

Our Seeds Transcript: 57 mn duration

Voice Over (narrator) = VO

Seeds Blong Yumi is Pacific Pigin language for Our Seeds.

Where there may be a misunderstanding of what people are saying (most interviewees were not native English speakers), we have put a clarification in brackets.

VO: This story is about seeds. The seeds that grow our food.

VO: This is a BIG story. And it's OUR story. For a very long time, our people have been growing and eating our own food, keeping the seeds, and replanting those seeds to grow more food.

VO: As our ancestors roamed the land, they carried seed [note this term includes vegetative propagules such as the taro in the visuals] with them to different soils and different climates, so the plants adapted – and different varieties evolved. So today we have many varieties of the same foods.

VO: These foods nourished our ancestors for a very long time. They're our seeds: seeds blong yumi.

01:29 Our Seeds: Seeds Blong Yumi

VO: But this is not just our story. The same story is being told all around the world, and we will visit different countries that share this same story.

VO: But today – everything is changing. People who saved their own seeds to grow their own food are NOW buying commercial seeds so we are losing valuable local varieties.

VO: This is the story of what's happening – but it's also the story of what we can do about it. How we can fix the problems. But first, we've got to go back in time – long ago, to the time of our ancestors.

02:40 Food from our ancestors

Sols - Johnson Ladota: This is the highway road (track!) to the mountains where for hundreds of years our people used it for carrying crops, their root crops to the market and also carrying their things from the coastal to the highlands.

PNG – Rose Pula: When there is a tribal fight he takes one male rabbit, one female rabbit, a hen and a rooster and goes for his life with his children and takes different varieties of seed, just a few, a handful (of) each, and goes away and settles in another place.

VO: A very long time ago people of the Pacific region collected wild banana, sugar-cane, taro and many other food plants to start their gardens, which by selecting the best, grew into the foods we enjoy today.

VO: Around the world, people have used these special food plants to create beauty and complexity in the cultivated landscape.

VO: Our ancestors knew to survive and prosper, they needed to nurture different varieties of plants in their forests, farms and gardens. This is our natural capital.

Solomons - Johnson: And this taro is the best of best taro in the highlands. .. and our. This is our traditional taro where (which) our ancestors planted on the mountains.

Sri Lanka – Mathavan: The ancient people they considered this as a gold. That's why they used it for so many religious purposes and for chanting and for the other traditional practices.

05:37 Passing on the seeds

VO: As well as the plants we eat a special gift from our ancestors is the knowledge that goes with them. Along with our seeds, we pass on this knowledge to our children.

India – Danesh Kumar director of RASTA, tribal outreach project: Before he (a man) dies he plants a mango

sapling somewhere around so it can be used by his son. It is therefore an intergenerational activity. Certain kinds of information and knowledge are passed on to the son. And the son will plant it for his son ... So we have some kind of biodiversity around because of our certain family customs and culture.

Sols - Yam woman, in Pigin: Me young girl me popolo garem mummy ... Time me married she gave to me for plant.

Interpreter Danny: Come time that they are married, the mother actually is sometimes handing the planting materials to them - or aunts. It's like a gift to a new house.

Italy – Montessori School in Perugia students, parents and staff singing:

If you want some wood, you need a tree;

If you want a tree, you need a seed

If you want a seed, you need a fruit;

If you want a fruit, you need a flower ...

Italy – student Emilio Gioianotti: I'm Emilio and I am here to talk about Elda Bambini, our friend from a nearby garden in this community garden. Our first work (school project) was to go around the gardens and talk with the other farmers. I saw Elda who was cultivating her lettuces. She taught us about saving the plants and she gave us seeds from her garden. They were a special kind of lettuce that she grew here for many years. Now they are growing very well in our garden.

Solomons - Reuben Moli, former Premier, Malaita Province: And that's what they will normally show to their children. If they lead their sons and daughters to the garden they will show them, "Look this is the place you should plant this type of crop, and this type of crop you plant over there."

08:09 Big changes coming

VO: But today there is a threat to the quality of our food, and it comes from commercial seeds.

VO: These commercial seed varieties grow crops that look good. But looks can be deceiving. Many are hybrids that are inbred and produce poor quality seeds - so new seeds have to be bought every year, and they are expensive.

VO: These commercial seeds have been created by the marriage of giants: chemical giants with seed giants. We call them multinational corporations.

