

ABORIGINALITY EVIDENCE OF ELIGIBILITY

The definition of Aboriginality on pages 8 and 9 of *The Aboriginal Lands Council of Tasmania 2001 Election Procedures and Guidelines* shows bias and exclusivity of Aboriginality towards a line of descent defined as Palawa which was devised in 1996 by the *Final Report of Community Consultation on Consultancy on Aboriginality Tasmania* by: *Koori Consultants Pty. Ltd. February 1996*. This determination, having its basis in the *Cape Barren Reserve Act*, is currently being used to determine Aboriginality for all and every Tasmanian Aboriginal designated requirement. Tasmania has 2 (two), distinct and quite separate lines of descent, not 1 (one) line of Aboriginal descent, as is currently presumed.

Members of the Lia Pootah Community who make no claim of Aboriginality via: Cape Barren Island Descent - Fanny Cochran Smith - Dolly Dalrymple have their family histories recorded, verified and accepted by Wallantanaliny Lydidder (Southern Traditional Aboriginal Elders Council) and their Aboriginality documented and recognised. Lia Pootah Community people (tribe) claim the right of subsection 116 of the Constitution of Australia.

To conform to Federal Government requirements and ATSIC Federally on Tasmanian and Australian Aboriginality we tender the necessary documentation to show

1. Recognition of Aboriginality by the community in which I live. (Minium of three documents of conformation of Aboriginality from non family members)
2. Conformation seal from an Aboriginal organisation recognising my Aboriginality
3. Documentation of involvement as an Aboriginal person prior to 1996 and post 1996
4. Conformation of recognition of Aboriginality by Wallantanaliny Lydidder

The historical lie of the “extinction and removal of all Tasmanian Aboriginal people from the mainland of Tasmania” is well documented within the historical record of Tasmania. As such recognition of Aboriginal descent by people whose Ancestors integrated and assimilated into Tasmania’s broader community through fear and shame after the invasion can only be validated by Wallantanaliny Lydidder the Southern Traditional Elders Council for the Lia Pootah Community (tribe).