

PSK
F13



Development Perspectives

A-6, Meera Apartments Opp. Skyline Cinema,
Basheer Bagh, Hyderabad - 500 001 Phone: 231260

P V SATHEESH
DIRECTOR

September 30, 1993

Dear Pandurang

As usual you have gone without a trace. But it is quite natural for the likes of you and I won't hold it against you.

Somashekhar Reddy has sent me a script which is extremely interesting. I have sent a little comment on it, which is annexed here for your reference. Please react to both the script and my comments. You are the person who mooted the idea of making this film and it should be closest to your original idea. We don't want another Bee Film happening here. So your reactions are most important.

I have a plan of going to Mysore around 2nd or 3rd November. If we can meet at Bangalore around that time, we can discuss things in greater depth. Otherwise, if you are planning to come here in October, that is also fine by me. I will be away between 9th and 17th. The dates that suit me best are between 19th and 22nd. If you and Mr Reddy can make it to Hyderabad, it will be my pleasure.

Please do write to me immediately.

Regards

Sincerely yours

A handwritten signature in dark ink, appearing to read 'P V Satheesh', written over a horizontal line.

(p v satheesh)



Development Perspectives

A-6, Meera Apartments Opp. Skyline Cinema,
Basheer Bagh, Hyderabad - 500 001 Phone: 231260

P V SATHEESH
DIRECTOR

September 30, 1993

Dear Mr Reddy

Here are my further reactions to your script.

- * Your script reads quite fascinating as it is. But still a small doubt lingers in my mind as to what is it that we want to do in the film. Do we want to make it a narrative of certain cultural practices in seed selection and preservation or something more than that ?
- * For whom is this film ? You have also complained that Pandurang never informed you about the purpose and clientele of the film. To the extent of my knowledge this film is for a large international audience who include scientists, development activists, policy planners etc., who are the normal clientele of the WWF. The purpose is to impress on them the vast knowledge that exists in traditional societies in the area of seed selection and preservation. I think Pandurang will have to confirm this.
- * If this is what we need to do, shouldn't we be a little more cross-cultural, even if it is to be confined to South India? And take certain examples from at least three states while keeping the thread of our argument continuous.
- * I think the film must look at different agro-climatic zones and relate the practices to the local eco-systems, cropping patterns, agricultural traditions, climatic conditions etc.
- * Certain nitty-gritties regarding seed preservation, I think, need a little more detailed treatment. What is in the script looks a bit too passing a reference.
- * We also have to worry about the feasibility and practicability of filming the statements we make in the script.

I and Pandurang had talked a bit about the kind of film this can turn out to be. I am marking a copy of this letter to him so that he can also react on the basis of our previous discussion.

While I say all this, I must once again emphasise that the script you have written is fascinating and is full of great insights. I only wish that it can be developed into a more rounded script which enables us to make an interesting film.

With warm regards

(p v satheesh)

SCRIPT

1. According to information available in 1991 about nine percent of rare and other plants are threatened in India. Out of 15,000 taxnomic plants 1.349 plants are endemic and about 90 plants per every one thousand plants are threatened.
2. An another study carried out by Drought Monitoring Cell of Government of Karnataka shows that the mean productivity of food grains has been on the decline from 1976-77. It has declined from 1050 kgs per hectare in 1976-77 to 950 kgs per hectare by 1988-89. Once in every two years the production reaches low, but this low production is also increasing over the years.
3. The area under HYVs has seen tremendous increase from 31 per cent of area under food grains to that of 46 per cent between 1974-76 and 1987-88. Among the food grains increase of wheat 87 percent of the area is covered by HYVs and in paddy about 61 percent of those cereals, which are called coarse cereals, jowar has only 38 percent of its area under HYVs and Bajra has only 47 percent.
4. Of late entry of a multi-national company CARGILL to produce HYVs in jowar, bajra and maize is protested and even there were physical attacks on the property of cargill. The protest has to be understood in the light of refusal to adopt HYVs for all the crops, in the entire area, even after

S. S. S.
[Handwritten signature]

loaded with various types of incentives which amounts to Rs...in an year.

5. The protest and refusal to cover entire area with HYVs is not only due to poor performance or its impact, it is due to the interest the Indian farmer exhibit in maintaining seeds which part of the inherited familial culture and desire to preserve a particular quality and taste to which they are accustomed. Indian farmer normally grow HYVs entirely for marketing and grow local seeds for the exclusive consumption of family. This division of crops has also resulted in a parallel system of marketing seeds. The one which is a formal market and an another informal market. The latter, as that deals mostly with sentiments has been able to develop a system of not only conservation but also exchange of seeds.

- 5A. The seeds are not just means for reproducing a crop, for Indians, it is more than that. The act of reproduction being virtuous act and is universal the seeds, depending on the qualities are regarded as part of universe, through identifying them with nine planets. Such identifications are called 'Nava Dhanya' or 'Nine Grains'. Nava Dhanya is a combination of two cereals, one oil seed and seven pulses. Similarly, each planet is identified with nine plants that range from that of grass to that of a very big tree.

