



# This Land is your Land? This Land is my Land!

The story of the milk of the kangaroo: *Lac Macropi Gigantei*

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## Abstract:

Miscommunication, Dispossession and issues of Patriarchy vs Matriarchy emerged as key themes in the proving of *Lac macropi gigantei*. The milk of the Eastern Grey kangaroo (*Macropus Giganteus*) appears to tell the story of the nation's first peoples, the Aboriginals, and their struggle to share their Land with others who do not understand or appreciate their culture and the role that the myths of the Dreamtime play in shaping the psyche of the nation.

## Classification:

**Class:** Mammalia  
**Order:** Diprotodontia  
**Family:** Macropodidae  
**Genus:** Macropus  
**Species:** Giganteus  
**Common Name:** Eastern Grey Kangaroo

The eastern grey kangaroo is characterised by its short-haired, steely-grey fur. The female grows to an approximate height of 1.5 metres and weighs about 32 kg. Her tail (which is about 1 metre in length) provides balance while hopping and while standing. Male eastern greys are called “boomers” and females “fliers” because they can leap up to 9 metres in a single bound and may reach speeds of over 40kph using less energy the faster they travel.

The kangaroo generally reproduces yearly (with fertilisation of an egg occurring within days of a birth) but can switch off gestation of a yet unborn joey if climatic conditions are unfavourable. Because it is a marsupial, it has the unusual attribute of mothering two joeys at once. One is both in the pouch and on the hoof and one teat in her pouch is reserved for that joey. The other joey is born as the older one begins to leave the pouch and is born very immature and makes its way to the pouch by following the saliva trail left by the mother. The gestation period is about 36 days and the neonate weighs about 1 gram at birth and is the size and shape of a jellybean with very well-developed forearms that assist it in climbing to the pouch. Once there it attaches itself to one of the other 3 teats. The teat swells in the joey's mouth and it is unable to detach from it until 10 weeks of age.

The milk produced for the new joey is initially negligible in fat. The fat and protein content of the milk rises as the joey matures. Even then



*Eastern Grey Kangaroo*

the total solids content of the milk is, at 10%, the lowest of all milks. The mammary glands of the kangaroo and wallaby are unique with regard to the fact that no other mammals are able to concurrently produce milk differing in composition from different milk glands during lactation. The joey, depending on its size and maternal tolerance, leaves the pouch for the last time at about 9-11 months but will continue to suckle for several more months. Weaning generally occurs at 18 months of age.

*Lac macropus*, as it is commonly known, has been available for a while. It is stocked by Helios and has been used by practitioners who practise the Sensation Method. I was intrigued to see a presentation of a case of *Lac macropus* at the 2007 Links conference in Heidelberg; and, on chatting to the presenter afterwards, commented that the clicking noise made by the patient who loved to skip when no-one was looking, is the noise made by the kangaroo. She looked at me in astonishment but it was I who was more astonished when she admitted to not ever having heard of Skippy! So I brought a range of potencies back with me from

the UK and a proving was conducted in September 2008 at Endeavour College, with students from both the Brisbane and Melbourne campuses participating.

It is still early days in the life of this proving as the material has just been collated and a case using the information gleaned from it has yet to present itself. However, while working with the proving diaries some threads emerged which serve to give a preliminary understanding of a possible overview of the medicine and I share these thoughts with you by way of introduction and in the understanding that their ratification through cases has yet to be determined.

In essence the story of *Lac macropi gigantei* seems to be that of the Land and Australia's first peoples as well as the early settlers; expressed in such rubrics as:

**Mind:** Homesick; Nostalgia for the Past

**Delusions:** Possessed; sensation as if: possessed by energy of previous girl-friend

**Dreams:** Dead relatives (Ancestors); House that I have purchased still has the original owners in it; I wonder when they will leave?; Stealing a carton of eggs because I had no food

It seems, also, to be the story of the kangaroo itself especially as it has been defined through the Dreamtime. According to these myths, the kangaroo was blown onto the continent by a violent windstorm so extraordinary that it uprooted trees and shrubs as it blew across the land leaving the kangaroo exhausted and with extra long hind legs grown in an attempt to gain a foothold on the land.

