

ACQTC Inc./ACQTC.ORG - LEGAL CAVEAT & PUBLIC NOTICE:

A T T E N T I O N

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The Following Persons/ Entities Take Public Notice:

- > Ed Sarabia, CT Indian Affairs Coordinator/DEP
  - > Nick Bellontini, CT State Archaeologist
    - > Mashantucket Pequot Tribe, East CT
      - > Pawcatuck Pequot Tribe, East CT
        - > Mohegan Tribe, East CT
    - > City of New Haven, CT Parks Department
      - > CT Department of Education
- > The Estate of Henry (Harry) & Doris B. Townshend

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This is an official ACQTC Inc./ACQTC.ORG CAVEAT, and Public Notice of our INTENT to Sue in Federal Court for acts of discrimination by false information and fraud, racial/religious/ethnic intolerance and animus in public venues including but not limited to educational institutions, parks, Indian trails, landmarks etc. that has operated to convey a false, misleading, inaccurate and at times discriminatory characterization of Quinnipiac/Quiripey (and all of our traditional sub-tribes) and has been accomplished in a collusion, conspiracy and concerted effort of Christianized/Assimilated Indians (who have never been indigenous to CT) with Puritan Descendants and contemporary state and city officials to deprive ACQTC Inc. and its membership from enjoying their Constitutional Rights and Rights secured by International Law of the United Nations of Indigenous Peoples.

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Prelude: Rule 4, Federal Rules of Civil procedure requires that certain intended DEFENDANTS to any anticipated civil litigation must cooperate in saving all unnecessary expenses of SERVICE OF PROCESS (i.e. 'Summons To Appear, " and 'COMPLAINT"). waivers from the U.S. District Court, District of Connecticut will be sent by me, Iron Thunderhorse, SAM and Legal Sovereign of ACQTC to each of you in the following months of 2010. Any defendant listed in our COMPLAINT who receives these forms and resides within the USA or any state in the USA must execute this waiver and return it to me at the address indicated on the cover letter unless a Defendant can show 'GOOD CAUSE' for the failure to do so. Failure to do so will likely result in Default Judgement against those who do not and the CT District Court states that 'GOOD CAUSE' does NOT include your opinion whether the suit has merit or not , or on jurisdictional questions. Those defenses must be raised in the ORIGINAL ANSWER to our COMPLAINT.

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I. The alleged 'Tribes' of Eastern CT, who have gained state and/or federal recognition status is an act of FRAUD based on fraudulent legal, political and aboriginal concepts to the detriment of ACQTC.

It is within the interests of ACQTC, the Algonquian Seven Nations and the General Public of Connecticut to redress and expose these wrongs in violation of the public trust.

A. The Mashantucket Pequot and Pawcatuck Pequot as well as the Mohegan 'Tribes' all gained their status as "recognized tribes" (read as meaning rubber stamped by the CT Puritanical Agenda) based on the primary premise that they have occupied the land now known as Connecticut "since time immemorial" (which is a legal doctrine).

B. First, there is no word or concept in any of the four major and dozen or so minor dialects of Algonquian that means or is defined as "tribe". It is strictly a Wonnux/Waunux (White Man's Tribe) conceptualization which mistakenly misidentified sub-tribes as 'tribes' (or more precisely bands for clan/nation lineages) with purely non-Algonquian criterion which centers around a CONSTITUTION.

C. These alleged tribes have made and continue to make false and misleading statements to the Public in order to cling to the false doctrine which gained them recognition. For example, Kenneth Reels, Economic Development Chairman (there is no word in Algonquian for 'Chairman') of the Mashantucket Pequot where he states: "We have been attacked by everybody. What we're doing is **trying to educate the world that we've always been here.**" (sic, emphasis is mine) [source: <http://nativepeoples.com/article/articles/100/1/Rez-Biz-Growing-Native-Economies>]. I challenge this in front of the entire world. This man and his people are not trying to educate the world to true facts. They are, in my personal learned OPINION, attempting to brain-wash the public into believing their propaganda to justify what they have wrongfully gained.