VO: They sell their hybrids and genetically engineered seeds, tubers and fruit trees all over the world to all types of growers – from the smallest home gardener to the largest mechanised broad-acre farmers.

VO: These commercial varieties are often more susceptible to pest and disease attacks. Growing so many of these genetically uniform plants together means more attacks - so poisons must be used.

Sri Lanka - Ranjith de Silva, Director of Gami Seva Sevana, farmers' help association: Even for home gardening I find people are going and buying hybrid seeds. Even in small gardens they spray chemicals. Take hybrids - one of the major disadvantages is they need high level of fertilisers and high level of pesticides. Both are expensive.

India - Kharma Dorma, Tibetan farmer, Mysore: I used to spend 10 to 20 000 rupees (AUD1000) [a year] on chemicals, we used to put fertilisers, urea. I used to put quite a lot also.

PNG – Kerry, Huli farmer, Hela region: We buy pesticides. It costs a lot of money and we spend a lot to buy them. The small amount of profit we get, we spend it on those pesticides.

France – Marie-Claire Martin, home gardener, Les Vosges: It's perfect. A little advice: save your own sweet pea seeds don't buy them. Ten sweet pea seeds in a packet. Ten sweet pea seeds, imagine. I counted them. The same for hybrid tomatoes. It's the same. You don't get much. 4 Euros 50 for tomato seeds. It is excessive, no? All my

varieties are as good, as beautiful, even better.

Sri Lanka – Seed seller, Kandy: If we plant hybrid seeds, we can't produce seeds but with local varieties you can produce more seeds, and very cheaply.

11:08 Vanishing treasures

China – Farmer of the Naxi tribe, Yunnan in Mandarin:

Molly interprets: For commercial reasons those are the seeds that are being sold here and they buy what they can get. The local corn varieties are becoming harder and harder to find as a result.

VO: Food varieties handed down by our ancestors are disappearing - leading to less variety in our diet. Very soon, if we don't take action, many traditional seeds and plants may be lost forever. Every country faces these problems.

Solomons – Martha Misake, Kastom Gaden Association: And at the moment it's not like in the past. People are struggling to retrieve all the local varieties.

Sols – Reuben Moli: There are certain types of yams that I saw when I was a child that I normally do not see now.

PNG – southern highlands farmer and interpreter: He is naming about 12 varieties of sweet potatoes He saw those sweet potatoes but he never sees them now. They all disappeared.

Old Man: in language

Michel: (One was) as big as his leg.

Solomons – Frank Karaina, island of Anuta: The melon we have on Anuta is, in fact now extinct. It's not any more there now. It is a very big type of melon. It cannot be found anywhere.

India – Ram Das farmer, Karnataka: It's all hybrids now. Only hybrids are grown. Nobody grows traditional watermelons.

India – seed seller, Karnataka: Hybrid varieties have no taste. They give yield, they give a lot of food but they have no taste.

13:11 Seeds that need poison

VO: Farmers come to depend more and more on the big companies that supply seed, fertiliser and chemicals.

VO: All round the world, these companies are reaching out to more remote tribal areas.

India - G. Krishnaprasad, Director, Sahaja Samruddha, organic farmers movement: Seed companies selling their hybrids even to these tribal villagers located very remote deep inside the forest. So they are selling fertiliser, pesticide, along with hybrid seeds.

India – sadhu holy man, Chinakatte village, northern Karnataka: Traditional varieties are good, these new varieties are like a wound, like a wound in society.

VO: These commercial seeds, fertilisers and poisons are creeping into the Pacific region.

Solomons - seed seller: These seeds are from overseas, not The Solomons.

Solomons – Osanit, farmer: With my hybrid watermelon I use Captan as a fungicide treatment. At the same time I use Cabrol and Ortil as insecticides. We keep changing the drugs so we keep confusing the insects so they don't build resistance (to the drugs).

VO: People who grow food using chemical sprays are putting their own health at risk. They often cannot read complicated instructions – and use little or no protection against poisonous chemicals

Sri Lanka – Mathavan, Gami Seva Sevana: More than 80% of the farm accidents are due to the use of pesticides. Obviously. Just they spray the agrochemicals and everything, in 3 or 4 times than the recommended

concentration.

