

To the Honourable Roger Jaensch,

Lia Pootah Grassroots biography

How can Tasmanian Aboriginal culture and heritage be explained so that non Aboriginal people, who have been indoctrinated into a false belief designed by white academics and maintained by broad community ignorance. An ignorance which is enforced by Palawa. How can a self declared, as determined in 1995, Aboriginal group have so much entrenched power? Historically the Palawa were classed as hybrid, children of sealers and 10 Australian Aboriginal and 4 Tasmanian Aboriginal women with English names or listed as native. Nowhere is there any historical documentation that validates their claim of being Tasmanian Aboriginal. The one and only DNA test they did showed that Maynards were descended from a Victorian Aboriginal woman and immediately put in a land claim on Yorta Yorta land. By the Palawa's own documentation they are from the Bass Strait Islands not mainland Trowernna/Tasmania. Their whole history shows a gap from being on country to be in excess of over a century and now the Tasmanian Government is saying they are the traditional owners. Something they can never claim, when Lia Pootah never left the land of their birth and are the legitimate Traditional Owners. Even though since 1995 Palawa have forced Lia Pootah to continuously verify their Aboriginal ancestry while at the same time crying they are white at every opportunity. Such manipulation of history by the Palawa is never questioned. Thus making the lands council Act a farce. Any real positive changes for the entire Tasmanian Aboriginal Community heritage are non existent.

How many people are aware that Tasmanian Aboriginal is no longer a race of people, but is an all inclusive brand name used by Palawa for ownership of land, culture and control of power. The Government supporting and funding the Palawa controlled Aboriginal Education, enables Palawa to control what is allowed to be taught and shared within the Education system. It is terrifying how much Palawa control there is, in anything associated with Aboriginal in Tasmania. When I had my Archaeology post Graduate Diploma, I approached Dr Richard Cosgrove an archaeologist at La Trobe University in Victoria who writes about Tasmania's past and refuses to discuss his papers or assist in any research Quote "I want to continue researching these areas and do not want to risk not getting permission to return to Tasmania" Unquote. Said to me in the mid 2000s when I was researching for a Phd. It didn't matter that Lia Pootah wanted to share knowledge to correct a mistaken theory Richard was expounding. It gets worse when bullying is taken to extremes. Non Palawa Aboriginals have been arrested for trespassing at Premenganna which is part of the land hand back to the Tasmanian Aboriginal Community. Not exclusively to the Palawa. How about blatant lies: Government related Aboriginal papers whether heritage or not are now are pushing government accredited historical time lines as truth when they are provabl lies. How about the time line in the Truth in Treaty. Everything is about Palawa, from the time line and history to the complete ignorance of what at least three Lia Pootah Corporations and numerous Lia Pootah told Kate and Tim in the interviews to collect information. The list goes on and on.

Nowhere is it discussed that once we were a united community until the Palawa found that the money they received was too little for so many Aboriginal people they did not recognise as relatives. Since 1987 the Palawa have implemented their solitary needs whispering through numerous government departments, that there were too many white people claiming to be Aboriginal because they wanted Aboriginal money. What about the subversive fact that was never made public knowledge, that from 1992 that Palawa were the sole advisors to Premiers, and still are. With anything associated with what was once called Aboriginal Affairs in the Public Service has been

controlled by Palawa since the 1980s, they have been privy to and exclusive access to all public education sources, eg; Tasmanian Museum and Art Gallery (TMAG) and schools and have had the power to remove any and all Lia Pootah Education material that the Lia Pootah people want to share. Aboriginal Education became their defining control base to remove Lia Pootah from everything.

Even as recently as 2021 and the touted apology on holding remains, Palawa from their TMAG base lied to the Royal Society of Tasmania about Lia Pootah intending interruption to the apology by citing my name (Kaye McPherson) and saying that I was in conflict with TMAG. By asking the Royal Society of Tasmania that I be removed from my seat at the apology is discrimination. I have lodged my complaint with my lawyer. If by an email asking why no Lia Pootah were on the committee is a conflict when I received no reply, everything is open to dispute. I have been a member of the Royal Society of Tasmania for over 20 years, the President rang me and asked that I and another Senior Elder not attend the apology on the request of TMAG.

Such a constant like this behind the scenes manipulation has become Palawa's defining base. Continuous rants that they are white, actively removing Lia Pootah from any educational outlet is promoting a genocide. Mudslinging at every opportunity empowers the interloper with ignorant people who have no choice but to believe the Palawa lie. As members of the Labour Party they had a secret way to enforce their wants and needs. A high profile has its own power, unlimited money empowers, the ear of government enforces their bullying. Palawa are now a well oiled machine to get what they want. As a united community and under the name of Palawa we set in motion the future events on Aboriginal heritage and the Lands Council for handback of our land. Even our own Palawa enforced Genocide. Finally we thought we had eliminated the lie of our extinction. However, more surprises were instore. In 1995 the then unknown elite leaders of Palawa declared that to be Tasmanian Aboriginal you had to have a Bass Strait Island ancestry from Cape Barron Island. Later the native woman and European names where changed from their family trees, to that where ¹ancestry from Manalaganna's daughters was added.

