

# • ICONIC TREES • OF INDIA

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### INTRODUCTION

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36. Dr Anamika Gambhir, scientist, Department of Biotechnology, Government of India, New Delhi sourced the photograph for me. Attempts to determine who clicked the image were unsuccessful.
37. His grandson, Rakesh Bond, shared this information with me on 17 September 2022 during a telephone conversation in response to my query to Ruskin Bond.
38. Narrated to me during my visit to the site on 28 June 2018 by Shri Govind Vallabh Upreti, who lives on a small farm in the village. He traces his ancestry back to the original priest appointed by the king to offer daily worship to the temple deities.
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  55. *Kalpavriksha* is a special tree that can bear or produce anything one could wish for from its branches. Thus, it is unsurprising that it is associated with different trees in different places. See also: N. Krishna and M. Amirthalingam, *Sacred Plants of India* (Delhi: Penguin, 2014), 42.
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  61. The other baobab of Jhunsi, Prayagraj, studied by the same authors (see Note 58) also showed a similarly low (45.2 per cent) water content in its wood, indicating that it, too, is likely to collapse soon.
  62. The correct technical term would be 'cultivar' (meaning cultivated variety). A cultivar is a plant variety that has been produced in cultivation through selective breeding. For example, the mango cultivar Dusseheri will be designated *Mangifera indica* 'Dusseheri.'
  63. However, the practice is not without risk since many varieties depend upon one mother tree's survival. So most nurseries maintain scion materials separately.
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68. *Uttar Pradesh District Gazetteers*, Allahabad, 1968: 381.
69. See Note 58. Curiously, the *Uttar Pradesh District Gazetteers*, Allahabad, 1968 (page 381) states that the tree's identity at Jhunsi was not established. Citing this source, Varmah & Vaid 1978 repeat the statement a decade later. [I.C. Varmah and K.M. Vaid, 'Baobab – the Historic African Tree at Allahabad,' *Indian Forester* 104 (1978): 461–64].
70. A newly married Fanny Parks (1794–1875) left Wales to arrive in Calcutta in 1822. However, not content to play the dull role of the memsahib, she quickly learned to speak fluent Urdu. When her husband was appointed the collector of taxes in Allahabad, the intrepid Fanny set out on expeditions by herself on horseback and boat. Her curiosity about the people and places she encountered during her wanderings is captured in her highly entertaining journal, *The Wanderings of a Pilgrim in Search of the Picturesque*, published in two volumes on her return to England. Her interests included dazzling Mughal weddings, the glittering court of kings, the closed world of the zenana, the murderous lifestyle of thugs, and even animal and plant life, including baobabs. See: F. Parks, *Wanderings of a Pilgrim in Search of the Picturesque: Vol. 1* (London: Pelham Richardson, 1850), 116–18, <https://archive.org/details/wanderingsofpilg01parluoft/page/n15/mode/1up>
71. Patrut, 'Radiocarbon Dating of Two Old African Baobabs from India.'
72. 'PM's Mann ki Baat to Save Iconic Tree of Jhunsi in Allahabad,' *Times of India*, 11 May 2016, <https://timesofindia.indiatimes.com/city/allahabad/pms-mann-ki-baat-to-save-iconic-tree-of-jhuni-in-allahabad/articleshow/53159588.cms>
73. Some sources believe that the tree was actually planted by Makhdoom Jahaniyan Jahangasht, a famous fourteenth-century Sufi saint known to have belonged to fourteen different Sufi orders when he visited Hazrat Naseeruddin to seek blessings.
74. C. Pelpoa, 'The Oldest Sacred Symbol,' *Sunday Times*, 16 August 1998. <http://www.sundaytimes.lk/980816/plus11.html>; R. Weerakoon, 'Sanghamitta Theri Forged the Liberation of Lankan Women,' *Sunday Times*, 11 December 2011. [http://www.sundaytimes.lk/111211/Plus/plus\\_05.html](http://www.sundaytimes.lk/111211/Plus/plus_05.html); S. Sriyananda, 'Caring for the Jaya Sri Mahabodhi,' *Sunday Observer*, 3 July 2011. <http://www.sundayobserver.lk/2011/07/03/spe01.asp>
75. A. Cunningham, *Mahâbodhi or the Great Buddhist Temple under the Bodhi Tree at Buddha-Gaya* (London: W.H. Allen, 1892), 30; World Heritage Sites – Mahabodhi Temple at Bodhi Gaya, <https://whc.unesco.org/en/list/1056/>
76. Xuanzang, *The Great Tang Dynasty Record of the Western Regions* (California: Numata Center for Buddhist Translation and Research, 1996), 245.