Sri Lanka – Ranjith de Silva, Gami Seva Sevana: Women who are working with pesticide very often get pesticides through the skin into their body and that goes into the mother's milk and then they will be feeding children with poisonous pesticides. Because people don't take care to wear all the implements necessary. They spray bare-bodied, they don't close their mouth and they just spray it.

India – seed seller, Karnataka, Haveri town: This one is very harmful to human being. Protection. Mask, yes. We are going to spray with mask, mask.

India – Bajju Bali, farmer, Karnataka, Chinakatte village

Shivaraj (in Kanada language): Do you wear any protection?

Baju: No.

Shivaraj: He doesn't wear any protection. He just casually comes with the spray and go on spraying.

Sri Lanka – Ranjith da Silva, Gami Seva Sevana: And the other pesticide poisoning comes when pesticides are washed in the rivers. People go and drink from it, they bathe in it and if you have any injuries, woe be unto you. You can get very badly sick.

Sri Lanka – Mathavan, Gami Seva Sevana: In Jaffna, a market garden area, even now the rate of cancer is so high.

VO: Poisons end up in food affecting our health. They are not medicine, but poisons that affect all living beings – including you and me, and our children.

China – Corn farmer Naxi tribe, Yunnan Province: in Mandarin

Molly interprets: The effect on both animals and humans, how healthy animals and humans seem to be, seems to be declining as years go by, the general level of vitality of the animals fed with the maize (grown from the seeds) that they are bringing from so far away (within China) seems to be less than they remember from the past.

India – Dr Vanaja Ramprasad, Founder GREEN Foundation, seed saving group: OK you can increase your production, but your health is jeopardised, the health of your cattle is jeopardised, the soil is all lost, we are polluting the water.

16:55 Globalised poor food

VO: Mass-produced food grown with these seeds is transported very long distances. It is imported into Pacific countries and sold even in the smallest of shops.

VO: At the same time our good land is being used to grow crops for export.

VO: The same ships that take away our good food products bring in poorer quality food that costs many times more.

India – Dr Vanaja Ramprasad, Director GREEN Foundation, seed saving group: Also wherever you look (just about all) food crops are grown for export. They are not meant for the local people who are growing them.

India – Sri Kanth, GREEN Foundation, saving group: And the market trend started changing. Instead of selling in the local markets then the products started moving, vegetables from one place to another, for long distance transportation.

India Vanaja: And it is not (this does not cater for) the needs of people, nor the needs of a country's culture.

PNG – Marilyn Perry, Health Officer, Tari, southern highlands: In Papua New Guinea we produce the best coffee, even organic coffee, but you look at the shops in PNG. They sell Nescafe, a coffee that is not good for people, the very cheapest (quality) that you can find on the markets. Try to tell the people that they can process coffee here, do it themselves and sell it for the best price, (rather) than exporting our coffee to (foreign)

factories.

VO: It is the same story with the production of cocoa, and consumption of chocolate drinks.

Vietnam – Moc Chau, Jude Fanton, Director, Seed Savers' Foundation of Australia: This is corn growing behind me, largely a monoculture which has displaced the old crops of the Green Hmong (tribe) here. Here you can see a cycle, a very simple one, monoculture of maize in the background, which is a very modern variety, the adverts for which you can see in the town. They sell the maize and buy processed food and throw the litter about the place.

Solomons – Gilbert, Reef Islander: Fish, coconut, kumara, cassava this is our main food. When we come over in the town, we change our diet from our main food in the Reef Islands (and start) eating rice, noodles, biscuits. In our islands we don't eat those things.

VO: The main foods coming into the Pacific region from this industrial agriculture are rice, flour, noodles, biscuits and sweet drinks.

VO: And it's not just happening in the towns. This poor quality food is even reaching our villages. You can see the waste everywhere.

Solomons – Martha Misake, Guanafiu, East Kwaio: In my village at the moment they depend entirely on rice. In the past they didn't eat a lot of rice.

20:19 Rice comes in different qualities

VO: Imported rice grown with commercial seeds is often poor quality and not like traditional Asian rice. Just like the sweet potato and taro, there are many local varieties in Asia. Some rices have very special qualities, like this traditional red Kiruwana in India, that grows so fast and dense that weeds cannot compete with it. Some are recognised as good for pregnant women, others for feeding elephants, for example. These traditional rices are mostly grown in small family farms with other plants and forests nearby.

