

(OH 1.1) Now-a-days we live right inside the forests, and have allowed the forests to grow so much around us. And this is not the way for us humans to live.

(OH 1.1) It rains whenever it pleases these days.

(OH 1.1) But in these forests no diseases of epidemic proportions would occur.

(OH 1.1) Forests were not any lesser. But in the summer times, the forests would burn and the visibility would be very good.

(OH 1.1) We want a alternate site to farm, but they are not giving us an alternate site. Schooling for our children is a big problem here. The teachers do never come regularly.

(OH 1.1) Paddy and grain never used to be bought from the market. The road that comes to this village was laid about ten years ago.

(OH 1.2) Even Opuntia or the Prickly pear has decreased over the years. When the DFOs used to tour the area, they would take the cactoblast fungi, the white fungi from an infected plant with their walking sticks, and transfer them to the non-infected plants. They would even advise us to do the same if we see non infected Opuntia proliferating. Only if this plant was destroyed that things would be better- they would say. There used to be a lot of Opuntia earlier. Much more and many more times more than what you see in any area today. In fact in those days the Adivasis would simply survive on the fruit of Opuntia and buttermilk, both of which was plentiful in the area. Those there was not so much of coolie work available and so, the Adivasis just survived on the Opuntia fruit and buttermilk.

(OH 1.2) Before 1947, i.e., before the dam construction started, malaria was very prevalent. But after good water came into that area, after the construction of the dam, there has been no malaria. Malaria comes when you drink water and there is a malarial insect in it. When the army was here from 1943 to 1944, the anti malarial people used to spray some oil into every pond and tank in the area. Even water holes inside the forest were sprayed. In addition to the anti-malarial people even the military used to spray the oil in the water holes.

(OH 1.2) They would sell Avarai, Ragi, green gram etc.; Kottamalli was their main product for sale.

(OH 1.2) Yes, in those days, when ghee used to be extracted, there used to be a lot of buttermilk flowing around and in fact, the Adivasis had a comfortable existence living on buttermilk and the Opuntia fruit.

(OH 1.2) At Anaikatti the East India company had attempted to grow cotton.

(OH 1.2) They would never stay in the village, but would stay at a small distance away from the village. They would do some agriculture, some coolie work and in addition collect honey, tubers and other minor forest produce for consumption or as labour for the MFP contractors.

(OH 1.2) The dam construction did bring in a lot of permanent residents. The number of houses jumped from 50 to over 200 houses. The tea shops too came only with the dam construction.

(OH 1.2) Bus services started from 1947.

(OH 1.2) Before the influenza epidemic there were many villages and cultivation sites that have since been abandoned.

(OH 1.2) In the area called Gundakarimala, the Adivasis were in the Majority. In other areas there were Lingayats and other castes. In Moyar there were mainly Muslims.

(OH 2.2) Those were the days they were strictly followed. And even now, we have threatened today's youth to follow these rules, and they still do follow these rules at the Tarnad temple.

(OH 2.2) Earlier with foolishness, we were killing buffaloes during deaths.

(OH 2.2) As far as I know, the kotas would come and play music at our deaths. Then, we would kill 5/6 of our best buffaloes and they would take them away. They would simply take it away and eat it. They eat anything. Since then as time went by we have realized that the buffaloes are pitiful, and we should not kill them.

(OH 2.2) Now, about 30 boys have got together and made a Sangha and decided that we should not kill buffaloes. It is only for the past 4/5 years that we have stopped this practice.

(OH 2.2) Now, of course if a buffalo dies or something happens we sell the skin and meat off. But, if the temple cow dies or the temple calf dies, we never sell it, and we still give it to the Kotas.

(OH 2.2) It is now 30 years since this relation has stopped.

(OH 2.4) We come together in times of need and security. During periods of death, we all come together to console the family with music and lightness. In our festivals also we all take part with great gusto and friendship.

(OH 2.6) Early morning we send one person to the forest to collect 'jala' flowers. These flowers are available on the Nilgiri hill slopes. We believe that the god has 'heat' and this forest flower is placed on its head to remove the 'heat' from the god.

(OH 2.6) since we were their elder brothers, and our younger brother's families were all wiped out. We elder brothers, concerned at the absence of their brother family decided to offer prayers to the lord ourselves.

(OH 2.6) Wild dogs do not kill human but could kill a lot of buffaloes and cattle. It is now that their predation has increased. Earlier, when hunting was allowed here, the wild dogs were not such a problem but now they kill many of our cattle.