77. This was apparently done just after the King ascended the throne, as he believed in 'heretical doctrines.' He sent his troops and went in person to cut the tree. The chopped parts of the tree were piled up, and fire-worshipping Brahmins were ordered to burn the pile as a sacrifice to their god. However, from the sacrificial fire, two trees emerged with luxuriant and verdurous leaves. On

- seeing this, Ashoka repented his misdeeds and irrigated the remnant roots with sweet milk. By dawn, the tree grew up as before. (See Note 76, 245–46).
78. Interestingly, this is not mentioned in Faxian's account. See: J. Legge, Chap. XXXII in *A Record of Buddhistic Kingdoms: Being an Account by the Chinese Monk Fa-Hien of his Travels in India and Ceylon (AD 399–414) in Search of the Buddhist Books of Discipline* (New York: Dover Publications, 1965), <http://www.gutenberg.org/files/2124/2124-h/2124-h.htm>
  79. W. Geiger, Chap. XX in *Mahāvamsa* (London: Pali Text Society and Oxford University Press, 1912), 136, <https://ia600207.us.archive.org/8/items/mahavamsagreatch00geigrich/mahavamsagreatch00geigrich.pdf>. The *Mahāvamsa* is an epic poem in Pali of the fifth century. It chronicles the history of Sri Lanka from its legendary beginnings to 302 CE. Its authorship is attributed to a Buddhist monk called Mahānāma. I have referred to the English translation by Wilhelm Geiger.
  80. The *Ashókāvadāna* ('Narrative of Ashoka'), a Sanskrit-language text believed to have been composed in 2 CE, has a different version of this story: Emperor Ashoka's chief queen Tishya Rakshita was very jealous of the Bodhi Tree. She summoned a sorceress and paid her to destroy 'Bodhi, her rival'. The sorceress muttered some mantras and tied a thread around the sacred tree, which soon began to wither. When the emperor received this news, he collapsed on the ground in a faint. His attendants splashed water on his face, and he regained consciousness but was still inconsolable. The queen, realizing her mistake, summoned the sorceress again to ask if she could restore the tree to its former healthy condition. Yes, said the sorceress, provided some life remains in the tree. Untying the thread, she dug up the ground around the tree and irrigated the roots daily with a thousand pitchers of milk. In due course, it grew to be as it was before. See J.S. Strong, *The Legend of King Asoka: A Study and Translation of Asókāvadāna* (Delhi: Motilal Banarsidass Publishers, 2008), 257–58, [https://books.google.co.in/books?id=Kp9uaQTQ8h8C&pg=PA232&redir\\_esc=y#v=onepage&q&f=false](https://books.google.co.in/books?id=Kp9uaQTQ8h8C&pg=PA232&redir_esc=y#v=onepage&q&f=false)
  81. Such an image of the king, however, does not fit in with the archaeological evidence of a large monastic establishment from his capital in Murshidabad district of West Bengal, dating from the century of his reign. Surely, he would not have allowed its construction if he were indeed so anti-Buddhist? (Personal communication from Dr Sanjukta Datta, Ashoka University, 13 July 2020.)
