

DOUGLAS CARDINAL ARCHITECT

Date: September 11, 2015

To the following:

Chief Bruno Kistabish - Pikogan
Chief Salomee McKenzie - Lac Simon
Chief Lance Haymond - Eagle Village
Chief Adrienne Anishinapeo - Kitcisagik
Chief Jean-Guy Whiteduck - Kitigan Zibi Anishinabeg
Chief Derek Mathias - Long Point First Nation
Chief David Babin - Wahgoshig
Chief Harry St - Denis Wolf Lake First Nation
Chief Terrance McBride - Timiskaming First Nation
Chief Casey Ratt - Barrier Lake First Nation

**Re: Proposed Windmill Development Project at Algonquin Sacred Area:
Akikodjiwan (Chaudiere, Albert and Victoria Islands in Ontario)**

Thank you for your powerful stand in your letter dated September 10, 2015. Thank you for requesting me to join and support all of you in your efforts to regain control of these sacred islands under an Algonquin institution; I am most honored to do so.

I understand your Algonquin Nations are all descended from the traditional Algonquin lands, who traditionally used and occupied the Algonquin Nation territory since time immemorial.

I understand your Nations are the successor bands to the traditional Algonquin bands from each of their respect core territories and your respective chiefs and councils are the legitimate political representatives of your respective Algonquin peoples, and your responsibilities and your traditional authority are not restricted to reserve lands.

I understand that your Algonquin First Nations belong to what is now known as the Algonquin Nation, who self-identify as Anishnabe.

I understand that the social organization of the Algonquin Nation was such that a Band, made up of extended families, was the land holding unit, and that some responsibilities lay at the nation level. The nation and its member bands were governed by commonly recognized traditional laws and customs that regulated land ownership, tenure, access, and resource use.

I understand that your Algonquin Nations are all recognized as “Bands” within the meaning of the Indian Act, and come within the meaning of “Indian peoples” in section 35 of the Constitution Act, 1982.

I understand that the Algonquin Nation has never entered into a land cession treaty, surrendering your Aboriginal rights and title, nor have you authorized any other nation or entity to negotiate on your behalf for such title and rights. As such, your Aboriginal rights and title have never been extinguished and exist to this present day.

I understand that the “Algonquins of Ontario” is not a band, First Nation, Nation or entity possessed of Aboriginal title or rights, under Algonquin Law, Canadian law, or international law, and that it is a formulation of the Ontario and federal governments. As such, it does not represent your Algonquin communities, and has never been mandated to negotiate on your behalf, or with respect to your Aboriginal title and rights interest in the province of Ontario.

I am fully aware that your Algonquin Nations were not consulted by the Governments of Canada, Quebec or Ontario, or the National Capital Commission, or the municipalities of Gatineau, or Ottawa regarding changes to the status of lands and islands within your Algonquin sacred area Akikodjiwan. I firmly believe that the actions of Windmill, Domtar, National Capital Commission, and the City of Ottawa, by not negotiating with your Algonquin Nations, dishonor Aboriginal people, dishonor aboriginal rights and their special relationship with the Crown, and they dishonor the Crown by their actions.

In my 30 year relationship with William Commanda, as well as other Elders across Canada, I fully understand the importance of the sacred area Akikodjiwan (Chaudiere, Albert and Victoria Islands in Ontario). As stated in my letter of August 27th I oppose the rezoning of this sacred area from parks and open space to mixed use, and I am totally opposed to the Windmill Development Project, proposed in the sacred area Akikodjiwan. I fully understand that you are opposed to the rezoning by the City of Ottawa and the proposed Windmill Development Project. I have taken the necessary steps to formally oppose the City of Ottawa’s support of Windmill’s Project by appealing their support to the Ontario Municipal Board. I further question the hearing procedures of the Ontario Municipal Board for I believe the parties involved and the process they are taking dishonors the Crown, as well as our Aboriginal people in general. Whatever decision they make, I may further appeal, because it violates our Aboriginal rights and freedoms.

