a large group. The feeling was to not complicate it, to keep things simple and to not delay the reburial further. The goal is to put them at rest.**
- o. Currently, the Sharphead remains are resting on straw in pine boxes. Should the remains be reburied with the straw in the caskets or should they be reburied with blankets in the caskets?
  - **Communities were generally split on whether or not to keep the straw in the boxes. For those who supported keeping the straw for reburial, the**

reasons behind it varied as shown below:

- The boxes should not be reopened;
- Nothing should be removed;
- The remains should be reburied with everything that has come in contact with them; and
- The straw will help secure and protect the remains in the boxes for transport to the gravesite.

➤ For those who did not want the straw to be reburied with the remains the main reason was that the straw was for storage purposes only. If they were not originally buried with straw then there should not be straw when they are reburied. One suggestion was for the straw to be burnt after it is removed.

a. If the remains are to be reburied with blankets, what type of blanket should be used and where should they come from?

- The majority of recommendations were for the remains to be wrapped in blankets and/or cloth for the reburial.
- Some suggested white cloth and blankets;
  - Some suggested blue cloth for men, pink cloth for women, yellow for adolescents and white for babies;
  - Some felt the remains should be wrapped in blankets and placed on top of the straw;
  - Suggestions for the blankets were either HBC blankets, Pendelton blankets or Melton Wool. One idea was for hides.
  - Some felt blankets were not necessary and instead cotton cloth in the colours white, green, yellow, blue and orange should be used.
  - One suggestion was for the remains to be wrapped in a blanket and two yards of white and green cloth.
  - One suggestion was to line the caskets with blankets if new caskets are to be constructed.

b. Should the remains recovered in 2007 be in one casket or three as they comprise three individuals?

- Majority of recommendations were to rebury the remains of the three individuals exhumed in 2007 separately rather than together. The rationale was to be respectful to these individuals and allow them their own grave. People go on this journey alone.
- Some people felt that since we do not know whether or not these individuals were originally buried together, or just in close proximity to each other, it may be best to rebury them together in one grave.

p. Along with the original burial items, are there any additional items that should be included in each casket for reburial along with the remains?

- Majority of people recommended that along with the original burial items

the remains should also be reburied with sweetgrass and tobacco. Some recommended an eagle feather as well.

- Most recommended that the additional items should be placed inside with the remains, while some felt the items should be laid to rest on top of the casket/box.
- For those who disagreed with new items being placed with the remains felt so either because the boxes shouldn't be reopened or they should only be reburied with the items that were originally buried with them.

q. How should the remains be transported from the University to reburial site?

- A small majority recommended a rental truck and to smudge the truck prior to placing the remains inside. The most common rationale was to ensure all of the remains arrive together and quickly so as to not further delay the reburial process. Other recommendations are listed below:
  - Hearse or funeral van;
  - First Nations should volunteer to drive the remains to the new cemetery site;
  - Vans or buses;
  - A limousine.

r. What other expectations are there for the preparation of the remains and for the reburial process?

- The following is a breakdown of additional comments, thoughts and recommendations:
  - Responsibility of non-First Nations people to rebury the remains since they exhumed these individuals. First Nations people to perform the ceremonial aspects while non-First Nations people do the reburial.
  - Blankets and tobacco should be provided to the Elders performing the ceremonies.
  - The remains have been handled too much.
  - The remains should not be handled further. If they are to be handled then it should be by First Nations people or Elders.
  - Remains should be brought to Maskwacis day before so the journey on the day of the reburial isn't too long.
  - Anything that has touched the remains should be reburied with them, including fragments of the original caskets.
  - Nothing plastic or manufactured should be buried with them.
  - If the remains are to be transferred from the pine boxes to new caskets then it should be done by non-First Nations people since it was they who disturbed the remains originally
  - Pipe fragments from the original burial should be wrapped in cloth before reburial.

## Cemetery:

15) Should the cemetery be fenced and gated?

- **The majority of recommendations were for the cemetery to be fenced. There were several recommendations on how to fence the cemetery:**
  - Chain link fence about 4' high;
  - Simple wooden fence with treated posts;
  - No fence but instead use simple wooden posts spaced apart appropriately to prevent ATVs and snowmobiles to travel through the area.
- **Some people recommended to not fence the cemetery as it is not their practice as a community but instead a decision for the family.**

16) Should there be headstones or grave markers?