  82. Geiger, Chap. XX in *Mahāvamsa*, 136; also, V. Thakur, 'The Bodhi Tree,' *Indian Farming* 26, no. 11 (1977): 17–18.
  83. Cunningham, *Mahābodhi*, 30.
  84. *Ibid.*; also Buddhist Studies: Bodhi Tree, [Buddhanet.net](http://www.buddhanet.net) <http://www.buddhanet.net/e-learning/dharmadata/fdd23.htm>
  85. '2013 Bodh Gaya Bomb Blasts: All Five Convicts Sentenced to Life in Prison,' *Times of India*, 1 June 2018, <https://timesofindia.indiatimes.com/india/2013-bodh-gaya-bomb-blasts-all-five-convicts-sentenced-to-life-in-prison/articleshow/64412057.cms>
  86. M. Taylor, *Confessions of a Thug* (London: Richard Bentley, 1839).

87. M. Poovey, 'Ambiguity and Historicism: Interpreting *Confessions of a Thug*,' *Narrative* 12 (2004): 3–2, doi: 10.1353/nar.2003.0025
88. M. Fhlathuin, 'That Solitary Englishman: W.H. Sleeman and the Biography of British India,' *Victorian Rev* 27 (2001): 69–85, doi: 10.1353/vcr.2001.0003
89. A representative list includes A. Chatterjee, Maire Fhlathúin, S.B. Freitag, S.N. Gordon, R. Singha and M. van Woerkens, among others. A detailed discussion is beyond the scope of this book.
90. However, the *Gazetteer of Sikkim* (page 255) published in 1894, considers Sanga Chelling monastery the oldest among the thirty-five listed. It was built in 1697, four years earlier than the Dubdi monastery, which is second on the list. See: H.H. Risley, *The Gazetteer of Sikkim* (Calcutta: Bengal Secretariat Press, 1894), <https://ia800904.us.archive.org/22/items/gazetteerofsikhi00beng/gazetteerofsikhi00beng.pdf>
91. Among the earliest to appreciate the magnificent weeping cypresses (he referred to them as funereal cypresses) of Dubdi monastery was Sir Joseph Dalton Hooker (1817–1911), perhaps the most distinguished of botanical explorers to visit Sikkim during the British Raj during 1848–51. Hooker measured one of the trees and recorded in his journal in January 1849: 'One of these trees (perhaps the oldest in Sikkim) measured sixteen and a half feet (5.03 metres) in girth, at five feet (1.5 metres) from the ground, and was apparently ninety feet (27.4 metres) high: it was not pyramidal, the top branches being dead and broken, and the lower limbs spreading; they were loaded with masses of white-flowered orchids. The younger trees were pyramidal.' *Himalayan Journals: Volume 1* (London: John Murray, 1955), 315–16, <https://ia802704.us.archive.org/25/items/himalayanjourna00hookgoog/himalayanjourna00hookgoog.pdf>
92. Risley, *The Gazetteer of Sikkim*, 30.
93. The Namgyal monarchy lasted between 1642 and 1975. The country became the twenty-second state of India following a referendum in 1975.
94. C.J. Earle, '*Cupressus funebris*,' The Gymnosperm Database, [https://www.conifers.org/cu/Cupressus\\_funebris.php](https://www.conifers.org/cu/Cupressus_funebris.php)
95. A.R. O'Neill, 'Sikkim Claims India's First Mixed-criteria UNESCO World Heritage,' *Current Science* 112, no. 5 (2017): 894. See also: KBR in UNESCO's list of World Network of Biosphere Reserves, ENVIS Centre, Ministry of Environment & Forests, Government of India, <http://sikenvis.nic.in/ViewGeneralLatestNews.aspx?format=Print&Id=5983>
96. S. Blackmore et al., 'Observations on the Morphology, Pollination and Cultivation of Coco de Mer [*Lodoicea maldivica* (JF Gmel.) Pers., Palmae],' *Journal of Botany*, 2012, doi: 10.1155/2012/687832
97. P.J. Edwards et al., 'Life History Evolution in *Lodoicea maldivica* (Arecaceae),' *Nordic Journal of Botany* 22, no. 2 (2002): 227–37, doi: 10.1111/j.1756-1051.2002.tb01371.x
98. S.S. Hameed, 'Artificial Pollination and Fruit Set in Double Coconut Growing in India,' *Current Science* 110, no. 6 (2016): 976–78.
