

One Country...Three Kingdoms: The Story of Australia

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¹ Australia

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Abstract

Keywords

- ▶ Australia
- ▶ Continental drift
- ▶ Dreamtime
- ▶ Aboriginal
- ▶ *Lac macropi gigantei* (milk of the kangaroo)
- ▶ Uluru (Ayers Rock)
- ▶ *Brachychiton rupestris* (Queensland bottle tree)

A well-constructed triptych, although a work of three parts, has complete integrity when viewed as one piece. So, when the proving of the milk of the kangaroo was published appearing to ‘tell the story’ of the continent’s first peoples and their struggle to retain possession of their land, and showed good correspondence with the portrait that emerged from the proving of Uluru (the most sacred of the Aboriginal’s Dreamtime icons), it occurred to me that there would surely be a specimen from the plant kingdom, which would tell a similar story, thereby completing the picture. My inclination was to do a proving of Boab, but it’s not a plant that grows on the eastern side of the continent. Therefore, the Queensland Bottle Tree (also a member of Malvales) was selected to do a proving trituration. What we now have are three provings: one from each of the animal; mineral and plant kingdoms all indigenous to the continent of Australia, and all of which tell the story of the continent and its inhabitants.

The Story of Australia, as Reflected in Provings from the Animal, Mineral and Plant Kingdoms—*Lac macropi gigantei*; Uluru; *Brachychiton rupestris*

It is intriguing that the primary spheres of action associated with the remedies being presented here are the sense organs. These are the faculties that are the most developed in the newborn. They are associated with the beginnings of life, which is synonymous with ‘new’ and ‘young’. However, the continent of Australia, whose story is told through the materia medica that emerged from these provings, is believed to have originated in the supercontinent of Gondwanaland that broke up over 60 million years ago. It has ancient beginnings, and ever since then has moved away from the Mother under the influence of continental drift in a southeasterly (anticlockwise) direction, and is now slowly inching its way towards Asia; returning home; becoming reconnected! At birth the sense organs, particularly the nose and mouth, are the most developed, and guide us to the maternal breast.

- Dream; Journey; travelling: Brachy-rup
- Dream; Returning home: Brachy-rup

A postscript by a prover from the *Brachychiton rupestris* trituration expresses this beautifully in the story of a dream involving a journey home to the arms of her lover! **Motion; Purpose; Spirals** and **Time versus Timelessness** are all key words in the *Brachychiton rupestris* proving, and are reflective of this slow and steady progression. Interestingly, spin (torque, as embedded in the Space-Time continuum) underpins the Physics of Unification! So, with this and the continent’s ancient origins in mind, further consideration needs to be given to the fact that this plant (the Queensland bottle tree, ▶ **Fig. 1**) is a member of the **Malvales** family, and its materia medica displays congruency with *Sankaran’s Sensation Schema of Attached then Detached and Joined then Separated*, with the primary compensation being described as **Independent and Self-confident**.

- Mind; Connection; desire for
- Mind; Fear of separation
- Mind; Isolation; sense of, with a feeling of completeness

Australia is understood to have been first populated some 60,000 years ago, during an Ice Age, by migration through Asia out of Africa by a people who, despite relentless attempts to ‘civilise’ them through integration, still hold true to their ancient culture associated with **The Dreamtime**.¹ The



Fig. 1 Bottle tree (Central Queensland).

Australian Aboriginals (known as the First Peoples) have beautifully learned to live in harmony with the land. They have been honourable custodians as a consequence of their tribal, nomadic lifestyle that allows for balance to be maintained and have presented and preserved their understanding of their world through their Dreamtime myths. This is essentially an oral tradition handed down in stories, songs and dance, and, more latterly, through their art. For the most part this Knowledge is sacred, secret; and for the initiated only. The Aboriginals are keepers of secrets, and **Secret** is a key word in all three provings.