- **There was no consistent majority regarding recommendations for grave markers or headstones but most people felt there should be something. The recommendations for grave markers or head stones are as follows:**
  - Head stones or steel crosses;
  - Low profile natural stones with feathers etched onto them (large for adults and small for adolescents);
  - Natural stone markers without any writing;
  - Headstones with crosses engraved on them;
  - Plant flowers for each grave.
- **Some recommended not using grave markers or headstones. One rationale provided was that the Creator knows who they are so it is not needed.**

17) Should the burials be laid out in a specific orientation?

- **Recommendations on the orientation of the burials were split. Some felt the burials should be east to west while others felt they should be north to south. For those recommending east to west orientations the head should be to the east. For those recommending north to south orientations the head should be to the north.**
- **One recommendation was to have the burials done in the same orientation as Chief Sharphead's grave in Morley. As this is a family cemetery, the respective family needs to be contacted to determine orientation.**
- **One recommendation was for the burials to be oriented in the same direction as they were in the original cemetery (roughly east-west with one north-south).**

18) Should there be a memorial?

- **Majority of recommendations was to have a memorial however there was no agreement as to what it should look like. Various ideas on the memorial were as follows:**
  - **Plaque should show the year they were exhumed from their original resting place and when they were reburied;**
  - **The memorial should detail the history of the Sharphead people;**
  - **The memorial should list the respective First Nations with descendants;**
  - **The memorial should list any known names of individuals who could have been buried in the original cemetery;**
  - **Maybe one large cross instead of individual grave markers; and**
  - **Text should be written in Cree, Stoney and English.**

19) Should the cemetery have a name?

- **Most agreed the new cemetery should have a name, however there were only a few recommendations:**
  - **Sharphead Cemetery;**
  - **Historic Sharphead Cemetery; and**
  - **Sharphead Reserve Memorial Cemetery.**
- **One recommendation was for the name to be in Cree and Stoney Syllabics.**
- **Another recommended that the name be placed above the entrance to the fenced cemetery area.**

20) Should there be a roadside marker for the cemetery?

- **The majority of recommendations were to have a roadside marker to provide some direction for those looking for the cemetery site as it is currently not clear which turn off on the range road is the correct one.**
  - **For those who agreed with having a roadside marker the general idea was to keep it simple and unobtrusive so as to not attract unwanted attention. A subtle marker with syllabics is sufficient.**
- **Others recommended signage on QE II to inform people where to turn off when heading north or south.**
- **For those that disagreed with roadside markers the only reason provided was that the people going to the cemetery site will know where it is located so there is no need for it.**

21) Are there any other considerations to be taken into account for the cemetery design?

➤ **The following is a breakdown of additional comments, thoughts and recommendations:**

- The majority of recommendations were for the cemetery to be located in the flat ground in the triangular area on the south side (to the left as you drive onto the site). For those who preferred the low flat triangular area did so because it was the flatter ground and it offered more privacy and protection. Although there were some recommendations for the higher ground to the north and this was preferred as it was the more traditional way to bury them on high ground.
- There should be a ceremony on site prior to breaking ground.
- There were recommendations for tables, a walking path, shelter from the rain, parking area and washrooms.
- Cemetery should be made a historical site.
- The recommendations on individual plots and a large excavation were split. Some felt that a communal burial with a large open excavation is okay, similar to what occurred for the reburial at the Dunbow Cemetery. Some of the rationale provided was that the reburial should happen quickly and without further delay. As long as it is done respectfully, that is all that matters. The reburial does not need to take several days; it is about returning the people home. For those who disagreed with a large communal burial did so because they felt if the people were originally buried in separate graves then they should be reburied in separate graves.
- The remains should be reburied side by side and those individuals buried near each other originally should be reburied near each other again.
- The cemetery should be kept simple. Nothing ornate.
- There should be an Alberta's History sign on QE II near Ma-Me-O and the Rundle Mission as Sharphead was a part of the Peace Hills Agency.
- There should be signs posted to prevent vandalism.

#### Reburial Ceremony:

5) How should the final reburial ceremony proceed?

a. Are there specific ceremonies, blessings or prayers that need to be done?