Asians eat a lot of other healthy things with their rice too.

VO: Sadly many traditional Asian rice varieties have been displaced by commercial ones.

VO: Another problem with imported food is the price increasing with the cost of petroleum, because it is used not only for transport but also for cultivating, weed and pest spraying, harvesting crops and even manufacturing fertilisers. The world grain shortage and food price increases are being blamed on rising fuel prices.

Solomons – Rex Poliako, Health Officer, Hospital, Tari, southern highlands: They started realising that food has to be bought for money (when) it is not planted in the soil. The taste and mentality started to change. They tried to move onto a more money-oriented sort of lifestyle.

Solomon Islands - Charles, White River, Honiara: In town we live in difficult times, where everything goes by money. We want to drink, we (need) money, if we want to transport, money, if we want to eat something good, money. So here we live by money. We cannot live by nothing. In the villages we live freely, a free life.

22:46 Health problems from poor food

VO: This is poor food in attractive packaging. It is fattening and contains chemical additives and artificial ingredients that are unhealthy. Bright packaging, chemical flavouring and advertising trick people into buying it.

VO: This food is not fresh and lacks the nutrition of traditional foods.

Sols - Reuben: People tend to shift from baking to more greasy food. In fact (they) find later that it has affected their lives. (Many) people are losing their legs (due to diabetes), and having very fat bodies because of this change of diet.

VO: Processed food like white rice, white flour and noodles release energy quickly. They make people weak and cause diabetes. Diabetes, which comes from overeating on a bad diet, is one of the biggest killers worldwide. The incidence of diabetes in the Pacific has increased ten-fold in the last ten years.

India – KC Raghu, Director, Pristine Organics, Bangalore, Karnataka: Diabetes depends on how far you are

from bakery and bus stop.

Raghu: Malnutrition contributes to child mortality. A malnourished child is highly vulnerable to infections and so many other problems.

VO: Compared to what we traditionally eat in the village this food is killing our people. We are gambling our health (lives?) away.

24:39 Bring back the good food

VO: Traditional Pacific regional staples ... like sweet potato, taro, yam, coconut, cassava and banana, are fibrous foods that release energy slowly, and give strength for the whole day. This food keeps people strong and healthy.

VO: In our traditional diet, root crops, wild plants and animals, fruits that grow naturally, greens and vegetables are all very important, especially as brain-food for children. Forests are important because they harbour wild foods and other useful plants.

Solomons – Prince, well-known singer, Guadalcanal: In our language we call it (this pandanus) Kie and the women usually use this to make mats and baskets; and we have two different types, this is the lighter one, big a little bit, the other one is a darker one and it is small.

Solomons – Lionel Maeliu, farmer, Guanafiu village, island of Malaita: For our cultural and our local things for a house to build we use this sago palm for their leaves (We use the leaves of this sago palm for the walls and rooves of our traditional houses). The (trunks) have some food inside for feeding pigs also, so this is (culturally) important for us to keep and use these palms here.

India – KC Raghu, Director, Pristine Organics, Bangalore, Karnataka: If you want good health, take care of the soil, take care of diversity, take care of variety; your nutrition is automatically taken care of.

27:12 Traditional varieties are better

VO: Traditional local varieties have superior taste and nutrition. They make you feel good and fill you up.

India – village of Daisan Doddi, Tamil Nadu, child: This is one type of brinjal, and this is another type of brinjal ...

India – KC Raghu, Director, Pristine Organics: Is the nutrition profile the same for a white brinjal as let's say, a blue, or brown brinjal? It's not. The very colour that Nature has expressed tells you, "Look I am different!"

It is a pleasure to see the variety in brinjals. The colours, thousands of varieties and I think that they are just a sight for sore eyes (a splendid sight). It is Nature's art.

Solomon Islands – Pita Tikai, Kastom Gaden Assocn. Manager, Searem Programme: It's our bean because it originated in Melanesia. Winged beans are (usually) green in colour but here ours is purple. So you can see we have more diversification in bean.

Solomons – Timothy, urban gardener, Honiara, Guadalcanal, singing, with kids – Borafu banana is very sweet and creamy.

VO: Our bananas come in many shapes and colours, each with its own tastes and uses.

Timothy: Banana is very important and this is the only thing we need to eat in order to stay alive.