Interestingly **exhaustion** (*Lac delphinum*; *Lac lupinum*) emerged as a generality and many provers reported experiencing cramps in the calves > stretching. Also the whole continent experienced **strong winds** in the middle of the proving at the time of a Mercury/Venus/Mars planetary alignment. One prover who reported "< wind" in the diary notes leading up to day 0 of the proving made no mention of the wind in her proving notes and recorded but one line on the day of the alignment: "- nothing of any note - feel perfectly normal; slept well."

Possibly this is a cured symptom.

According to the Dreamtime myths (which are over 48,000 years old), the Dreaming Spirits, travelled across the Earth, creating and naming trees, rocks, waterholes, animals and all other aspects of the natural world. These dreaming tracks, which are actually an intricate series of song cycles that identify landmarks and subtle tracking mechanisms for navigation, are also called songlines by the Aborigines.

And, although there were about 300 specific languages used by the various Aboriginal tribes at the time of white settlement of the continent of Australia and tribal boundaries were well-defined; by singing the songs in the appropriate sequence, all indigenous peoples, in spite of various cultural traditions and language barriers, could accurately navigate across vast distances through the deserts of Australia's interior. Aborigines believe that their Land is sacred and alive and their ancestors dwell in the Land still. And, because they also believe that it is through song that the ancestors can be reached, and their legacy perpetuated, the Australian Aborigines' ancient traditional oral history will continue to live on in their songs and dances.

These songlines, formed the basis of excellent communication during the Dreamtime, so, it is little wonder that big issues of **Communication/Miscommunication** (*Lac delphinum*; *Lac lupinum*) emerged across the continent in association with the proving. Supervisors reported continual frustration with respect to being able to contact provers easily and a litany of missed calls; overlooked and disregarded messages; meetings not attended and confusion regarding times and dates emerged throughout the time of the proving. There is, therefore, a certain irony in the fact that, with all the modern methods of invisible communication modes available to us today, this could be so as our first peoples always communicated effectively without sophisticated instruments.

Interestingly, the most comprehensive and impeccable diary entries were provided by a prover who holidayed overseas after the proving commenced and whose only contact with the supervisor was by an occasional email.

This key theme of miscommunication is also reflected in the difficulties experienced in tracking down the origins of the medicine. The search began with Helios who gave me the name of the homœopath who provided them with the original potency. That person passed me on to another colleague who'd given it to him; and, after contacting him the trail ended with "...it was given to me by a practitioner from Canberra but I cannot remember who it was"!

I am comforted, however, to think that the milk of the eastern grey kangaroo was sourced from the heart of the nation and am intrigued at the number of provers who experienced chills to the body with a desire for warmth (particularly that of the morning sun); and, alternatively, dehydration with dry eyes; nose and mouth; extreme thirst and constipation. Anybody who has lived or spent time in central Australia can well appreciate the extremes of temperature of the desert climate.

Consistent, also, with this theme of poor communication is the urban myth that circulates on the internet from time to time concerning the origins of the word "kangaroo". It suggests that the word kangaroo originated from a miscommunication when early settlers, by means of body language and signs, asked for the name of this strange creature and were told: "Kan Ghu Ru". Furthermore, this myth suggests that this group of words is, actually, aboriginal for "We do not understand you". In fact the aboriginal word: "Gabo" means "We don't understand"; and, ironically, lack of understanding has set the tone for black/white relations in this country ever since. The proving elicited but two rubrics under **Ears**; one being "blocked"; the other being "deaf...sensation as if: is switched off"!

The word 'kangaroo' actually comes from the Guugu Yimithirr language and originated from the word 'gangurru' (sometimes also recorded as 'gaNurru'). The Guugu Yimithirr (sometimes also spelt Yimidhirr) people inhabit the land in the northern part of the continent in the Cape York peninsular and this is their word for the black and grey kangaroos that are found on their land. Journals from the HM Bark Endeavour held at the James Cook Museum in Cooktown record the word in the Captain's log and there is an illustration of the animal. According to the records, the kangaroo was first observed on June 24th 1770 during the time that Cook beached his boat in far northern Australia (which is now called Cooktown) in order to repair the damage sustained while navigating the Great Barrier Reef.