99. It is believed that Advaita (Sanskrit for 'the only one') was one of four Giant Tortoises presented to Robert Clive (1725–74) of the East India Company by

British seafarers who captured them from Aldabra, an atoll in the Seychelles. They were raised at Clive's sprawling residence at Barrackpore and reportedly a big draw among his guests. Three of them died in their foreign environs, and Advaita, the sole survivor, was shifted to Alipore Zoo in 1875 or 1876, where he lived for 130 years in his enclosure until he passed away on 23 March 2006. Some records estimate his age at death as 150 years, and others suggest that he was at least 255 years. If the latter claim is verified, then Advaita would have been the oldest-known tortoise in history. <http://headlines.sify.com/news/fullstory.php?id=13735319&headline=Kolkata~toasts~255-year-old~resident> and [http://news.bbc.co.uk/2/hi/south\\_asia/4837988.stm](http://news.bbc.co.uk/2/hi/south_asia/4837988.stm)

100. R. Desmond, *The European Discovery of the Indian Flora* (London: Royal Botanic Gardens and Oxford University Press, 1992), 58.
101. Without attributing a source, A.P. Benthall, *Trees of Calcutta and its Neighbourhood* (Calcutta: Thacker, Spink & Co. Ltd., 1946), 414, claims the tree originated in 1782 on a wild date palm. <https://archive.org/details/TheTreesOfCalcutta/page/n519/mode/1up>
102. V.V. George, *Voyages and Travels to India, Ceylon, the Red Sea, Abyssinia and Egypt, in the years 1802, 1803, 1804, 1805 and 1806: Volume 1* (London: W. Miller, 1809), 64, <https://archive.org/details/in.ernet.dli.2015.55697/page/n5>
103. M. Graham, *Journal of a Residence in India* (Edinburgh: George Ramsay and Company, 1813), 145, <https://archive.org/details/in.ernet.dli.2015.458485/page/n3/mode/1up>
104. Personal communication dated 25 July 2019 from Dr U.M. Sharief, Scientist, A.J.C. Bose Indian Botanic Gardens, Kolkata.
105. Y.D. Bar-ness, 'The World's Largest Trees? Cataloguing India's Giant Banyans,' Landmark Trees of India 2012, <https://outreachecology.com/landmark/resources/the-largest-trees-in-the-world/>
106. U.N. Kanjilal et al., *Flora of Assam: Vol III* (Calcutta: Prabasi Press, printed under the authority of the Government of Assam, 1939), 57–58, <https://archive.org/details/FloraOfAssam3>
107. See *Tamilnadia uliginosa* (Reetz.) Plants of the World Online, Royal Botanical Gardens, Kew, <http://www.plantsoftheworldonline.org/taxon/urn:lsid:ipni.org:names:767328-1>
108. S.K. Basumatary et al., (Unpublished). A 580-year-old wonder plant from Bokota in Assam: a pollen (microfossil) record. This manuscript was shared with me by Dr C.M. Nautiyal, formerly Scientist-in-Charge Radiocarbon Laboratory, BSIP, Lucknow, vide email dated 31 August 2021.
109. For example, P. Acharya, 'Faraway Wishing Tree,' *The Telegraph*, 22 April 2018, <https://www.telegraphindia.com/india/faraway-wishing-tree/cid/1342653> and A. Ibrahim, 'Assam: Mystic 580 Years Old Tree of Sivasagar Calls For More Attention,' *Northeast News*, 6 July 2019, <https://nenow.in/north-east-news/assam-mystical-580-years-old-tree-of-sivasagar-calls-for-more-attention.html>
110. This plant was earlier known as *Rhododendron arboreum* Smith Subspecies *delavayi* (Franchet) D. F. Chamberlain. The currently accepted name is *Rhododendron delavayi* Franch, see: Plants of the World Online, <https://powo.science.kew.org/taxon/urn:lsid:ipni.org:names:332312-1>

111. Viyale Tachü died on 14 May 2014 at the age of ninety. His younger friend, Doneipa Khale, is now seventy-nine and continues to climb and descend Mt Japfü with the same agility and enthusiasm. Doneipa graciously agreed to join me on the trip to Mt Japfü.