- Most responses agreed on the sensitivities and complexities surrounding the ceremonial aspects of the reburial as there are many communities involved with much diversity between them. Each community has their own protocols, ceremonies and values. They have different languages and they also have different religions as some are Catholic, Methodist or Traditional.
  - General consensus was that each community should be allowed to perform their own ceremonies and blessings in their own way and in their own languages.
  - Some felt the ceremonies could all be on the same day but separately in a similar manner as it occurred for the reburial at the Dunbow Cemetery. Maybe it can be done similar to the Red Deer Industrial School reburials with the Stoneys and the Cree each taking the responsibilities of either the feast or the ceremony.
  - Some felt that each community should hold ceremony in their own community before the reburial so it could be done respectfully according to their ways and these ceremonies should be open for other communities to attend if they desire. They felt there shouldn't be any ceremony on site. The point is to put them to rest and not spend too much time on ceremony or protocols at the cemetery site on the reburial day.
- The following is a breakdown of additional comments, thoughts and recommendations on ceremonies:
  - Traditional ceremonies should be done in the languages of the communities.
  - Simpler the better, it does not need to be ornate. These were people of humility. Simple and respectful.
  - Montana Cree Singers should be asked to attend and sing traditional memorial songs.
  - Men should do the smudging.
  - There should be a smudge and final prayer for the resting place.
  - Names of individuals should be read out in a Methodist church before reburial.
  - There should be a blessing for all of the remains.
  - Perimeter of the new cemetery lands need to be smudged.
  - There should be a pipe ceremony and a smudge song.



- A wake should be held and prayers done on the night before the reburial. Maybe at Maskwacis if that is where the remains will be the night before.
  - Hymns and songs should be sung while the body is being lowered into the grave.
- b. Should there be a lead Elder or Elders to guide the process throughout the day?
- **There was no general agreement on how the reburial process could be lead and if it should be led by either one individual or key individuals. The following is a breakdown of additional comments, thoughts and recommendations on how the reburial should be lead:**
    - Paul Daniels from Morley should lead all the ceremonies. Other male Elders should support Paul in the ceremonies.
    - Two Elders, one man and one woman from each community throughout the process.
    - A priest should be present.
    - Helpers should be present to assist the Elders leading the process.
    - Sharphead pipe holders should work together, no one leading. Everyone is equal.
    - Elder from each community should do a prayer.
    - The key pipe holders from the past few years should be the main pipe holders invited to lead the ceremony or select one key Elder to lead.
    - Pipe carriers from each of the communities should conduct the ceremonies.
    - The communities should set aside their differences with ceremony and select a lead spiritual Elder.
- c. Should there be a feast following the reburial?
- **Majority of recommendations were for a feast to happen. However, there was a variety of recommendations on when and how the feast or feasts should be held. The following is a breakdown of additional thoughts, comments and recommendations regarding the feast:**
    - The feast should consist of traditional foods like dried meat, berries, pemmican, fish and wild game, moose nose soup.
    - Each community should hold a feast beforehand. A feast should occur the day following the reburial.

- There should be individual community feasts before the reburial and after the reburial. There should be feasts for four years. The community feasts should be open for other communities to attend if they want.
  - Feast should occur after each day if the reburial takes longer than one day or if the reburial can be done in one day then have the feast the following day.
  - Each community should do a feast, before and after.
  - Elders should conduct feasts and ceremonies in their communities as part of the reburial process.
- d. Are there specific individuals who need to be invited or expected to participate?
- Of those recommendations that were provided in response to this question, there was mixed reaction to the idea of media being present at the reburial. Some felt it was good to have media there to record the day and share it with the broader population so they know about it and understand the importance of the reburial while others felt there should not be media or video recording of it so the day could be private and simple.
  - Of the recommendations for attendees, the following were provided:
    - Premier of Alberta;
    - INAC Regional Director;
    - Chiefs and Councils of the respective First Nations;
    - Regional Chief (AFN?);
    - Community members and descendants from the respective First Nations should attend;
    - Descendants and Elders who have been a part of this process through the years should attend;
    - Politicians can come but no speeches;
    - United Church;
    - The respective government representatives who have been a part of this reburial process over the years should be in attendance.
  - It was felt by some that if politicians do attend the reburial then there should not be any speeches. It is not a day for grandstanding but a day to honour the people being laid to rest. They should come to participate only.

6) Are there any other considerations to be taken into account for the reburial?