D. The Pequot/oog did NOT exist anywhere prior to recorded history, period. I have proof from numerous sources. The appellation 'Pequot' was given to them by the indigenous 'Long Water Land People'. The Judges of the CONFEDERATED NATIVE COURT (Algonquian Nations) in its Judgement and Reasons for the Judgement (36 pages on NATIVE WEB). was issued by Sachem Ron Roberts, Sagamore John Stevens, Sagamaq Gary Metallic, Sr., and Ogima William Commanda all Judges of the Algonquian First Nations of the Dawnland Confederacies held:

"In the aftermath of the European invasion of the Hudson River valley, for safety and survival some of the Mohegans were dispersed to what is now Connecticut...The Sachem Judge of the Mohegan Court ... is of the Hudson River Mohegans who never left their **New York homeland.**" (page 8 of 36 pages)

E. Their homeland as shown by their own native Court was/is in Upstate New York - NOT CONNECTICUT as they falsely claim. The original spelling of their true Nation is Mahican. The aboriginal name of the Hudson River (as chronicled by James Hammond Trumbull in CT Place Names) is MAHICANNITUCK (i.e. river of the Mahicans). The QUINNEHTUKQUT (Long Water River Estuary) is the river of the Long Water Indians known as the Quiripi/Quiripey/Quinnipiac.

F. In the year 1524... Giovanni Verrazzano was one of the first to explore the Dawnland and CT valley/Long Island Sound region. It was NOT the Pequot they found in possession of the region as indicated in "THE QUINNIPIACK INDIANS AND THEIR RESERVATION (New Haven; Tuttle, Morehouse & Taylor, 1900) where it states: "The Quinnipiack Indians [were] found by Europeans in actual possession of this beautiful region ... These Indians were ... first mentioned by Verrazzano."

G. The Mahicanoag did NOT migrate to Connecticut until more than a century after Verrazzano, an Explorer of Europe who made historical notations of the true aboriginal inhabitants as the Quinnipiack, and in order to qualify as aboriginal inhabitants that existed in the region "since time immemorial" i.e. before recorded historical notations, they would have had to dwelled in CT prior to the year 1500. The Native Court Judgement of the Algonquian Dawnland Nations stated:

"The part of the Mohegan [Mahican] Nation that **emigrated to Connecticut** made a Treaty with that state when it was still a colony in the 1690s. The Mohegans (Mahicans) in Connecticut interpreted that ... as a **trust deed**. .. In contrast, Connecticut interpreted the same transaction as being intended to give it a free hand in opening the territory for settlement and development." (See: [www.sisis.nativeweb.org/sov/confjudg.html](http://www.sisis.nativeweb.org/sov/confjudg.html))

H. The Quinnipiac, however, had executed three separate TREATIES in 1638 and 1639 before CT became a Colony and New Haven was a colony. This was a half century/five decades before the Mahicans of East CT made their transaction. The Quinnipiac Treaties were successful in having a large reservation (the first in what would become the USA) on the East Side of the Harbor. They were given rights to hunt, fish and trap even on ceded lands and those deeds reserved access to the original planting grounds and even burial grounds. The Mahicans in East CT did not gain any of this because they were NOT indigenous to CT and they could NOT claim aboriginal title to land through intimate use "since time immemorial" Only the Quinnipiac and their sub-tribal "Bands" could do so in Western CT.