Sri Lanka - Ranjith de Silva, Director of Gami Seva Sevana: If you eat normal polished rice, just one plate, traditional rice, half a plate is enough for you, (you need a whole plate of normal white rice, but only half a plate of traditional rice) because it has more oil, it has more taste. And it is heavy in the stomach, so you can't eat a lot.

Sri Lanka – Tilakaratna, traditional rice farmer in language

Mathavan interprets: Traditional rice varieties which belongs to Sri Lanka. The nutritious (nutritional) value is so high and the amount of fat is also so high in this variety so it builds up physical strength and a disease-less

body. It's getting disappeared (disappearing)... We have to protect it.

VO: Some foods are good medicine.

Sri Lanka - Kandy, traditional food and medicine market, man: This is both food and medicine. Both happen (occur) in the one thing (plant). For eyes, for phlegm and for hair. This one we normally take for stomach aches.

Michel: Stomach aches?

Man: Yeah

Sols - Prince Taoponi: Pregnant women they love it. When they get pregnant they believe when they eat this banana it holds the baby in, it keeps the stomach warm.

Solomons – Janet, Guanafiu village, Kwarae tribe, Malaita: In the past the old people who ate local food cooked (over a fire) in bamboo did not get sick and all of them lived a long life.

VO: Our traditional local varieties are superior to many commercial seeds because they are adapted to local conditions. Traditional plants give reliable yields and grow well alongside other plants.

Sri L - Ranjith: You find that some of these hybrid seeds do not grow as well as they are expected to grow in the different climates. And we find that some of the local seeds grow much better.

Sols - Pita Tikai: This is one of our local varieties that is called Bishop or here in Solomon Islands people normally call it No Care or No Break because it can do well in any soil type. But this doesn't mean that people have to be stuck on this one variety; they have to diversify with different varieties of sweet potato.

32:06 Growing mixed gardens

VO: Melanesia with its 1200 languages is recognised as one of the diversity hotspots of the world with its various people, their cultures and their plants.

VO: Biodiversity in the garden means a diverse and healthy diet. In any year if one crop or variety grows poorly, others can do well. If there is no sweet potato then a family will have other foods that they can eat.

Italy – Dr Saviana Parodi, gardener, Bolsena, Umbria: Our garden has to be biodiverse so we don't have problems with sickness in plants. The plants themselves that we eat, like lettuce, have much more flavour.

VO: Mixed gardens and local foods ensure strong and healthy communities that can avoid famine and food shortages.

Sols - Pita Tikai: During the rainy season here in Solomon Islands, where we have a lot of months of rain, (sweet) potatoes do not produce good tubers and people run out of food to live on. So they have to diversify with other crops like growing yams or banana (to survive) during that period of time.

34:08 Sharing keeps us strong

VO: The ancestors knew they needed to support each other to survive, so today there are many different customs of sharing - including sharing our plants and seeds. This sharing keeps us strong.

Sols - Reuben: One of the richest aspects of Melanesian culture is the giving of things especially when they are special. When someone sees a special crop, a special species of kumara, or sweet potato, or special species of taro that special item is given as a special love to the wantoks.

Sols - Prince: My people from the province (islands) of Rennell Bellona, you know some times they come and ask for it, you know one sucker banana for planting, we usually give it (to them) just free. It is a traditional thing that we give things to people; we don't charge them.

Solomons – keen gardener, Honiara bus: Yes I have several gardens and I grew this type of taro and if somebody comes to my garden and he admires what I am planting in the garden and asks me to give this taro to him, (I do).

35:53 The return of the local seed

VO: Indian farmers have had experience of poor commercial seeds for half a century - and many are changing back to their traditional varieties.

India – Dr Anand Pereira, microbiologist and farmer, Saklashpur, Karnataka: My name is Anand Pereira. I am a third generation farmer of coffee and rice. My grandfather and my parents were both farmers.

Anand: Now the S274 or the selection Robustas (coffees) are high-yielding varieties, one year they give a bumper yield and next year hardly any yield. Also they only respond to very high levels of chemicals and very high levels of pesticides and they are very prone to pest and disease attack.

Anand: We have also observed in the traditional varieties they have a lot of reserve food material inside their stem, and in times of extreme drought this reserve food material is utilised by the plant and they give a very good average yield, year in and year out.

