

Inquiry into the Nature Conservation and Other Legislation Amendment Bill 2025

Submission No:	3
Submitted by:	Robert Heron
Publication:	Making the submission and your name public
Attachments:	See attachment
Submitter Comments:	

From: [REDACTED]
To: [Health, Environment and Innovation Committee](#)
Subject: submission: Nature Conservation and Other Legislation Amendment Bill 2025
Date: Sunday, 23 March 2025 10:43:31 PM

CAUTION: This email originated from outside the organization. Do not click links or open attachments unless you recognize the sender and know the content is safe.

To the committee,

The bill fails to acknowledge the generally neglected obverse totemic moiety. The general conception of Aboriginal totems -especially among the laity- is the conferral of the right to take and eat an animal largely free of any pomp. There are however a small minority of Aboriginal persons who refuse to partake of familial flesh and instead care for their totem and tend the breeding grounds. Make no mistake. Observance of this religious duty is deeply counter-cultural akin to joining the priesthood. There are numerous documented examples of kin attempting to smear emu fat upon the lips of sleeping initiates sworn to refuse the flesh. The mythology is rich with individuals with preternatural powers of discernment in regards to mischievous kin attempting to sneak forbidden totemic flesh into their meals. When tightening legislation and regulation in regards to the taking and keeping of native wildlife there should be no impediment to the performance of the obligations of the Aboriginal religion. Recognition of traditional learning models in the form of a diploma from an Aboriginal organization or prominent expert on Aboriginal matters could take the place of a formal certification or training course.

Robert Heron