I. The Mahican group moved into Eastern CT "after" the first invasion of the Hudson River region and the epidemic that wiped out 80% of the aboriginal Long-Water-Land People along the shores of Long Island Sound (known as Sewanhacky "Land of Shells" home of the "Wampum-Makers"). When they did so they displaced the Nehantic and Wangunk Bands to the banks of the Connecticut River and the Narragansett to the peninsula known today as Rhode Island. So our ancestors gave them the name Pequot or "Destroyers" not to show they were so fierce, but because they destroyed the traditions and socio-political structure by embracing the Puritan religion, language and lifestyle. The Quinnipiac were notorious for resisting all of that. When J.H. Trumbull published in Indian Place Names of CT he recorded the name **Quinnipeage** in his 1881 edition on page 61. He shows it as being a cove and pond that is tributary to "the mouth of the Thames River on the New London side." This was the easternmost border of the Long Water Land Sachemdom before the epidemics. The Mahican had no right to occupy it and the English had no valid deed to it because these people were never the aboriginal inhabitants.

J. In the Connecticut State Library (www.cslibrary) there is a volume entitled "THE ENCYCLOPEDIA OF CONNECTICUT: A Volume of the United States". From this the CT Library compiled a list "Connecticut Native American Tribes". Under the word "Mohegans" it states: "found in the Thames River Valley ... This tribe was associated with the Pequot tribe before the two tribes split..." (Source: The Gale Encyclopedia of Native American Tribes, Vol. 1 [CSL Call No. : E 77. 615, 1998, V.1] When Uncus I was passed up for a Sachemship by the Pequot in CT he took a band of his people and moved up along the Thames River and became known as the 'Mohegans' (a corruption of the Mahican Nation).

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II. In contrast to the false information fed to the public by the Eastern CT 'tribes' that has led the public to falsely believe that the Pequot and Mohegans (both descendants of the Mahican Nation in upstate New York) I will now chronicle the true and accurate antiquity of the only aboriginal nation that was ever indigenous to Connecticut.

The late John Menta is considered to be a leading chronicler of the history of the Long Water Land People. In his feature "Shaumpishuh, 'Squaw Sachem' of the Quinnipiac" (published in ARTIFACTS, Fall Issue of 1988, Vol. 16, No, 3 & 4 (The American Indian Archaeological Society Journal), on page 33 he said:

"[W]hile exploring this coastal region, [Rev.] Whitfield discovered a flat, fertile land that the Indians called **Menunkatuck**. This region has been extensively used and settled ...for thousands of years. Certainly the immediate ancestors of the Quinnipiac ... having camped along its rivers, estuaries and ponds for more than five centuries before the colonists arrived...The obvious evidence of [their] presence : abandoned corn fields and wigwams, formerly used burial places and villages as well as still occupied settlements..."

This is clear and convincing proof that the Long Water Land People existed in the Long Island Sound region for at very least five centuries prior to European Civilization. That is, unequivocally aboriginal title to land since time immemorial by and through intimate use: whereas those formerly maintained burial grounds, villages, fields and wigwams establish the aboriginal patterns of socio-political existence in the ancient Algonquian horticulture tradition of slash and burn and moving camps every few years so as not to deplete the soil in one area.

A. The Pequot/Mohegans (as descendants of the Mahican Nation) do not possess the three required elements of proof that establishes them as an "Aboriginal Nation". These three requirements include:

1. an indigenous aboriginal language
- 2, an indigenous aboriginal religion
3. an indigenous aboriginal socio-political form of leadership (based on ancient traditional lineages etc.)

B. ACQTC Position: The Pequot/Mohegan (Mahican) of CT got their recognition in the 20th Century - after being declared EXTINCT (as were all the Algonquian Bands of Southern New England) . They gained it back under the CT criteria used to acknowledge their existence and they did so under the "socio-political existence" model. They had claimed that prominent members of their ancestors (such as Samson Occum of the Mohegans and William Apes of the Pequot) had carried on socially, as would their chiefs or Sachems if they had a tribal council. Well, I am challenging that premise now in public for the following reasons.