6. The conservation and exchange of seeds was by an exclusive act of women. It was a practice wherein the knowledge of conservation was passed on from mother to daughter. Every young female child learnt art of conservation by working along with mother.
7. The act of conservation used to began with the selection of seeds. For each crop, the qualities of a good seed was known to the women. For example., in ragi crop, the lobes of ear-head should be long and the seeds should be strong and placed at equal intervals. In Tamarind, the fruit should be long and well curved as that of sickle. The thick fibre and the presence of a white fiborous layer between the fruit and the seed marked as the good-qualities.
8. While collecting the green cow-peas of vegetables the good ones were left to mature for seed purposes. The ear-heads of ragi, jowar, bajra, etc., were hand picked for seed purposes. Such selected ear-heads were processed separately.
9. In the act of conservation materials or media in which seeds are preserved play an important role. Normally, women preferred locally available materials for storing seeds. It can be white-ant free soil to give a protective coat over pigeon-pea, or the waste of ear-head of ragi for dolichus lab--lab. Even sand is used for storing pigeon-pea. Good packing material made out of grass or paddy straw or palm leaf may be used for storing grains. Many a time some herbs

might have been mixed with earthen pot also can act as package material.

10. Places for storing such packed seed was an another important issue in conservation. Such places can be on the 'attic' just above the hearth, that continues smoke from the hearth can keep away the pests that can destroy seeds. Even the underground graneries aslo acted as storing places. In some places pockets of seeds are placed at the door for people to walk on it.

11. Normally the stored seeds are checked for infestation. On such checkings if any moisture is noticed the seeds are sun a dried. By any chance, if any infestation is detected, such affected seeds are removed and seeds sun dried, before the seeds are packed, if required in a new media.

12. The stored seeds are tested for quality such as germination. Such tests normally forms part of a cultural or religious festival. Normally all the seeds selected for propogation in the coming agricultural season are planted in a media of manure and sand. Such a media is watered every day. On the seventh day, women folk of entire village or award gather at a water spot and check the growth of all the seeds they have planted. If by any chance, if any one of the seeds has not shown good growth than they are declared as unfit for sowing. Banjaras or lambanis, conduct seed germination as a festival called 'Godi Habba' or 'Wheat festival'. In which spinsters from each house bring in

wheat from their respective home, sow them in a basket filled with manure and soil. For seven days these spinsters stay in a temple and keep worshipping the god. In evenings, it is a cultural mela for the entire village. On the seventh day, a big festival will be celebrated by inviting all the relatives.

13. Exchange of seed is based on the results of the germination test conducted. If any seed as proved not good enough for propogation, then exchange is sought for. Before seeking exchange, it is for replacement that a family looks forward. Normally, replacement is by requesting the mother, if not mother it is from sister. In such circumstances, no seed may be given as payment.

If seeds are not available for replacement, then efforts are on for exchange. normally, exchange for an another seed is in the propotion of 1:1, if it is for ordinary seed, then it is at the rate of 1:2.

14. The moral principle for exchanges is that, it should be of good quality, and any adulteration is regarded as sinful and can spell bad for the family.
15. Replacement is done by women and exchanges by men, as that involves contacting people other than the family circle or certain times, going out fo the village.
16. There are various methods by which the poor are made to acquire theseeds they require for sowing, through certain

cultural dictuons. Firstly, no one should refuest to spare seeds, if requested when the sowing is going on. Secondly, no one should bring back the seeds back to home fromt he field, even if they are surplus. The labourers, such times will have a right over it. Thirdly, before leaving home for sowing, the seeds to be sown, are carried to a temple and are placed before the God for worshipping. After worshipping three handful of seeds are offered to the God. From that offering, part of it is collected and mixed with the seeds. The other remaining part is left at the temple for the poor to collect. An another method, the best ear-head or pods are offered to the god, at the time of harvesting which will be collected later on as seeds by the poor. Those who cannot do offerings at the temple, do at home.

17. There are other cultural practices, wherein a sentiment is infused into conservation and exchange of seeds. At the time of leaving parental home, for husbands home, each daughter is gifted with seeds by mother. Which will be the property of the daughter. Since, the seeds are a gift from mother, they will be preserved for many years.



Development Perspectives

A-6, Meera Apartments Opp. Skyline Cinema,
Basheer Bagh, Hyderabad - 500 001 Phone: 231260

Nov 3 MR
PSK
F13

P.V. SATHEESH

October 19, 1993.

Dear Pandurang,

Very long ago I had written you a letter to find out whether it would be possible for us to meet in Bangalore for further discussions on WWF Film. The possible dates could be November 3 or 10th. I have not had any reply from you as yet.

Can you please find a few minutes off your time and write a line in reply.

With warm regards,

Yours sincerely

P.V. SATHEESH

Mr. Panduranga Hegde
Hulemalgi Building
SIRSI - 581 401
Karnataka.