➤ **The following is a breakdown of additional comments, thoughts and recommendations:**

- The reburial should happen in one day.
- We should rebury about six individuals per day from sunrise to sunset.
- The reburial could be split into two days with half of the individuals reburied on the first day, the other half on the second day and a feast on site for the third day.
- The reburial should happen as soon as possible. It has been too long. The faster we can rebury them the better as we have discussed it for too long.
- We've disturbed them, we need to get them to their resting place as soon as we can, and this is about respect for them. The people are waiting to be reburied. Their spirits chose the site and we agreed to it. It is time to rebury.
- No further delays to rebury them, it has been too long. We do not want it derailed.
- Respect is what counts. This process needs to come to an end and we need to rebury our ancestors with dignity and respect.
- The reburial and the feast should be kept simple.
- The reburial should happen in the summer.
- We should rebury one person at a time not several at a time.
- There needs to be respect for the remains and they need to be reburied in the same way as they were originally.
- A horse and wagon could bring the remains from a staging area to the cemetery site.
- Ropes should be used to lower the remains down.
- The reburial needs to be low key; we shouldn't make a big deal out of it. These people have already been buried before so we are just bringing them home.
- The ceremony should be simple and private.
- The remains should be carried to the gravesite. Each First Nation should provide pallbearers.
- The remains should go to Maskwacis the night before so it doesn't take too much time on the day of the reburial. Ceremonies need to be done in the daylight.

- **Memorial round dance should happen at the Butter Dome following the reburial.**
- **Women should wear ribbon dresses and men should wear ribbon shirts.**

## **Conclusion**

Consistently, throughout these community meetings, the Elders and descendants that met with the Government of Alberta and the University of Alberta shared an overarching sentiment that this entire repatriation and reburial process has taken far too long and they want the remains reburied this year. No one desires to see this process carry on for another year. They want to see it come to a close with a final reburial. They believe it is the proper course of action and these people, who were exhumed from their resting place, are waiting to go home and all parties involved need to ensure it happens.

There were many areas of common ground across all of the First Nations who participated in the one-on-one process. Most people agree the physical location of the cemetery should be in the low flat triangular area on the south side of the property and the remains should be reburied in the current pine boxes to prevent disturbing the remains further. However, there are still areas that leave the communities split in their opinions. For instance there was no clear agreement on how the remains should be transported to the cemetery site or if there should be any form of grave marker.

Overall, the main feeling shared by the communities is to respect and honour these people and to find the best means of bringing them home for reburial. The recommendations shared by the Elders and descendants from each of the First Nations provide a broad range of ideas with many areas of agreement. It is hoped this summary of the recommendations and thoughts from the communities will allow for a healthy discussion of how to proceed with the reburial and to work through areas of disagreement to find resolution.

In closing, the time spent with the Elders and descendants in their communities is valued greatly. The invitation to come into your communities and to meet with your members is appreciated by those respective representatives of the Government of Alberta and the University of Alberta. Thank you for all of the hospitality you provided us, for the personal stories you shared with us and for discussing with us what has often been a difficult and emotional journey.

## **Appendix I**

**Example of the 17<sup>th</sup> April 2014 Sharphead Elder's Committee Meeting Notice**

17 April 2014

Rudy Bird Yellowhead  
c/o Paul First Nation  
PO Box 394  
Duffield, AB T0E 0N0

**RE: Sharphead Elder's Committee Meeting Notice**

Please be advised that locations have been set for the upcoming Elder's Committee meetings for April 30<sup>th</sup> and May 7<sup>th</sup> regarding the repatriation and reburial of the Sharphead remains.

Meeting locations are as follows:

Wednesday April 30<sup>th</sup> 2014  
Enoch Cree Nation  
Recreation Centre (just off Highway 60 near band office)

Wednesday May 7<sup>th</sup> 2014  
Alexis Nakota Sioux Nation  
Culture Centre (located behind seniors lodge and west of band office)

Meeting times will be from 10 am to 3 pm on both days.

Lunch will be provided.

In terms of managing the costs for each of these sessions, the number of attendees will need to be considered carefully. Please provide me with proposed budgets by Thursday April 24<sup>th</sup>, 2014 and Thursday May 1<sup>st</sup>, 2014 for the respective meetings. I will also need the number of attendees by these dates to ensure for our catering needs.

Budgets will need to be pre-approved prior to the meeting or full reimbursement of expenses may not be possible.

If you have any questions, please feel free to contact me. Have a good long weekend.

Aaron Wilson  
Aboriginal Heritage Section  
Historic Resources Management Branch

*Alberta* ■

## **Appendix J**

**Example of the 25<sup>th</sup> April 2014 Letter Regarding Summary of Responses and List of Priority Questions**

25 April 2014

Bill Snow  
c/o Stoney Tribal Administration  
PO Box 120  
Morley, AB T0L 1N0

**RE: Sharphead – Summary of Responses from One-on-One Meetings**

Please see enclosed document entitled Repatriation and Reburial of the Sharphead Remains – Summary of Responses from One-on-One Meetings. This document contains the recommendations and thoughts provided to the Government of Alberta and the University of Alberta throughout the one-on-one meetings from February to April 2014.