Samson Occum was a Christian Minister who taught Protestant Doctrine. He was so completely assimilated and enculturated that he spoke of "The Indians" as if they were another race. The same goes for William Apes. From Uncus's son Jeremiah on down these tribes abandoned their aboriginal religion, culture (forms of dress as photos show Occum and his peers dressed like Puritans in knickers and ruffled shirts) and their tribal council governance. . The "Praying Towns" established in southern New England by Rev. John Eliot and Rev. Abraham Pierson et. al. made it mandatory that the Indians give up all things 'Indian' hair styles, clothing, wigwams, etc. Occum and Apes did this and when they abandoned their traditions they accepted the mainstream forms of existence. So they existed and have been existing since the 18th century as Red Puritans not as Algonquian Indians.

In contrast to this the Quinnipiac never abandoned the old ways. Another chronicler of the Quinnipiac was Richard Carlson (former Editor of THE EAGLE Newspaper. In Rooted Like The Ash Trees (Eagle Wing Press, Naugatuck, CT, 1987) he wrote a feature entitled "The Quinnipiac Reservation: Land and Tribal Identity", where he stated : "Although the Quinnipiac were forced to conform to Puritan [laws]...when off the reservation, they apparently did not accept Puritan theology, despite a concerted missionary effort in the mid-seventeenth century when the Rev. Abraham Pierson translated a catechism into their language."

Also, as recently as 2002, Paul Hughes, Meriden, CT RECORD-JOURNAL reporter wrote a Sunday Feature on the "LONG WATER LAND" (July 28, 2002) captioned "The Quinnipiac Indians Were Among The First Tribes To Encounter Europeans." (note this does not include the Pequot or the Mohegans/Mahicans). In that feature Hughes confirms..."The clash of cultures was inevitable. The New Haven Colony was essentially founded as a theocracy, and the orthodox Puritan colonists were deadly serious about the worship of God.¶ The colony's magistrates sentenced a Quinnipiac named Pawquash in 1646 to be whipped for blasphemy... Blasphemy was one of 15 capital crimes in the colony...¶ As Pawquash demonstrated, the Quinnipiac did not embrace the Calvinist brand of Christianity of the early New Haven colonists.¶ The Quinnipiac offended pious Calvinist sensibilities even more by coming into town on Sundays looking to trade. The Puritans frowned upon trading and unnecessary travel on the Sabbath. As a result, the colony made the Quinnipiac stay out of town on Sundays and other days of public worship." (ibid.) The Pequot and Mohegans embraced everything the Quinnipiac had held onto as traditional values.

abandoned

### III. The CIAC (Connecticut Indian Affairs/Council/Commission).

During the 1980s the CIAC Council was headed by the late Paulette Crone-Morange (VP of The Schaghticoke Indians) Her legal assistant and cultural advisor was Iron Thunderhorse. It disbanded around the time the Pequot acquired a financial backer so they could build and operate a casino, etc.

A.) In the 1990s and early 2000s it was replaced by the Native American Heritage Advisory Council (NAHAC) which was a group of alleged experts on "all things Indian in CT". The NAHAC emulated verbatim exactly what had been previously put before the public eye as 'history' of the 'tribes' from CT which leaned favorably on the same five recognized tribes in CT who were assimilated and enculturated by the mainstream Puritan-oriented agenda in CT. In my opinion it whitewashed our ancient traditions (left by the trails blazed by our ancestors) in favor of the propogands spewed forth by descendants of the Puritan families that founded CT. The Quinnipiac/ACQTC steadfastly resisted all of this as our true history was eclipsed and chilled by the dominance of the NAHAC. ACQTC.COM (now ACQTC.ORG) was created to provide a comprehensive alternative to this status quo propoganda.

B.) Again in late 2007 the CIAC was re-born, this time as the Ct Indian Affairs 'Commission'. The New CIAC was formed through an act of the CT Legislature (H.B. 7298) as if the exchange of the word 'council' with 'commission' was an act of a magical wand that would heal all past wounds. It didn't !