These Dreamtime myths of the continent's First Peoples are, indeed, extensive, describing the creation of all of Nature and defining all laws and activities, through ancient mythical beings, (who are described and understood in terms of the landscape to which the Aboriginals feel intimately linked). It is only through song and dance that the Aboriginals will speak of their mythical ancestors, believing that by this route, the ancestors know that they are not being spoken about with lack of sensitivity. To that end, it is intriguing that the **Delusion—talking ill about him; people are**—is in both *Lac macropi gigantei* and *Brachychiton rupestris*.

Specifically, according to these myths, the kangaroo (*Macropus gigantei*, **Fig. 2**) was, during the creation period, blown onto the continent by a violent windstorm so extraordinary that it uprooted trees and shrubs. This left the creature exhausted and with extra-long hind legs grown in an attempt to gain a foothold on the land. This story is congruent with the observation that **Exhaustion** is often a key Generality in a *Lac-mac* case, and it's interesting that many of the provers reported cramps in the calves, ameliorated by stretching.

Stretching ameliorates is also a rubric in *Brachychiton rupestris*.

There are several accounts for the origins of *Uluru* (formerly known as Ayers Rock, **Fig. 3**) during the creation period. All involve violence and bloodshed, with the earth literally rising up in grief at the bloodshed, and becoming *Uluru*.² Peisker goes into greater detail regarding this battle of opposing forces resulting in a creative impulse, in his proving notes.³ One of the stories speaks of its origins as a sandhill, built up during the creation period by two boys who played in the mud after rain. When they had finished their game, they travelled south to Wiputa. Fighting together, the two boys made their way to the table-topped Mount Conner, on top of which their bodies are preserved as boulders. The first of the other two accounts tells of two serpent beings (Kuniya, the sand python woman who originated in the East, and Liru, the venomous snake man, from the West), who waged a battle at the site of *Uluru*. The second tells of two tribes of ancestral spirits who were invited to a feast, but were distracted by the beautiful Sleepy Lizard Women and did not show up. In response, the angry hosts sang evil into a mud sculpture that came to life as the dingo. There followed a great battle, which ended in the deaths of the leaders of both tribes.

Consistent with these tales, key themes emerged from the *Uluru* proving:

- **Eruption**
- **Stone; Mountain**
- **Aggression; Anger; Rage; War**
- **Current surge; Lightning strike**



Fig. 2 *Macropus gigantei* (female).

- **Racket; Stick**
- **Orange; Red; Yellow**

(Chemically, Uluru consists of silicon salts and iron oxides, which give it its distinctive red colour; and Peisker notes a minor theme of **Iron; Metal**; the accoutrements of war!)

The existence of several possible 'origins' keeps the sacred rock shrouded in mystery ... **[Secret]**. And, whatever is the 'truth' of the matter, all aspects of the origins are covered by the belief that, at the close of the creation period when Uluru assumed its present form, it is believed that the marks of these creatures were changed into the natural features and markings on the monolith; the vertical cliffs; the deep gutters on their faces; the waterholes and boulders at its base, and even the water-stains and patches of lichen. These features and markings are, to the Aboriginals, evidence of the many activities of their mythical creators who roamed the continent giving shape to the landscape. **On the Go; Restless** as

well as **Animals** and **Reptiles** (kangaroo; monitor lizards from another age; bison; stegosaurus; snake) have been nominated by Peisker as *Uluru* proving themes, and **Ancestors** emerged in both the *Lac macropi* and *Uluru* provings, and is found also in *Brachychiton rupestris*.

Despite the fact that its origins are ancient and it has been inhabited for many centuries, Australia is often referred to as a young country (newborn) as fixed settlement occurred only nearly 250 years ago; following Cook's 'discovery' in 1770. Establishment of a colony was undertaken as the country's isolation (distance from civilisation) and island status, which rendered it ideal for the transportation of felons. And so a new culture was grafted onto the continent by individuals rejected by society—incarcerated for as little as stealing a loaf of bread to survive. Deemed to be pariah, they were transported in chains for good measure. Eventual freedom for convicts was hard won, and the matter of survival in an unforgiving land continued. Attempts to eke a living in settled areas in a land bereft of easily obtained and reliable water, proved difficult. To survive, convicts often worked together, thereby giving rise to the iconic Australian tradition of **Mateship**.