112. Guinness World Records from Nagaland, <https://nagalandgk.com/guinness-world-records-from-nagaland/>
113. Cherrapunjee, with an average annual rainfall of 11,777 mm, has been for long considered the wettest place on earth, but currently, it has been pushed to the second position by Mawsynram (11,872 mm), a village just 16 km away in the East Khasi Hills district of Meghalaya.
114. P.A. Rogers, 'The Undiscovered Living Root Bridges of Meghalaya Part 1: Bridges of the Umngot River Basin,' *Even Fewer Goats*, 2015; 'Part 2: Bridges Near Pynursla,' 'Part 3: Bridges of the 12 villages,' 'Part 4: Living root ladders and other uses for living root architecture,' <https://evenfewergoats.blogspot.com/search?q=The+Undiscovered+Living+Root+Bridges+of+Meghalaya>
115. F. Ludwig et al., 'Living Bridges Using Aerial Roots of *Ficus elastica* – An Interdisciplinary Perspective,' *Scientific Reports*, 2019, <https://www.nature.com/articles/s41598-019-48652-w>
116. Anonymous, 'A Picture-perfect hamlet: Asia's cleanest village, Mawlynnong,' *Economic Times*, updated on 26 May 2016, <https://economictimes.indiatimes.com/magazines/travel/a-picture-perfect-hamlet-asias-cleanest-village-mawlynnong/articleshows/52431603.cms>; M. Fezehai, 'A Village in India Where Cleanliness Became a Tourist Attraction,' *New York Times*, 8 August 2018, <https://www.nytimes.com/2018/08/08/travel/a-village-in-india-where-clean-living-became-a-tourist-attraction.html>
117. S. Phanbuh, 'Young Villagers are on a Mission to Preserve the Ancient Living Root Bridges of Meghalaya,' *Indian Express*, 5 June 2019, <https://indianexpress.com/article/north-east-india/meghalaya/in-meghalaya-living-root-activists-are-building-bridges-to-the-future-5765364/>; R.N. Wangchuk, 'Meet the Meghalaya Boy Working to Preserve Living Bridges That Can Last 600 Years!' *BetterIndia*, 2019. <https://www.thebetterindia.com/185662/meghalaya-living-root-bridges-innovation-heritage-india/>
118. 'Living Bridges to be Promoted in Garo Hills,' *The Shillong Times*, 23 August 2019, <http://www.theshillongtimes.com/2019/08/23/living-root-bridges-to-be-promoted-in-garo-hills/>
119. R.B. Thohe Pou, 'The Myths of Naga Origin,' Thohe Pou, 2006, <https://thohepou.wordpress.com/2007/08/17/the-myths-of-naga-origin/>
120. The term 'Mao Naga' or émemei' refers to certain scheduled caste people occupying the northernmost part of Manipur (Mao Maram Tehsil, Senapati district) and surrounded by Angami and Chakesang tribes to the north, Maram and Zeme tribes to the west and south, and Tangkhul and Poumai tribes to the east. According to the 2011 census, there were 116,374 individuals across 58 Mao villages. They are also found in some areas of Nagaland (See A. Kapesa, 'Ethnographic study of the Mao Naga Tribe of Manipur, India,' *International Journal of Advanced Research* 5, no. 3 (2017): 1119–24, doi: 10.21474/IJAR01/3614

121. X.P. Mao, 'The Origin of Tiger, Spirit and Humankind: A Mao Naga Myth,' *Indian Folklife* 33 (2009): 10, <https://nagajournal.com/arts-literature/folktalesstories/the-origin-of-tiger-spirit-and-humankind-a-mao-naga-myth/>; M. Singh, 'Mythical Legends and Legendary Myths: A Case Study of Khonoma, Nagaland,' *Nagaland Post*, 7 July 2019, <http://www.nagalandpost.com/mythical-legends-and-legendary-myths-a-case-study-of-khonoma-nagaland/199504.html>
122. The first two sons gave rise to non-Nagas, and the myths are silent about them. See also: S. Irene, 'Origins of the Nagas in Manipur,' *International Relations and Diplomacy* 8, no. 5 (2020): 213–19, doi: 10.17265/2328-2134/2020.05.003
123. Patrut, 'African Baobabs with Double Closed Ring-Shaped Structures and Two Separate False Cavities' 21–30, [http://chem.ubbcluj.ro/~studiachemia/issues/chemia2016\\_4/02Patrut\\_et\\_al\\_21\\_30](http://chem.ubbcluj.ro/~studiachemia/issues/chemia2016_4/02Patrut_et_al_21_30)
124. The six Madagascar species are: *Adansonia grandidieri* Baill., *A. madagascariensis* Baill., *A. perrieri* Capuron, *A. rubrostipa* Jum. & H. Perrier, *A. suarezensis* H. Perrier and *A. za* Baill; the African species is *A. digitata* L., and the Australian species is *A. gregorii* F. Muell.