C.) From its inception, when this new CIAC Steering Committee met on September 11, 2007 - it was comprised of 20 members. This time one of the original steering committee members was Gordon Fox-Running Brainerd, Registered Agent of ACQTC and Bear Clan Medicine Man of the Quinnipiac Bear Clan Totoket Office in Branford, CT. Along with the five so-called recognized tribes this new commission was rubbing elbows with non-recognized indigenous groups, and outsiders such as historians etc. Gordon attended every meeting of the new CIAC except one and that was for health reasons. In that time ACQTC submitted a comprehensive proposal to the CIAC to adopt major reforms in the acknowledgement process including a 3 step progression from basic and minimal acknowledgement to the advanced stages. We also called for the CIAC to compile a list of groups and individuals in CT and to ensure they were included in all future events.

D.) Just prior to the period when the new CIAC imploded and fell apart at the seams - Justine Miller, CIAC Recording Minutes Secretary put together a rough draft on the CIAC 'Mission statement' It closely emulated the proposal ACQTC submitted (which was ignored). Nothing like stealing our thunder and claiming the conclusion drawn. ~~It pointed out:~~ "...has the mission of serving as a liaison between Connecticut's Native American Indian people's residing in the state as individuals such as indigenous and non-indigenous American Indians that are **not part of ... the Connecticut State Government...**" (i.e./e.g. ACQTC, et. al.)

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The Eastern CT tribes objected vehemently after this to the "composition of the commission's steering committee" meaning they demanded that CIAC and all others not part of the CT approved and rubber-stamped casino-Indians must take a hike. This CENSORSHIP is typical of the agends of favoritism, exclusionism and ostrasization/manipulation that has permeated and prevailed in the Indian Affairs issues for the past 30 or 40 years.

E.) the position of ACQTC is quite clear. Under Connecticut General Statutes (CGS) Chapter 184a, § 10-381 it defines what is a "Native American" by law in CT a "Native American" (albeit a term that is totally erroneous and inapplicable but suits the ethnocentric stereotypes of CT) are/includes "any people who occupied Connecticut prior to European settlement and their historical descendents, [and/or]... Indians as defined by Section 47-63 [meaning the tribes recognized by CT] , who are residents of this state **and all members of other tribes recognized by the United States or by Canada or its Provinces.**" This separation shows that indigenous peoples include those who are recognized and owned by CT and those who are not.

#### IV. ACQTC Public Response, Rebuttal and Exposé.

ACQTC rejected the OPTION of CT State Recognition because it was far too oppressive and discriminatory against Algonquian traditional tenets. 1) Other CT laws governing Indian Affairs are vague and ambiguous or directly conflict with each other. For example their laws claim to allow the tribes to have control over their membership but they firmly refuse to allow new members to be added unless they are approved by a consensus of the other tribes. Their only interest is purely genetic. 2.) Their criterion is pan-Indian, Anti/Non-Algonquian and not in accord with contemporary modes of Indigenous Identity and Self-Determination by modern anthropologists and the UN Declaration on The Rights of Indigenous Peoples. Their criterion is based on ethnocentric models of Puritanical assimilation and enculturation into the mainstream social mores. This operates to exclude and shuts out ACQTC who adheres only to ancestral Algonquian traditions.

1.) CGS Ch. 184a, § 10-381 says it recognizes Indians of the tribes who already have CT recognition but this is false. ACQTC has members of the Schaghticoke Indians on our Central Council Maweomi and Grand Council Kitchi Maweomi. This is because 90% of the Schaghticoke are of Mahican descent (and are therefore kin to the eastern Tribes who are descended from the Mahican). The other 10% are directly related to the Quinnipiac.

2.) ACQTC has over 2,500 members, 1,500 in the USA and over 1,000 in Canada in the provinces of Quebec and Nova Scotia. Under the Canadian Constitution the indigenous people known as 'METIS' (meaning half-blood) have recognition. Our bands in Canada are categorized as "Metis" and right now our band in Nova Scotia has a landmark case in Court on the right to hunt since time-immemorial.