- Mind; Connection; desire for: Brachy-rup
- Mind; Desire to belong to a group: Brachy-rup
- Dream; Chased; harassed by men: Lac-mac
- Dream; Attacked, of being: Brachy-rup
 - dream; escape from death: Brachy-rup

What has transpired since white settlement is a pattern of the Aboriginals being compelled to restrict their nomadic lifestyle through the appropriation of their lands by white settlers (**Foreigners; Stealing** and **Gifts** are all *Lac-mac* dreams [trinkets were offered by way of compensation]), and then forcing that land to offer passive or



Fig. 3 Uluru (Ayers Rock).

Table 1 Synoptic materia medica for *Lac macropi gigantei*, *Uluru* and *Brachychiton rupestris*

Remedy	<i>Lac macropi gigantei</i> Milk of the kangaroo	<i>Uluru</i> Ayers Rock	<i>Brachychiton rupestris</i> Queensland bottle tree
Prover	Patricia Hatherly and Sandra Venables 2009	Boris Peisker: dream/contact proving 2000. Colin Griffiths: meditation proving 2010	Patricia Hatherly 2014
Primary issue	I am dispossessed... where shall I live?	My spiritual intuitive self is disconnected from my physical rational self	Can I survive against the odds?
Perspective on life	My voice is not heard!	With open communication (no secrets) we can come together to be truly creative; moving forwards on the right path with a light step	With the help of those close to me, I will respond to every adversity with a determination to succeed against all that Life throws at me
Miasm	Syco-syphilitic	Syco-syphilitic	Syco-syphilitic
Keywords	<p>Ancestors</p> <p>Communication vs. Miscommunication</p> <p>Aggression Belligerence</p> <p>Possession vs. Dispossession</p> <p>Patriarchy vs. Matriarchy</p> <p>Addiction</p> <p>Secrets</p> <p>Nostalgia for the past</p> <p>Foreigners; stealing</p> <p>Houses</p> <p>Gifts</p>	<p>Ancestors</p> <p>Communication breakdown</p> <p>On the go; restless</p> <p>Aggression; Anger; War; rage</p> <p>Crossing boundaries</p> <p>Humiliation; lack of respect</p> <p>Addiction</p> <p>Secrets; hiding</p> <p>Electric shock; Lightning strike Eruption</p> <p>Mountain; stone</p> <p>Animals; reptiles</p> <p>Sexuality; creative impulse</p> <p>Red; orange; yellow</p>	<p>Ancestors</p> <p>Ancient knowledge</p> <p>Creation; landscapes</p> <p>Animals</p> <p>Calm</p> <p>Clumsy</p> <p>Cohesion; locked</p> <p>Isolation; separation</p> <p>Heavy vs. Light</p> <p>Secrets</p> <p>Irritation; dry</p> <p>Water</p> <p>Motion; purpose</p> <p>Spirals</p> <p>Time vs. Timelessness</p> <p>Green; blue; white</p> <p>Twelve</p>
Ailments from	Having no sense of place	Being stuck; out of balance; constrained by the weight of ancestral (miasmatic) threads. (<i>Uluru</i> represents the lower dantian [hara] of the continent)	Loss of connection
Affinities	<p>Sense organs: eyes; ears; nose (<i>Lac-m</i>)</p> <p>Limbs; lower</p> <p>Alternating sides</p> <p>Simultaneous sides (<i>Lac-vacc</i>)</p> <p>Skin</p>	<p>Sense organs: eyes; ears; nose (<i>Lac-m</i>)</p> <p>uterus;</p> <p>Male: testes</p> <p>Left side (both provings)</p> <p>Bones (indurations) [Peisker]</p>	<p>Sense organs: eyes; ears; nose (<i>Lac-m</i>)</p> <p>Skin</p>

Table 1 (Continued)