(OH 2.6) Earlier, elephants would never come to raid crops. It is only now that elephants raid crops so bravely. By 4 or 5 pm, the elephants come these days and start grazing the cholam and ragi crops. This is so for the last 5/6 years. What can we do? We beat drums, and burn kerosene torches, and try to scare away the elephants. We also tie a stone to a string and rotate it and fling it towards the elephant. If by chance the stone hits the elephants, the elephant trumpets and runs away.

(OH 2.6) Potato crop was sown with the help of a Govt. loan. They gave Rs.3,000/- per family. So we brought seeds from Ooty and ploughed our land and sowed them. Then, the river went dry and there was no water for irrigation. Then, we brought a diesel motor from Anaikatti and from a pool of water in the river bed we pumped up the water. Even with that we could not save the crop. This was 3 years ago. So we did not even have the facility to pay any part of the loan. The whole crop was destroyed.

(OH 2.8) But these days from 1955 onwards agriculture in these areas are poor. Further, agriculture has expanded in the hattis on top of the hills. They keep motors and pump out water from the streams; thus there is very little water for our agriculture.

(OH 2.9) Above in the villages above, they would all put motors in the stream and draw out water. It is not one village above that does it- the 'whole world' above does it- Chinna Coonoor, Orahatti, Anaikorai, Oramalai, Iduhatti etc. a lot of villages are there above. Ebnad does not come under this catchment. Ebnad is on the upstream of Sirur stream. The motor pumping of water from the stream has been going on for 7-8 years. If we go and protest against the water usage, they say, "if you want you stay there, or else you come up. Come up and let us do agriculture why do you die there keeping buffaloes. Come here and plant Tea, Garlic, make a lot of money, build a house and live happily". So, many people have left this place sold their buffaloes and gone away.

(OH 2.11) Now since the milk collection centres have come up, they have all congregated to these centres. The pattis that were far apart have all come together. All because of the milk collection that goes on, all this has happened. And this is encouraged by the government. For us it is not economical to make Ghee, we have to put in a lot of work. Milk the Buffaloes, curdle it, chun the butter out, boil it and then transport it by headloads out. And these days nobody does that

(OH 3.3) But there are definitely many indications there were many villages around here. There are temples, wells, tanks, etc., that still exist. The whole area has not reverted back to jungle.

(OH 3.3) Only people who have died unnatural deaths from disease or accident are burnt.

(OH 3.5) And after Mahatma Gandhi got independence we have started having a lot of problems. Before independence it was a prosperous time for all of us. There is no food available now-a-days; the government tends elephants and deer at the cost of us villagers. Previously the forests were good and now the forests are being destroyed. So there is no food and fodder for the wild animals that the government is tending. They build dams, but there is water shortage all around. If we are the one who destroy the forests, we would have destroyed it a long time back. It is the government that is the cause for the destruction of the forests.

(OH 3.5) The population is increasing in spite of the government call for family planning. When I was small there were just about 40 houses in this village. Now, there are more than 800-1000 families in this village. A lot of EB staff and labour have come here. A lot of outsiders have also come here and settled.

(OH 3.5) During my childhood days, my father died and me and my mother were unable to pay the taxes and the govt. confiscated the lands.

(OH 3.5) we had to get 60 acres for the 30 acres that they acquired. But in-between, the change in the govt. from the British rule to the Congress rule changed the whole scene and their promises were not met. Only I got monetary compensation. The others in the village got nothing.

(OH 3.6) Only after 1986, since the school and education came to this village, we are aware and civilized and meet outsiders like you and talk with you. Now after education things have changed.

(OH 3.6) Then during my father's time, we went and fell at the feet of Ari Gowder and said "Lord, we live inside the forests. We have no one to look to our well being, and we have no means. We have been working and toiling for your people, the Badagas for long. Please make some arrangements for our improvement. Please start a school for the advancement of our children".

(OH 3.7) There must have been Rs.200/- to Rs.300/- loans that we did not repay, but we had earned for them thousands of Rupees.

(OH 4.1) The Tahr was strictly protected from 1882 onwards. It was shot, but it was protected. It has always been protected. It was protected until, well whenever we handed over, 1967 I think, it was protected. But some shooting was allowed.

(OH 4.1) It was very very strictly controlled.