PSK
F 13
PANDURANG HEGDE

Hulemalagi Bros. Chowki Math,
SIRSI-581 401 Karnataka

28 December 1993

P.V.SATHEESH
Deccan Development Society
A-6, Meera Apartments
Opposite Skyline Cinema
Basheer Bagh
Hyderabad-500 001

Dear Satheesh,

Greetings.

As usual I have not been able to keep in touch. But I am constantly thinking about the film we plan to produce. As decided in Bangalore I am sending you the write up on western ghats. Hope this will enable us to arrive at the final script. I am sure Reddy and you will also send similar write ups.

Wish you A Happy New Year.

With love,

Pandurang Hegde

PSK
F13



DECCAN DEVELOPMENT SOCIETY

A-6 Meera Apartments, Basheerbagh,
Hyderabad - 500 029

Andhra Pradesh, India, Telephone: (040) 231260

Fax No. 040-203236 Mention DDS

Project : Pastapur, Zaheerabad - 502 220

Medak District, Andhra Pradesh
India, Telephone : 2271

P V SATHEESH
DIRECTOR

December 31, 1993

Dear Pandurang

Habitually you are silent again.

What is happening ? Is there any progress on the script or film ?
If I remember, we had agreed to start filming during this rabi
season when the crops are harvested. But the deafening silence from
you and Reddy is making me nervous. Can we really do it ?

Please reassure me with a letter on the latest status of the
project.

With warm wishes for a very peaceful and creative 1994

Sincerely yours

(p v satheesh)

Panduranga Hegde
Hulemalgi Building
Chowkimath
Sirsi
581401

September 7, 1995

FAX: 040 231260 OR 203236

To : Satish P.V. DDS, Hyderabad

From: Pandurang Hegde
FAX: 08384-75131
PH : 08384-75139

PSIC
F 13

Dear Satish,

Thanks for your telegram.

I have received your letter on making film on traditions. It is very interesting. We are willing to help you. Somashekhar was here last week and we discussed about it. Please let me know how we proceed.

My telephone and fax number is given above. My residential phone at farm is 08384-74720.

Best wishes,

Pandurang

Pandurang

PSK
F13

NOVEMBER 11, 1995

FAX: 040-231260/20236

TO : P.V. SATISH
FROM: PANDURANG HEGDE

DEAR SATISH,

RECEIVED YOUR FAX.

PLEASE LET ME KNOW WHAT KIND OF ARRANGEMENTS YOU NEED IN SIRSI. HOW MANY PEOPLE ARE COMING? HOW MANY ROOMS NEED TO BE BOOKED? HOW ARE COMING? BY YOUR OWN VEHICLE?

WE HAVE A WORKSHOP ON COMMUNITY FORESTRY FOR 18th AND 19th NOVEMBER AT HALKAR ON THE COAST. IN FACT YOU CAN SHOOT THE COMMUNITY FORESTS OF HALKAR ON 19th.

I AM LEAVING ON 22nd NOVEMBER FOR BANGALORE.

PLEASE FAX AND CONFIRM THE ARRANGEMENTS YOU NEED IN SIRSI.

BEST WISHES,

PANDURANG

~~ZCZC KKWSIA0061 BBB KKWSIA EZ~~

O 1641 110059 HYDERABAD-PGK 04 0054 0050

62

PSK
F 13



MR PANDURANGA HEGDE
HULEMALAGI BROS
CHOWKE MUTT
SIRSI 581401

HOPE YOU HAVE RECEIVED MY PREVIOUS LETTER REGARDING MAKING OF THE
FILIM TRADITIONS (.) I HAVE NOT HEARD FROM YOU YET (.) THIS IS A
CAUSE FOR CONCERN (.) PLEASE REPLY IMMDTLY PLEASE SEND YOUR LATEST
TELEPHONE NUMBER

P V SATISH DECCAN DEVELOPMENT SOCIETY

CODE WORDS:

COL 581401

===

AHDP6K0059 AHDP6C1905

AHDMSS1291

NNNN

2008
[Handwritten signature]

PSIC

F 13



DECCAN DEVELOPMENT SOCIETY

A-6 Meera Apartments, Basheerpet

Hyderabad - 500 004

A.P., India, Telephone: (040) 281260, 2321

Fax No: (040) 2311

Project: Pasapur, Zangherabad - 502 004

Medak District, Andhra Pradesh

India, Telephone: (08451) 821

FAX FROM : P. V. SATHEESH

TO : PANDURANGA REDDI

NO : 08384 - 75131

Dear Pandurang

THIS IS TO CONFIRM THAT WE ARE COMING FOR SHOOTING AT SIRSI FROM FRIDAY, NOVEMBER 17, 1995. WE WILL SHOOT UNTIL TUESDAY NOVEMBER 21ST. I WILL BE GRATEFUL IF YOU COULD KINDLY ORGANISE THE SHOOTING SCHEDULE AS PER OUR DISCUSSION. I AM COMING PERSONALLY FOR FILMING.

WARM REGARDS

(p. v. satheesh)