Those who are familiar with the popular verses of Dorothea Mackellar's famous poem: My Country, understand that the Australian continent's energy is feminine; it's a "wilful, lavish land". It is, however, governed by a brutal harshness; it is a land of "beauty" and of "terror". These attributes were borne out in the proving and have been thematically labelled: **Patriarchy/Matriarchy** (*Lac loxodonta africanus*). Belligerence on many levels was experienced by many provers and "< confrontation and > confrontation" emerged as polar modalities. So it was possibly no coincidence that, during week one of the proving, the nation was horrified to witness via the national news (and now accessible via You Tube) the battering to death of a male kangaroo by a lad wearing boxing gloves while being filmed by his laughing mate. So much for our alternative national flag being that of the Boxing Kangaroo!

Many provers experienced nightmares predominantly of the violent type such as being attacked by males. These violent dreams mostly describe life-threatening situations and include one of a little girl being sexually abused by a neighbour. With the desire by those Aboriginals who try to live close to their traditional ways, preferring to have alcohol-free or 'dry' settlements, it is interesting therefore, that "nightmares after alcohol" emerged as a key rubric. Other significant rubrics that tie the remedy to the syphilitic miasm are: "desire for wine" and "alcohol <".

However, the largest cohort of dreams, were of women and girls in a variety of social, professional and domestic situations...all matters of "women's business"! Certainly it is the female elders, the "Aunties", who play a crucial role in the preservation of the traditional ways of the Aboriginals. Perhaps, then, this will be a remedy which may be used to help males to connect to their personal aspect of the feminine.

Nostalgia for the Past; Homesickness and Ancestors are crucial rubrics for understanding the story of our first peoples as is the Dream: "scalped, foreigners by". Their anguish regarding being **Dispossessed** (another theme to emerge; [*Lac lupinum*]) is understandable and nicely encapsulated in the following dream recorded by one of the female provers:

*The next thing I knew was I had arrived at an establishment where old people were living. I think it was either a hospital or respite place. There were staff giving out bunches of flowers and gifts in cellophane paper. All the big bunches of flowers had been taken and I was left with a small bunch. I walked in looking for Thelma. There were four women sitting in a row looking at me expectantly and hoping they would get a gift and the flowers. I said no, they're not for you, I'm looking for Thelma. But when I found her (I had been given directions) she was sitting in a cot and had become a baby with a huge Fisher Price toy that she was playing with. It was brightly coloured plastic with knobs and buttons. She had a huge grin on her face and kept smiling at me.*

"Thalma" is the Aboriginal word for "bay" and it was at Botany Bay that these ancient peoples, who like to live simply respecting the rhythms of Nature, and who often exhibit a child-like demeanour (the proving elicited several dreams of regression from an adult to a child or baby so maybe **Loss of Innocence** is another theme to consider), first encountered those who laid claim to their Land. Gifts (trinkets and baubles)

would, of course, have been given in exchange, and the rest is history. The ability for these people to roam and live freely according to their ancient traditions has gradually become so eroded due to white settlement that they have drifted into towns to try to assimilate but that has its own problems due often to their deep desire to adhere to their culture.

And so, interestingly, the anguish of this nation seems to be borne out in the milk of its premier marsupial. The miasm appears to be syco-syphilitic with issues of: exhaustion; secrets/guilt; despair; desire for and < alcohol; > morning; metallic taste; deafness and loss of smell to consider in that regard. The only other Lacs with a syco-syphilitic emphasis are *Lac asinum* and *Lac suillinum*. There is little else, however, to connect the remedies and *Lac macropi gigantei* seems to have a unique profile among the Lacs and seems to be less about nurture and more about survival.

Survival of the Australian Aboriginal culture is, no doubt, under threat. Let us hope, therefore, that the renewal aspect of the syphilitic miasm proves to be dominant and that the proving and use of this medicine will heal deep wounds that are no longer festering now that, as a Nation, we've said "Sorry"!

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