(OH 4.1) But this blue gum and wattle plantations came, they would not touch them, but now, they browse on the pine plantations and the plantations now need to be fenced to keep away the Sambhar. The elephants are beginning to browse on the wattle.

(OH 4.1) Whatever is not forest land is open to encroachment. And every year these lands are being encroached. And after a certain number of years, a patta is give. So from Ooty onwards, all the way along from Ooty to Avalanche, and Ooty to the Nilgiris peak, all that land is disappearing and you cannot stop it. That is why I say you can write off the Nilgiris, except for this stretch in Mukurti National Park.

(OH 4.1) The local people say coffee is no more there because coffee needs a very sensitive weather and the rainfall these days are erratic. But I do not think this is true. Coffee needs horticultural care. You have to be quiet careful and look after it nicely. If the price goes down then they do not look after it. And unlike Tea, once it deteriorates it is very very difficult to bring it back. Tea you leave alone and after a season, bring it back. You cannot with coffee. I would say it is economics and not climate, right that has made the coffee deteriorate.

(OH 4.1) Actually the worst years and the worst times was in 1860. Not when the famine hit the country. That was in 1887. The Mysore famine, but 1860, the beginning of our rainfall records- that is the worst period of rain.

(OH 4.1) So surely, our lack of water is mis-use of land.

(OH 4.1) It originally started by a few people, a few English people here, who were fond of the area and everything else.

(OH 4.1) Of course, if a deer in the Sigur area was noosed by the tribals, it would not come into our records, but by and large, it would be OK.

(OH 4.1) Let us say, the welfare of the animals was our aim, that is why we take stopped deer. One of the ways to do it, right or wrong is to say a head should be so many inches. Below, that we should not shoot. No hind was ever shot. No small stag was ever shot. No young was ever shot.

(OH 4.1) If you had lived another 40 years earlier, that was something. There was some discipline, some responsibility. It wasn't perfect, but it was better than what it is today. Now, you give some money to a ranger, or the forestor, and you can do whatever you want.

(OH 4.1) I do not consider it sporting to by tie up a cow and sit on top of a machan. So, I will not correlate shooting and cameras. You might go around, morning till night with a heavy rifle, tired, with no food for 10 days on end, and never find a right shot. There are all sorts of things in Shikar.

(OH 4.1) So the numbers that you see, really have no bearing on the numbers that you have today. People say shooting has reduced numbers, but it is not shooting. Why there are no tigers is because of disturbance. There are people everywhere. Look at it in the 3 years you people have been here at Masinagudi. How can you expect any animal to be here. When I was here first, it was a tiny little village, with a lot of thatch huts. Pattis have been here, but not like there are now. They must be 4 to 5 times more cattle now than when I first came here.

(OH 4.1) There are vehicles on it everyday these days. Earlier it was very difficult to get there. You could get to Anaikatti but you couldn't cross the river at the bottom. You could only cross the river at certain times.

(OH 4.1) But you must manage. That is my thing about sanctuaries.

(OH 4.1) You could have a wonderful sanctuary. Anamalais, Thunakadavu, Top slip. It is a beautiful hill and a long stretch. They are gradually going into it building roads, exploiting the bamboo and everything else.

(OH 4.1) What we want is wildlife protection. So you find out say 7 really good sanctuaries. And you will have to get people out of them, and it is purely for wildlife.

(OH 4.1) They started coming in in the '50s. A lot of the Christians came in with their schools. Then encroachments, gradually, gradually, gradually, and its got bigger and bigger and bigger.

(OH 4.1) All I can tell you that the Moyar Valley- it was known as the death trap.

(OH 4.1) You don't understand, you never saw malaria. But you have never had to live with it. You are too young to have lived with it. I can remember it. Whole fields in areas would not be cultivated because of malaria. They had to watch their fields off wild animals. The wild animals would destroy their paddy. So each chap had to watch their fields at night. Well they couldn't bang tins and this and that.

They would get bitten by mosquitoes, at the time, and would get malaria, so they didn't cultivate their fields.

(OH 4.1) The absence of malaria has changed the face of India. You have no idea. If there had been malaria, certain here there would have been nothing here and in Gudalur. You cannot imagine.

(OH 4.1) Assam was very very bad. It was mostly opened up by the Europeans. Lot of Englishmen. You give him 18 months to be either alive or dead.

(OH 4.1) But if you take Ooty town, there are 5 reservoirs the British made for a population of 20,000. Those reservoirs are not giving any water. One of the main reason in the sholas upstream are not there. They have been planted with something or the other. The exotics are there.