Anand: After growing high-yielding rice varieties for five years my pockets were empty. Whereas when I started with (went back to) traditional varieties it was one step at a time and today I am a very happy man because I don't have to return to the seed companies to buy high-yielding varieties which most of the time ask for (rely on) pesticides.

38:04 Joining the seed keepers

VO: All over the world, small local organisations are sharing, improving and keeping traditional varieties alive.

India – Dr Vanaja Ramprasad, Founder, GREEN Foundation, Bangalore, Karnataka: When we started this work we went around collecting these indigenous varieties of the millets, and whatever were the staple foods for subsistence farmers. We found that we were able to collect only a handful and people laughed at us saying what are you going to do with this handful of seeds? What can you do with them? But within a short period we were able to multiply them to such an extent that there was bagfuls and sackfuls of these different seeds. We had to take the message to these people that somehow we had to retrieve the diversity that is being lost. So that is when we started working with women and farmers who responded to this and we were able to share this through seed fairs that we conducted and gradually the message started spreading.

India - Dr Shivaraj, zoologist, GREEN Foundation, Chinakatte village, Karnataka: (It's a) barter system. They don't make any normal (money) transaction regarding the traditional seeds. The person who takes a kg of seed has to return two kg of seed. They are really interested and they are trying to multiply them and distribute them to other areas where the farmers (are) interested.

Sols - Pita Tikai: The programme is called Searem Niu Plant Long Gaden. It's, Solomon Island Pidgin that means we are trying to share plant materials with many farmers in Solomon Islands. That is what the programme is all about is to share the planting materials, basically the sweet potato, cassava and yam varieties.

Sols - Lionel: Now we have fifty varieties of local sweet potatoes here. We plant them and find out which is the best. (Then we) share them with others, (who do) like we do (and) collect again and share with other people. I put these labels or names because we have collected different varieties from different places so that we can know what date we did a planting.

Solomons – John Kiri, Searem Programme, Silolo, island of Malaita: We are collecting all the varieties of local potato, sweet potato. And so far and so good, we have planted about 80 in our kastom (customary) garden bed.

Solomons – Johnson Ladota, farmer, Planting Materials Network: So I am lucky to find this variety of (sweet) potato from the old people (animist tribals) who live in the old village in the mountains. I have been putting on labels the names of these local varieties in this bulking area. Altogether there are about 23 varieties that I have collected and planted in this bulking area.

Solomons – Yam woman, Guadalcanal farmer with Kastom Gaden Association: Me garem five fella type ((I have five types of) yams. Kinabel, Vanuatu, Uvigaiulu, Koru, Roaster. Five fella (five types).

Michel: Jude and I started The Seed Savers' Network in Australia in 1986. Today we have one hundred Local Seed Networks around the country. We work in several countries, about twenty of them. Guess which region is

our real favourite. The Pacific!

Australia – Clare White, Melbourne, coordinator CERES Seed Savers: It's a seed to feed cycle all happening here at CERES (community garden). So it's from seed to propagating, to the market garden to the market where we sell the produce and then they are cooking the food over here.

VO: Schools make an ideal place for collecting and distributing local varieties.

Australia – Adelaide, Black Forest Primary School, Kate Hubmayer: My name is Kate and we are at Black Forest Primary School garden in Adelaide. The garden was started 25 years ago by some enthusiastic parents.

Bethany Hubmayer: We collect the seeds from the old crop and keep the seeds so we can grow the new lot. These are Vampire Corn and they start out yellow and then go deep, bright red. These are the sultana grapes.

Kate: We have fifteen different grapevines in the garden many of which you wouldn't find in home gardens or nurseries any more, but we propagate them and sell them to the public.

Italy – Gianfanco Zavalloni: We created a school in Italy for biodiversity cultivators where kids of 13 and 14 can learn biodiversity in the field.

44:53 Becoming a seed keeper

VO: Some people have taken personal steps to conserve local varieties. They are the seed keepers, guarding and nurturing the diversity of our food plants.

Australia – Graeme George, farmer and seed producer, village of Healesville Melbourne: I have had an interest in old varieties of food plants for a long time. It goes back to my time in Papua New Guinea with the amazing diversity of sweet potatoes and all sorts of other vegetables that are grown in traditional gardens. When I came back here I decided I would follow that up and look for interesting old varieties of fruit and vegetables that are suited to my climate.