To this day I still haven’t received any news from this pre-hearing which was supposed to take a couple of days, and that three weeks have passed now, this to me demonstrates that there is much for them to consider in their decision to dismiss my case. All this being said, in my efforts to challenge the decisions made by the OMB (and everyone else), Mr. Swinwood was the only lawyer who would stand up to represent me because in the court I required someone who understood Native law and could express it well. The process of the pre-hearing conference was designed to silence my voice. Mr. Swinwood brought out significant arguments that did not dishonour the Algonquins in any way, but it elevated the Algonquins’ rights to the land. Indeed his arguments were so sound that to this point the prehearing remains at a standstill. His understanding of Native law is the reason it elevates the Algonquins’ rights.

I fully support the Algonquin Nations call for your sacred area Akikodijwan, which all Anishnabe people honor as sacred, to be restored and protected in perpetuity and recognized within the National Capital Region as an Algonquin Nation Cultural Park and Historic Commemoration Site under an Algonquin controlled institution to be established by the Algonquin Nation.

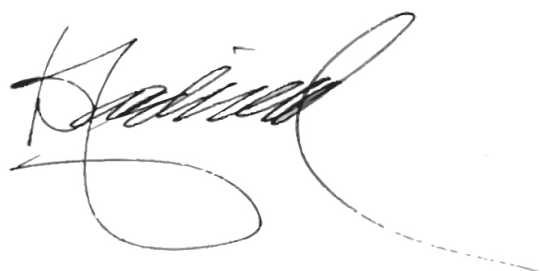
I believe also that this site should be classified as a World Heritage Site because it is significant to the history of Canada for 6000-10,000 years or more. In the newly named Canadian Museum of

History, we are involved in changing the whole History Hall. Previously, Canadian history started from European contact, a few hundred years ago. However, scholars and historians across Canada are re-writing Canadian history and the new History Hall, which I am designing, is going to start before the last Ice Age, and will include our Aboriginal history. My redesign of the History Hall, which is now under construction, is an architectural abstraction of the Chaudiere Falls, the Great Kettle, the Islands and the Ottawa River. It is an abstraction of Akikodjiwan. Ottawa was our Aboriginal historic site for thousands of years, even before the pyramids of Egypt. It is an intrinsic part of the history of this country. It will be the backbone of our Canadian History Hall in the Nation's Capital. When I was initially asked to redesign the new History Hall, I informed them that I would only take on this responsibility if they were planning to include our Aboriginal history.

I fully support your position and believe your proposed approach for restoring and protecting your Algonquin sacred area Akikdojiwan (including the waterfront in Gatineau and the Chaudiere, Albert and Victoria Islands in Ottawa) is both consistent with the vision of our respected Algonquin Elder, the late William Commanda, and a better source of long-term jobs than having Algonquins working for the proposed Windmill Development Project, which only perpetuates the historic frauds and abuses we have received from the Crown Governments and corporations operating on unceded Algonquin Territory.

It is significant that your Algonquin Nations are seeking the positions of the other Algonquin Nations regarding your proposal for restoring and protecting an important Algonquin sacred area and seeking consensus in how to proceed under that union. If I can support your role and authority in achieving your goals, I would be honored to do so, because your goals are totally aligned with our basic Aboriginal rights and freedoms, which I have supported all my life. I promised William Commanda that I would make a stand for Akikdojiwan and his vision which was the same vision as my Elders, and in doing so I have support from Indigenous people across all of Canada. I also have considerable support from non-Indigenous people who fully support Indigenous rights and self-determination. We need the support and resources of everyone to recreate a country that honors and protects our Indigenous rights.

Warmest regards,
Douglas Cardinal

A handwritten signature in black ink, appearing to read 'Douglas Cardinal', with a long, sweeping underline that extends to the right.

DOUGLAS CARDINAL, O. C., PH.D. (H.C.), B.ARCH.
O.A.A., S.A.A., A.A.A., A.I.B.C., I.A.A., NCARB, R.C.A.A., F.R.A.I.C., F.R.A.I.S., F.R.S.C.
PRINCIPAL
DOUGLAS CARDINAL ARCHITECT, INC

cc. Verna Polson-Grand Chief