Remedy	<i>Lac macropi gigantei</i> Milk of the kangaroo	Uluru Ayers Rock	<i>Brachychiton rupestris</i> Queensland bottle tree
Aggravation	Tobacco Indoors (feels trapped) Wind Afternoon: 2–3 PM and 5–6 PM Dust; cold (sneezing) Alcohol Cheese; wheat Confrontation Menses	Touch Alone	Thirst Heat Deep breathing
Amelioration	Flatus (body aches with abdominal bloating) Tea; warm drink; Warm food Morning Confrontation Mental exertion Sunshine; outdoors (Coryza; headache; sneezing) Short nap; lying down Exercise; movement; Sex Weeping Company	Short conversation	Erect posture Stretching Deep breathing Rubbing; scratching Water; sip of
Vertigo	Vertigo; menses, during < turning head or moving eyes sideways > lying down S/jif: objects turn in a circle S/jif: room whirls Vertigo; transient; intense occipital headache with < alcohol > looking downwards S/jif: a cap on top of the head is exerting an intense inwards pressure on the brain Disorientation and slight dizziness Light-headedness S/jif: having gone up in an elevator that has stopped and the head has continued to travel in an upwards direction	Vertigo, slight; on entering a warm room Clumsy; out of balance; bump into things; knock things over	Clumsy; balance lost
Mind	Nostalgia for the past Belligerent Irritable; sense of hopelessness, with Embarrassment at being observed Self-doubt; confidence, lacks Secretive vs. Desire to share a secret	Desire to sing and hum Belligerent; aggressive feelings Irritable < alone, when Irritable > short bursts of small talk Tranquility; quiet, serene feelings Concentration, good	Connection; desire for Desire to belong to a group Irritability vs. Cheerfulness; laughing Sing; desire to Harmony; sensation of vs. Impatience; restlessness, with

(Continued)

Table 1 (Continued)

Remedy	<i>Lac macropi gigantei</i> Milk of the kangaroo	Uluru Ayers Rock	<i>Brachychiton rupestris</i> Queensland bottle tree
	<p>Company, aversion to; desire for solitude Mind calm under pressure Concentration difficult; forgetful; memory poor</p>	<p>Mistakes makes; writing, while Indecisive; cannot make mind up</p>	<p>Tranquility; serenity; calmness Time; loss of conception of Timelessness Reverence; old people (elders), for Memories; childhood, of, precious <i>Fear of separation vs. Isolation; sense of, with a feeling of completeness</i> Concentration active Concentration difficult Confusion of mind</p>
Delusions	<p>Body does not take so much energy to move (head feels lighter than normal; breath feels light; upper torso feels light; relaxed) S/iff: having taken marijuana or LSD but with the ability still to focus mentally Possessed; S/iff: possessed by energy of previous girl- friend, light-headed, with > fresh air; > outdoors Time; running out of time Talking ill about him; people are (<i>Lac-cp</i>) S/iff: a cap on top of the head is exerting intense inward pressure on the brain</p>	<p>S/iff: walking more lightly than usual S/iff: feels massive (Griffiths) S/iff: has a weight on the head preventing being able to hold one's head up (Griffiths)</p>	<p>Alone, is; vast world, in a Separated group, from Bond; desire to; group, with Ancestors, is connected to Tribe, belongs to a Locked sensation Circle; must move in a, and complete during an allotted time Time passes too slowly Time passes too quickly Home; a place to call home, I need Talking ill about him; people are Messages are best conveyed by art, music and symbols</p>
Dreams	<p>Nightmares Chased; harassed by men <i>The past ancestors</i> Foreigners Stealing Gifts Women Loss of innocence Abodes Animals; dogs Nature</p>	<p>Beds Artists; paintings Images on a screen (TV; iPad) Amorous Celebratory feast; party Women; birth Secrets; searching to uncover a secret Team sports: cricket; hockey; netball Cars; impeded progress Abodes Animals; prehistoric; dangerous Dirty water [<i>Lac</i>h] Lessons</p>	<p>Attacked, of being Guns; shooting Wounded; murder Danger; hiding; escape from death Amorous Birth Baby with no legs Placenta stuck Journey; travelling Car; roads Railway lines Walking home Religious Way; civilising influences cause her to lose her way Institutions Animals; prehistoric Landscapes; beach</p>

Table 1 (Continued)