Graeme: Me like plantim all kind kind kaikai long gaden blong me. (I like to plant all kinds of food plants in my garden)

Australia – Wendy Mather, seed saver, Melbourne: Another one I grow is called Wendy's Yellow Tomato. Somebody gave it to me because my name is Wendy and they thought I had to grow this tomato. They had come from another area of Australia, and so the climate was very different. And the first year I grew it, the plant was very small and very straggly. But I saved the seed and grew it the next year and the next year and the next year and after about four years, it had acclimatised to my climate, and so I would get a lovely big bush, with lots of lovely tomatoes on it.

Australia – Mary Heath, Adelaide: This is Purple Oakleaf Lettuce. I have been growing it here for ten years, letting it run to seed and then planting it again when it doesn't come up by itself. So I have been collecting seeds for ten years now and shared it around with lots of my friends. So there is much more Purple Oakleaf Lettuce growing in Adelaide than there used to be, I hope.

PNG – Ekobia, CBHC, farmer, Tari

Michel: For how many years has she been saving the seeds (of that cucumber)?

Ekobia: language question

Woman: language reply

Ekobia: Since she was a young girl.

PNG – Rose Ekanda, Huli farmer: I collect these seeds after the plant has gone through the eating phase of the rungia. I collect the seeds for later use.

I have five types of taro.

One type of taro.

Another one is here.

I have five types of taro.

India – Kharma Dorma, Tibetan farmer near Mysore: (For seeds, the cob) has to be very big and it has to be very straight and has to be full. So I have selected like this from the field.

Australia – Rod Deering, gardener and seed saver: This carrot seed I have been growing from one packet of seeds that I got thirty years (ago) and I have lived on carrots all that time.

Someone off camera: Wow!

Rod: Nature is very prolific!

PNG – Huli farmer woman: I am marking this for keeping for seeds later.

PNG – Huli farmer in red: This for eating, this for seeds.

VO: Seed is dried and stored in many different ways.

48:56 Celebrating the seed keepers

VO: Along with other planting materials, the first link in the food chain is the seed. We owe our very survival to the farmers and seed-keepers who keep alive our traditional seed varieties and gardening practices.

India - Raghu: My advice to Melanesian people ... please preserve your cultural diversity.

India - Anand: The traditional varieties have traditional wisdom inbuilt in them to take care of (respond to) global warming or the vagaries of Nature.

India - Kharma: It is going back to earlier times. You know. Like early ages. So it is healthy for human beings, and for the insects also.

Kabalitai: I am a housewife so I have the job of planting our food in the garden and earn my living (grow my food for my family, sell the surplus for small purchases). So it is good for me.

Solomons – Joini Tutua, former Government Minister and Premier: Food means peace, you know ... Food means the relationships between families and extended families.

Australia – Graeme in Pigin: Him good fella kai kai. (This is good food)

Australia – Georgina Sepuros, Fitzroy Community Gardens, Melbourne: 15th floor, I have lived there for 33 years, brought up three children, no problem. Oh I love my garden. It is my life. I come downstairs two or three times a day. I love it. I love it.

Italy - Saviana: Keeping in mind the plants go to flower then seeds and back again, like a cycle, for millions of years.

Australia – Mary Heath: ... and (I love) seeing that little magic where a tiny seed grows into something that is amazing and good just by being in the earth and having water added to it.

Sols - Reuben: We have inherited from our forefathers how to live in our rural areas and in our villages.

PNG - Kabalitai – farmer near Tari, southern highlands: Seeds give me everything I need to feed my kids, grow healthy. I don't need food from the store to look after my children.

VO: We cherish the plants of our ancestors, and pass their seeds on to our children and our children's children. Our food from our seed – SEEDS BLONG YUMI (our seeds).

Solomons - kids singing:

Jesus gives us pawpaw, watermelon, mango

Coconut, apple tree, kumara (sweet potato) and some greens

Passionfruit and pineapple, pumpkin and banana.

Jesus gives us all good food for our daily needs.

Solomons – Ladota family singing in hut in Malaita

In the evening at the sundown when the mountain brings news

It's a hard time to sing you goodbye

Masilana is forever still yet we pray

To love and live ...

I know ...

Love to ...

I lay down to live and to eat?

So good for meditation