The information contained in this document will be used to help guide discussions amongst the Elders, the Government and the University at the upcoming April 30<sup>th</sup> and May 7<sup>th</sup> Elder's Committee meetings.

As specific elements of the reburial process are time sensitive and vital for the Government and the University to proceed with their respective responsibilities of the reburial, such as requesting the exemption to the *Cemeteries Act* through an Order-in-Council, we request that priority be given to discussions on the following items:

- 1) Should the remains be transferred from the current pine boxes and placed into new caskets for reburial?
  - a. If so, what should the new caskets look like?
- 2) Should the remains recovered in 2007 be in one casket or three as they comprise three individuals?
- 3) Along with the original burial items, are there any additional items that should be included in each casket for reburial along with the remains?
- 4) Should the burials be laid out in a specific orientation?
- 5) Should the remains be reburied in individual graves or should there be an open communal burial such as the reburial at the Dunbow Cemetery?

Any consideration to these items prior to the meeting would be appreciated.

If you have any questions, please feel free to contact me. Have a good long weekend.

Aaron Wilson  
Aboriginal Heritage Section  
Historic Resources Management Branch

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## **Appendix K**

**Example of the 14<sup>th</sup> April 2014 Letter to Chief and Council Requesting Band  
Council Resolutions to Support Reburial of Sharphead Remains at New  
Cemetery Site**

14 April 2014

Chief Craig Makinaw

Ermineskin Tribe  
PO Box 219  
Maskwacis, AB  
T0C 1N0

**RE: Request for Band Council Resolution to Support Reburial of Sharphead  
Remains at New Cemetery Site**

Over the past two months representatives from Alberta Culture, Service Alberta, Aboriginal Relations –Aboriginal Consultation Office and the University of Alberta have been meeting with Elders and descendants of the respective First Nations involved with the repatriation and reburial of the Sharphead remains. These meetings are being held to discuss aspects of the care and special preparation of the human remains, layout of the new cemetery and the final reburial ceremony. Through these meetings we have received constructive feedback and recommendations regarding how the reburial process should occur and how the cemetery should be designed.

As the Sharphead cemetery will be a closed historic cemetery strictly for the repatriation and reburial of the Sharphead remains, many provisions under the *Cemeteries Act* will not apply. Therefore it is necessary to amend the *Cemeteries Act Exemption Regulation* to include the Sharphead cemetery. The *Cemeteries Act Exemption Regulation* is a list of all cemeteries in Alberta that are exempted from specific provisions of the *Cemeteries Act*.

Any amendments to the *Cemeteries Act Exemption Regulation* require an Order-in-Council from Cabinet. Designation of the land as a cemetery is a component of the exemption. Service Alberta will submit their request for the Order-in-Council in June 2014. No reburial can occur until the land is designated as a cemetery.

Consultations with the respective First Nations will conclude in May 2014 to provide time for Alberta Culture to create the final report that will be used by Service Alberta in their submission for the Order-in-Council. The final report will be provided to your community in late May 2014.

We would like to request your community's support of the reburial of the Sharphead remains through a Band Council Resolution. Specifically we ask the Band Council Resolution to support two issues: 1) to have the reburial on the land purchased for the cemetery site located at Plan 1121763 Block 2 Lots 4, 5 and 6 in Ponoka County; and

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2) to have the reburial to happen this year. A map of the land purchased for the new cemetery site is attached for your reference.

Band Council Resolutions will be used to supplement Service Alberta's application to Cabinet for an Order-in-Council to establish the cemetery designation which will then allow for the reburial of the Sharphead remains.

We ask that Band Council Resolutions in support of the reburial be received by Alberta Culture prior to **30<sup>th</sup> June 2014** so they can be added to Service Alberta's submission for the Order-in-Council.

If you have any concerns or questions regarding any of the above please do not hesitate to contact me.

Thank you,



Aaron Wilson  
Aboriginal Heritage Section

Cc/: Councillor Brian Lee  
Cc/: Councillor Daniel Makinaw  
Cc/: Councillor Gordon Minde  
Cc/: Councillor Sam Minde  
Cc/: Councillor Dennis Whitebear Sr.  
Cc/: Councillor Colin Wildcat  
Cc/: Councillor Daniel Wildcat  
Cc/: Councillor Conrad Young  
Cc/: Carol Wildcat