Remedy	<i>Lac macropi gigantei</i> Milk of the kangaroo	Uluru Ayers Rock	<i>Brachychiton rupestris</i> Queensland bottle tree
Food desires	Coffee Wine Lemonade (<i>Laceq</i>) Water Yoghurt (morning; waking, on) Yoghurt; fruit; muesli <i>Chocolate; sugar; Sweet food</i> Fresh sweet vegs; cooked beetroot; tomato meat; partially cooked salt and sweet sour food spicy food; tomato and basil bruschetta	Tobacco Alcohol Orange juice	Countryside vs. City Water Water Chocolate
Food aversions	Coffee; milk		
Physical generals	<i>Alternating states</i> <i>Contradictory symptoms</i> <i>Exhaustion</i> Energetic; can multitask	Restless Hurried; desire to do	<i>Alternating sides</i> Energetic Impatient Heaviness Lassitude; weariness Clumsiness; unwieldiness <i>Heated; warm, hot, becoming; feelings of irritation, with</i> Itchiness; small spots, in Tension; tightness; muscles, in; a locked sensation Posture; erect amel <i>Sit upright; stretch; desire to</i>

intermittent sustenance by virtue of a series of billabongs fed by rivers that run only during the wet season. Lack of reliable water was, and still is, a constant issue; (and, interestingly, the affinity for the sense organs in all three remedies produced a raft of symptoms in the provings associated with irritation and dryness!).

Both the Aboriginals and early settlers, however, appreciated the hidden benefits of the bottle tree and often accessed its water reserves during times of drought. The Aboriginals would make small incisions into the bark and water would seep into the cup-like reservoirs. Settlers, on the other hand, would cut down bottle trees and peel off the bark, thereby exposing the fleshy fibre, which cattle would eat. A large tree could satisfy a hungry, thirsty herd for weeks. However, it was by accessing the hidden water below the continent in the Great Artesian Basin, that the water problem was solved, and economic prosperity was originally established through grazing and farming (the original economy of the country grew 'on the sheep's back') and now that is shared equally with mining.

Such activities can wreak havoc on the land, and so a focus on sustainability and regeneration is a modern necessity,⁴⁻⁶ which reflects the original custodian's practice of putting large tracts of land under fire to force regeneration. This has been replaced by cycles of devastating bushfires (often started by lightning strikes or arsonists; both, it could be argued, having destructive intent in mind) and is the syphilitic feature of Australia's story; destruction followed by renewal.

Alongside this, however, is a saving sycotic aspect of the continent as a consequence of the great reservoirs of water (the Great Artesian Basin that is regularly sustained by enormous and devastating floods) being accessible to those who work the land and contextualised by the Dreamtime myth of the Rainbow Serpent. This is a large, snake-like creature, whose Dreaming track is always associated with watercourses, such as billabongs, rivers, creeks and lagoons. The Rainbow Serpent, known as the Protector of the land, its people and the source of all life, is a powerful symbol of the creative and destructive power of nature. It is a consistent theme in Aboriginal painting and has been found in rock art up to 6000 years old.

Interestingly all three medicines belong to the Syco-syphilitic miasm, and many of the Mind, Delusion and Dream rubrics in all three remedies (see ►Table 1) tell the continent's story of invasion followed by dispossession and misunderstanding—a sense of disconnection. It is a story about the struggle for its inhabitants to survive in a hostile situation and a harking back to the past, which gets in the way of integration of cultures, specifically that of the First Peoples and the subsequent settlers.

Vita

Patricia Hatherly, BA DipEd, BHSc (Hom), has been in clinical practice in Brisbane for 20 years. She is the author of *The Homeopathic Physician's Guide to Lactation* (2004) and *The Lacs: A Materia Medica & Repertory* (2010); additionally, she has published several provings.

Sharing knowledge is her passion. This is why she has developed her e-newsletter *Milk Matters* so that colleagues and students can share the insights that she has gained from working with *The Lacs* as a kingdom, and mothers and babies as a lactation consultant who is also a homeopath. Besides having conducted and published her provings, Patricia is a regular contributor to journals both national and international. Her work (provings, conference papers and journal articles) is available for perusal at: www.patriciahatherly.com.

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