(OH 4.2) The wattle was a great help for fuelwood on the hills. The shola trees do not burn too easily and well. It would be very smoky. The wood would not burn properly. So the wattle was a great relief for our fuelwood. But surely the landscape before wattle came was very beautiful with the grass hills and long view. We could see layers and layer, ranges from ranges of grassland hills. So, if you look from a high position it would be very beautiful. Now, the view has gone. That view has now gone. All over there are Eucalyptus and Wattle trees. Even Pykara was full of grasslands before the plantations came. There is no place now on the hills where you can see the original vegetation. The whole area has been planted up in the last 30 years.

(OH 4.3) During the dam construction, there must have been 8000 labourers over there.

(OH 4.3) They put wattle because there was a lot of money and profit in it. Those days itself the going rate for bark was Rs.800/- to Rs. 1000/- per ton. The bark used to be sold to the Bhais at Mettupalyam. Now the rate is Rs.2500/- per ton.

(OH 4.3) But the planting was done only on the grasslands. The sholas never were destroyed. The little plants 'Kotagiri malar' etc that had grown, were burn't off and planted. No shola was destroyed. If the sholas were destroyed, Chokkalingam DFO, would say, there would be no water and rain, and the plantation would not succeed, so the sholas were ordered no to be destroyed. One or two of the sholas may have been destroyed inadvertently. Especially in the upper Bhavani side, fuel wood was scarce.

People would of course, cut sholas there; the labourers who had come for the scheme. We would fine some of them, and they would pay up. There was no other go for their fuelwood to cook their food.

(OH 4.3) Now, everybody, the Badagas, the Jamindars etc, all of them have got guns, and licenses, and they all hunt. Earlier, only the whiteman used to hunt.

(OH 4.3) You can buy gold in the market but you cannot get the timber easily.

(OH 4.3) The tea here is best because there is good care in this estate, and frost dries the tea plants. And when there is the first shower, all the bushes sprout and yield the best tea.

(OH 4.3) At the Thaishola estate, coconut palm thatch is bough from the plains and placed on the plants, and they would remove it before the first rains.

(OH 4.4) So about 20 years ago, when these spring rains became unpredictable all the coffee was destroyed. There is another reason for destroying coffee. Coffee needs shade trees- usually silver Oak is planted- Cypress. The Silver Oak has been sold by everybody for a good price. Again to put shade trees on the coffee was not easy. So they unrooted the coffee and put tea instead. Tea also requires shade, but not that much as coffee.

(OH 4.4) Kundah is the name of a tree that was common here Kundah tree that has beautiful flowers. Even now there are kundah trees all over here. It has white and beautiful flowers. It bears flowers in April. That is the time our forefathers used to sow the grain seeds of samai etc. They would observe the flowering of this kundah tree and then sow seeds. So the Kundah tree became famous here.

(OH 4.5) Ownership rights and patta stones were all above the 10-15 fts stream side forests. Even small streams and little odais had protected forests on either sides of them. So there was always moisture in the streams and there would be a trickle of water. The water would never dry up. Such was nature those days. Then after independence, all those people who had difficulty, and had no land would come and build houses on those stream side forests. They would do some agriculture there and thus those forests got destroyed.

(OH 4.5) This tea is like a divinity to us today; and that too the newly developed 'viryanathu'. Near Ooty side the old tea that is propagated by seed would not grow. It would die before it comes to maturity. This new 'virya nathu' comes to maturity in one year and starts yielding. It can adjust to drought conditions and less rainfall. So that is the situation in the Nilgiris; the original landscapes and agriculture in the Nilgiris is completely destroyed.

(OH 4.6) When I am a carpenter, and I keep working, my son sees me work and assists me in my work; and slowly he will learn the skill.

(OH 4.6) The women do mainly pottery and agriculture.

(OH 4.6) If we want a manutti or a fork or a knife; we would make it suitably. It should also look good. Tools for women should be different from tools for men. We would make anything, as required for what ever purpose out of iron. Also, with beauty and aesthetics in mind, and with the idea that the object must be kept for a long time.

(OH 4.6) On the motto that "our skill in our diety",

(OH 4.6) The Irulas are here all around the border areas. They are not on the Nilgiri hills, nor are they on the plains below. They inhabit the middle area, the border of the two realms.