3.) The so-called 'tribes' of Eastern CT don't want competition and as long as they continue to pour BILLION\$ of casino-revenue-gambling

revenue/profits into CT State Treasury they will dominate in the political arena. This combination and collusion operates to deprive both individual Indians and non-recognized Indigenous Nations such as ACQTC the equal protection and enjoyment of rights, privileges and immunities as Indigenous People.

4.) The CASINO INDIAN TRIBES (Pequot and Mohegan) are required by CT State Law to pour MILLION\$ into local township and county COMMUNITY IMPACT SUPER FUNDS. Similar to Environmental Impact Funds these funds compensate local towns and communities for the detrimental effects that gambling has generated against their economies. I see it as 'HUSH MONEY". Why is there NOT a similar fund for compensating such indigenous groups as ACQTC and NIAC (Nipmuc Indian Association of CT) ? They will pay MILLION\$ into the mainstream but not a single dime to the True Indigenous People of CT whose lives and cultures destroyed by these so-called "tribes"(who lost their identity when they became Red-Puritan Indians).

5.) ACQTC rejected CT recognition for other legally valid reasons as well. CT demands the names of every member of their 'tribes' and this information is shared with the CIAC and becomes public knowledge. ACQTC refuses to give them the names of our members. This is because it is a pure and simple confidentiality agreement we are obligated to protect. Many of our members are prominent families in CT, NY, MA etc. They have been born into - or married into these families. They trust ACQTC to keep this information CONFIDENTIAL because of the STIGMA of being 'Indian" and the flack/discrimination etc. they know will come crashing down on their heads. ACQTC has well-documented histories of how this works and has been perpetuated not just against ACQTC but our allies and those who work with us, not just by CT and their tribes but by powerful Puritan Families who sit on many Boards across the state and wield their power with extreme prejudice. People in CT government dance to their music where they hold the purse strings of many foundations.

6.) Contemporaty health records, social security and other personal records are classified as CONFIDENTIAL under the law. ACQTC is a Sovereign Nation because we are completely AUTONOMOUS and we will not stand for outside demands that we violate the trust of our members to gain a few crumbs from outside sources. Respect us for who and what we are .

IV. Ed Sarabia and Nick Bellontoni, Indian Affairs Coordinator and CT State Archaeologist.

1.) When the Townshend family built the so-called Quinnipiac Memorial Ed Sarabia, an Indian who is not Algonquian and who has no sanction by ACQTC or any other tribe to act as a medicine man or a shaman...attended the festival and did a smudging ceremony. He did not ask ACQTC how we felt about all of it or why we did not attend the dedication. Yet, he acknowledges that he has met "some of the Quinnipiac in New Haven when I was there" in an email to one of our allies.

2.) Nick Bellontini is State Archaeologist. He has refused to share data with us on present archaeological sites unless we got permission from all other five tribes. That would be like getting blood out of a turnip (as the saying goes) because the CIAC and five tribes have never been able to AGREE on anything. So I responded with the fact that if he refuses to cooperate with us we refuse to cooperate with him. We have our own artifact collections and human remains and we know more about ancestral burial grounds that Nick does. So the state loses. I would also not share information with the other tribes whose interests are anti-ACQTC because of our history as the True Indigenous People of CT.

3.) The numerous agendas of CT to control the history of the Quinnipiac and our bands (sub-tribes) in CT has been grossly and falsely misrepresented in official State of CT markers at historical sites and some of those errors are to be found on ACQTC.ORG/MAWEOMI/LEGACY.

4.) There exists a vast chasm and cultural VOID between the tenets of the enculturated/assimilated Indians of CT and the Traditionalist Quinnipiac culture. This is nothing new in the USA. Almost every Indigenous Nation in what is called the USA today has two forms of governance the traditionalist clan lineages and shamanic societies and the new wave mainstream Indians who have sold their culture for casinos and a few crumbs thrown at them by state and federal governments. The Newcomers invented new tribes because they assumed that every place name where villages existed had to belong to different tribes and in this way they re-named our Seven Nations into 150 Nations.