The 1995 *Koorie Report*, written by Clyde Mansell and put in place with *The Office of Aboriginal Affairs in Premier and Cabinet with sanction from Tasmania's Labour Party*, effectively removed the other survival group, Lia Pootah. In less than 30 years the Genocide of Lia Pootah was complete within government bodies and Aboriginal advisory committees, history books and anywhere that Aboriginal heritage was linked to. The Palawa aim to separate the two survival groups from islanders, Palawa, to those who never left the land of their birth, Lia Pootah, was complete. In political ignorance Lia Pootah, a grass roots community, went ahead sharing their culture unaware of the genocide that had been enacted on them. Bookshops were visited and told that if they had any of Lia Pootah's educational books *Aspects of Tasmanian Aboriginal History* on the shelves the TAC would black ball them. We didn't know when we published our educational series of books and teachers kit that the Palawa had already

The year 2002 was a watershed year for Aboriginality in Tasmania. Lia Pootah Community with the support from ITAC took the Tasmanian Aboriginal Lands Council to the Federal Court of Australia (Patmore vs) on discrimination. There were 130 families in the Federal Court and each proved they were of Lia Pootah Tasmanian Aboriginal descent, just like the Palawa claim they are with out ever showing any evidence. Until 2016 Lia Pootah were once again back trying to prove they were Tasmanian Aboriginal. In 2016 Will Hodgman brought into law that the 2002 court case made Lia Pootah fall into the Australian definition of Aboriginality. Instead of recognition of for the two

¹ Told to me by a friendly bookseller who had sold my books for several years

survival groups we now have people setting up supposed white mans tribes as a record of ancestry. Tribes without culture and heritage based on the theories of white academics are what the Lands Council Act is based on. The Palawa following these theories are destroying who our ancestors were. It is the same with the Henry Reynolds black armband view. It was definitely part of mainland Australia Aboriginal conflict, not Tasmanias.

The Palawa still have the power, money, ear of the government, entrenched into the *Office of Aboriginal Affairs in premier and Cabinet* they control any Aboriginal issues brought before the government. When a population is ignorant about Aboriginal issues, heritage and culture and a government only has one perspective subversive bullying is king.

The new Act needs a variety of changes:

- Transparency from funding and its use, to the way Aboriginal art is stored and recorded
- Inclusiveness so that both Aboriginal survival groups are represented without the biased proof of identity
- Equal representative of each group on any committee or council
- A knowledgeable person from each group with equal resources would remove ignorance and the conflict that now exists
- Broadening a cultural need as the requirement for land handback. Everyone knows that Trowernna, the ancestors name for Tasmania, not the Palawa Karni name for Cape Barren Island, always was and always will be Aboriginal land. Today it is shared with the descendants of the invaders, just as all those today who are Tasmanian Aboriginal have an invader in their ancestry
- We cannot turn the clock back. Looking at a return of economic viability is unrealistic as so much of the land has been permanently destroyed and owned by invaders children. The removal of wattles has destroyed the weather knowledge. Draining of so much of the land has permanently removed essential food sources. We no longer have enough land to grow crops
- For Lia Pootah the damage since invasion has been considered in the same way the Ice Ages and accompanying sea level changes impacted on the ancestors. Our culture remains intact.
- For the future Lia Pootah people need access to cultural information before white people.
- Regulation of CEO of lands council who should be representative of both survival groups with cultural knowledge not a high profile lawyer with almost none
- If Canberra can work with recognising five different groups surely Tasmania can work with two
- There is a need for publications and annual public reports from TALC

Such changes would need round table discussions with representatives of both survival communities and compatible non Aboriginals in equal numbers. Lia Pootah as a Grass Roots Community still uses Elders as their leaders with those who have knowledge in a particular area.

It won't matter what changes are made to ALTC if the fundamental lies remain in place. The government needs to formally recognise that two Aboriginal survival groups exist in Tasmania and that Lia Pootah must have equal input. Lia Pootah as a grassroots community hold the ancestral culture safe and always have. They have never been funded as refusal for money always came with claims of conflict of interest. Nubatrone is what they call this heritage. How can there not be a conflict when the Palawa spout what the white academic believes is Tasmania's Aboriginal heritage and Lia Pootah hold the ancestor's culture and heritage safe for future generations.

How difficult is it at this time with changes to the Lands Council Act are essential to include the real Aboriginal Community of Tasmania with open inclusion of Lia Pootah and Palawa on equal footing. Transparency is a great word but rarely emplaced in any government policies. How will criteria for knowledge be an enforced act rather than an obscure word that has no real meaning. Canberra land traditionally had five separate Kinship Groups, each with their own heritage with only one group recognised. It took a while to bring them together but it was done and now works smoothly. More importantly how can the Lands Council function as a government supported caretaker of Aboriginal Heritage if government has no input.

With amendments and changes to wording in the original Act is once again being revised wouldn't it be easier to just write a new Act

Lia Pootah Spokesperson

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