(OH 4.6) We helped them and served them on humanitarian grounds. That they had come alone to our lands. But this goodness of ours had been reversed and looked at us like coolies and servants of theirs. So we realised this and decided that we would not help them if servitude was their attitude and they demanded our services. We were not keen on selling our art. So we decided to stop this custom.

(OH 5.1) After the milk collection came, milk used to be collected privately from here and sold at Ooty. It is only since then has the cattle population increased in this area. Previously it was more buffaloes around here.

(OH 5.1) And the opentia used to be very dense and thick in these parts till the Australian fungus was introduced to control them. It was a big nuisance for the Shikaris, and hunters and sportmen who came here.

(OH 6.2) Now-a-days we have given up livestock keeping. This is because the government wants to make the whole area a sanctuary. They want to increase wild animals and decrease domesticated animals. That is the view of the current government. This is the view for about 10 years now.

(OH 6.2) If 10 wild dogs got together, in one day they would finish 10/20 calves.

(OH 6.2) During British days, I would not know about the towns, but our villages were very prosperous. There was not much education, but ways and means of livelihood looked good. Now, we say we have many facilities, but will all these facilities life is cumbersome.

(OH 6.3) Just as the government's wrong doings, so are the people.

(OH 6.3) Even now, you can identify those village sites with agricultural fields, forts and ragi storage bins.

(OH 6.3) Wild dogs and forest guards would trouble us a lot.

(OH 6.3) Those days, cattle-buffaloes were plenty and now-a-days because the govt. supports the adivasis, they are not inclined to look after the cattles and buffaloes in the pattis. So we have given up and are giving up cattle/buffalo rearing.

(OH 6.3) The workers, the Irulas do not work properly, they are disobedient and do not follow instruction. They retort back. All this because the government discourages us and tells us of get out of that place-vacate the pattis.

(OH 6.3) All the Harijans who are around this village, settled around here, it was I who went and got them here from Satyamangalam. I brought them up from Satyamangalam and kept them on my patta lands.

(OH 6.3) I brought them here in 1957. I brought them here to do agriculture.

(OH 6.3) During that famine, I brought a lot of people.

(OH 6.4) And we have synthetic (foreign) fertilizer, supplied by Parry and Co., Shaw Wallace, Mysore Co., etc. They had agents here and they would give us fertilizer on account. In each village there used to be agents, who would give fertilizer on account. These were company agents. They would trust us and make advances. Then, during harvests of potato etc in 4 months, the agents would pick up the potato and sell them and the advance was settled. Such was the modus. The market was at Mettupalayam.

(OH 6.4) When we were thus sowing potatoes with heavy loans, the government advised us to sow atleast some tea saying we have been destroyed by sowing Potatoes.

(OH 6.8) Also, I understand that following independence licensing and availability of crop protection guns increased and that, along with the availability of jeeps might have meant that there was much larger scale hunting and depletion of wildlife.

(OH 6.8) Seshadri's book -Twilight of Indian Wildlife,

(OH 6.8) So these people saw that, a new kind of regime had to be introduced if enjoyment of wildlife by the aristocracy was to be continued.

(OH 6.8) So, conspicuous, flag-ship animals. And they also ignored traditional conservation practices. Certainly for a long time would have never mentioned things like sacred-grove and protecting planting by local people of heronries and so on - although they were kind of aware....

(OH 6.8) And infact, I know that later there was grumblings by forest people saying that there was too much timber allowed to over mature and go waste in the project area and so on.

(OH 6.8) It also began to talk about; as the title MAB indicates; and showed interest in human use of biological productivity. It also was talking about the need to look at man-nature interactions.

(OH 6.8) The response from the official machinery was varied. First meeting which was called to discuss this document as I recall, had very violent opposition by the agriculture people from Tamilnadu saying that this is a backward looking idea, that what they would like to do and must do in chemimcalise and introduce by seed and high yielding varieties in every bit of farmland in India.

(OH 6.8) It was certainly the first time when this was talked about -biodiversity.

(OH 6.8) So in 1977, when Morarji Desai became PM, Salim Ali went to meet him and talked about nature conservation issues and Morarji said you are talking all these things but what about all the people who are staying there; and all this talk about conservation without thinking of rural people and tribal people will not work.

(OH 7.1) We used to pay him 12 annas as rent for the house, and Kandayam (tax) per acre 1/1/2 rupees. They would come yearly to collect the rent and will give us a receipt. Each person will be given a receipt. For the whole village, there will be a Moopan, a Kuruthalai, a Bhandari and a Mannukaran. The responsibility of paying taxes and getting individual receipts is with the Moopan.