#### V. City of New Haven Parks Department and Townshend Family Estate.

For more than 150 years the Townshend family has manipulated the media, the New Haven Colony Historical Society, with its deliberately ethnocentric distortions of our history. They were responsible for building The Soldiers & Sailors Memorial right on the summit of our most sacred landmark East Rock to dominate over our existence and deny us our sovereignty. They took other landmarks such as Quinnipiac Council Rock and Quinnipiac Mortar Rock, removed them from their aboriginal places and set them on private property which denies the Quinnipiac access to them unless we sue and force the issue.

1. Doris B. Townshend's new fictitious children's book and the other literary tomes of pure propoganda have been thoroughly disclaimed and exposed in Volumes 5 and 6 of THE DAWNLANDER (ACQTC Literary Journal). They have used their money and power to retaliate against ACQTC and our allies that has operated to disrupt the peaceful enjoyment of equal protection of the law in violation of the 14th Amendment.

2. The City of New Haven Parks Department that has allowed these memorials, tainted plaques etc. which excludes ACQTC and the City Website which capitulates to the premise that the Quinnipiac are extinct is racist, ethnocentric and because it is expoused on public park venues discriminates against ACQTC as Indigenous People.

VI. Aboriginal Title To Land: Gechannawitank.

ACQTC has maintained its traditional status as the hereditary GECH-ANNAWITANK (Aboriginal Land Stewards and Guardians of Sacred landmarks). We have maintained and developed active alliances with the many fine environmental groups in CT and elsewhere.

1.) ACQTC through exercising its powers of SOVEREIGNTY and AUTONOMY as the Indigenous Nation of CT and the Wappinger-Mattabesec Confederacy we have survived and have had full access to ancient landmarks.

2.) ACQTC has also defended these landmarks in litigations where ACQTC was recognized in this status by the Courts.

3.) The ACQTC position is based on Quinnipiac and Algonquian Tradition. Nobody OWNS the land, not even CT. They have Fee Simple Title but we have ABORIGINAL TITLE TO LAND through intimate use since time immemorial. Only Ketahnit/The Creator owns the Land. Our Aboriginal Instructions from The Creator was to care for the landmarks and our ancestral sachemdom. We have done and accomplished this for thousands of years and WE ARE STILL HERE.

4.) The latest revised research of the New Haven Museum and Historical Society is embodied in a set of lectures (they) published recently. Although it contains some misconceptions and stereotypes it is a long way from the Doris B. Townshend dominated propogands. In Benjamin Breton's lecture synopsis..."The Quinnipiac: New Haven's First Inhabitants" he concedes that : "History has not been kind to the Quinnipiac Indians. Cultural misunderstandings, blind indifference, and naked greed have resulted in ...a change in their entire way of life...Today, those few descendants of the Quinnipiac who remain... are resurrect[ing] the language, culture and institutions of the Quinnipiac...a daunting...task..."

EPILOGUE: ACQTC has maintained its integrity, our sovereignty and our autonomy. We have also maintained our respect. When people all over the world and in CT especially, want real answers, or they want to know how to speak the language, or they want to know how to do a certain ceremony, or they want our help to protect a landmark...they don't go to the Pequot or the Mohegans or even the Paugussett...they come to us and we always come through.



If any of the Eastern Tribes of CT or New Haven entities wants to negotiate we are willing to sit down and talk. If not be advised this lawsuit will be FILED and litigated very expertly. If you care to negotiate with ACQTC please send us an email [ironthunderhorse@yahoo.com](mailto:ironthunderhorse@yahoo.com), or [ACQTC2@yahoo.com](mailto:ACQTC2@yahoo.com)

Iron Thunderhorse, SAM//Legal Sovereign.  
Quinnipiac Thunder Clan  
Wappinger-Mattabesec Confederacy