(OH 7.1) If there was a famine, the forest had many tubers to survive with. For fire the match was a type of stone.

(OH 7.1) Adivasis are better off today. Some are even educated.

(OH 7.1) From the state border to Sundapatti. We could farm anywhere in this whole area. We should not remove only teak, rosewood and sandal. There were plenty of these. All other trees we could cut and burn and do agriculture anywhere. That was during Moopil Nairs regime. But when this road came, they removed all the trees. Some of these trees were huge. There was one Basavan Chettiar. He was from Mysore. He had two lorries. He used to move 2 loads per day to Coimbatore. He finished this whole world here; and having finished this world, he has also died.

(OH 7.1) The road came and everything went. If I had a lorry. I should also flick 2 loads.

(OH 7.1) Then in Masi Panguai we would go to fair at Mannarkad in the days of Mupil Nair.

(OH 7.1) Now, there is some bandobast. This is directly related to the coming of roads.

(OH 7.1) It would go towards Karamadi with loads of castor seed etc.

(OH 7.2) We do not sell to the Sugar Company because at times the price falls to very low levels.

(OH 7.2) Cow dung is also sold. This trade has been going on for around 20 years. It is funny, we buy urea but sell our dung. It is only this year that urea prices have shot up, and we are considering using dung for our own fields.

(OH 7.2) When the settlers came, the lands that they were cultivating and had left to cultivate another fertile patch, they would sell to the settlers.

(OH 7.2) The shortage of land to shift etc, started from 1975, when simultaneous a law was passed saying Adivasi lands could not be purchased. That was the time when land problems arose in Attappadi.

(OH 7.3) Then followed this drought in 1967, 68, 69 etc. They sold their goats, cattle and everything and they gave their land on lease to settlers. And now the majority of them are penniless and landless.

(OH 7.9) After they started planting Tea there, they stopped taking the cattle up in summer, and kept the cattle here perennially. Tea was planted after about 1924.

(OH 7.9) Now, for the last 10-12 years, since 1980, in April-May the stream goes dry, because it is taken off for agriculture in the upper plateau at Kukkal, Masakal villages. So, now, only one crop is feasible here. They, in the upper plateau take the water for Cabbage and potato. They pump out the water. So the next crop, we plant ground nut, because Ground nut requires less water. Even then, there is a shortage of water. Then there is also the lift irrigation system from the Moyar, but that for does not suffice.

(OH 7.12) Bulk of the exports come from the larger estates, and the bulk of the local market tea comes from small growers.

(OH 7.14) They have said that from the Tribals we had nothing by way of a document. We did not demand any official rent from them. He said periodically they would come, with a bag of paddy or something; and we would usually give 10 times more than what they got in. A gold bangle or clothes or something. It was more an exchange of gifts.

(OH 7.14) In section 17 lands, there are about 400 to 500 tribal families. The whole of O'Valley is in Section 17. there are 7 revenue villages there. The areas around Padathorai is Section 17.

(OH 7.14) The whole Nilgiris there is a ban on cultivation pattas. The ban is since 1958 or something like that. The 1958 ban was operative within a certain distance of RFs.

(OH 7.14) And the modus operandi for this illegal trade is that you cut one tree without permission, but you make arrangement with the Ranger etc. They will catch you, book you and fine you some Rs.200 or Rs.500/- for that one tree. You use that one fine receipt and you cut as many trees as you want.

The FD has more than proved their inability to conserve whatever natural resources are here, infact they are directly responsible for the destruction of the resources.

(OH 7.14) Suppose I have a plot of land, I lease-out my land for one year, I give it free to somebody to cultivate ginger. Because they put in such a lot of mulch and fertilizer and manure -so land is superb for tea cultivation. I got the land cleared, and I have this very rich organic material and tea

does beautifully. And nobody does 2 crops of ginger on the same patch of land, because of disease. So ginger goes on moving, and sooner or later ginger will move out of the area, because as soon as a ginger crop is harvested, it comes up with tea. So ginger is not going to be around for very much longer.

(OH 7.14) This was a big area for Citronella

(OH 7.14) The tribals also have their style of cultivation. He will not plant all his vegetables in one plot. There will be a little here, a little there. It is part of their whole food gathering tradition.