125. A. Patrut et al., 'AMS Radiocarbon Investigation of the African Baobab: Searching For the Oldest Tree.' Nuclear Instruments and Methods in Physics Research Section B: Beam Interactions with Materials and Atoms, 2013, doi: 10.1016/j.nimb.2012.04.025; Patrut, 'The Demise of the Largest and Oldest African Baobabs,' 423–26, <https://doi.org/10.1038/s41477-018-0170-5>
126. Patrut, 'African Baobabs with Double Closed Ring-Shaped Structures and Two Separate False Cavities,' 21–30.
127. Bar-ness, 'The World's Largest Trees? Cataloguing India's Giant Banyans.'
128. *Imperial Gazetteer of India: Volume XIII (Gyāraspur to Jais)* (Oxford: Clarendon Press), 178, <https://archive.org/details/in.ernet.dli.2015.123568/page/n3/mode/2up>
129. F. Price, *Ootacamund, A History* (Madras: Government Press, 1908), 122, <https://archive.org/details/Ootacamund/page/n25/mode/2up>; R.S. Troup, *The Silviculture of Indian Trees: Volume II* (London: Clarendon Press, 1908), 556–57, <https://archive.org/details/in.ernet.dli.2015.220882/page/n5/mode/2up>
130. G.E. Wickens, 'The Baobab: Africa's Upside-down Tree,' *Kew Bulletin* 37, no. 2 (1982): 173–209, doi: <https://doi.org/10.2307/4109961>
131. R. Czekalska and A. Kuczkiewicz-Fraś, 'From Africans in India to African Indians,' *Politeja* 42, no. 3 (2016): 189–211, doi: 10.12797/Politeja.13.2016.42.12.
132. This was narrated to me personally by Syed Shah Sibghatulla Quadri, the hereditary *mutawwali* at the Yogapur Durgah on 28 February 2014.
133. H.J. Stokes, *An Historical Account of the Belgaum District in the Bombay Presidency*, (Bombay: Education Society's Press, 1870), 80–82.
134. S.U. Kamath Ed. *Karnataka State Gazetteer: Volume I*. Government of Karnataka, Bangalore: 342–43; S.U. Kamath, *A Concise History of Karnataka* (Bangalore: MCC Publications, 2001), 277–78.
135. Saki, *Making History – Karnataka's People and Their Past, Volume II: Colonial Shock, Armed Struggle (1800–1857)* (Bangalore: Vimukthi Prakashana, 2001), 158–64.

136. S.A. Punekar and P. Lakshminarasimhan, *The Flora of Anshi National Park, Western Ghats, Karnataka* (Pune: Biospheres Publication, 2011), 285–86.
137. G.M. Moraes, *The Kadambakula – A History of Ancient and Mediaeval Karnataka* (Bombay: B.X. Furtado and Sons, 1931), 105.
138. S. Sadiq Ali, *The African Dispersal in the Deccan* (Hyderabad: Orient Longman, 1995), 232.
139. P. Obeng, 'Religion and Empire: Belief and Identity among African Indians of Karnataka, South India,' *Journal of the American Academy of Religion* 71 (2003): 99–120, doi: 10.1093/jaar/71.1.99
140. Ibid.
141. K.N. Chitnis, *The Nawabs of Savanur* (New Delhi: Atlantic Publishers and Distributors, 2000), 22.
142. R.M. Palanna, *Eucalyptus in India*, Ed. M. Kaisho, K. White (2000). Reports submitted to the regional expert consultation on Eucalyptus – Volume II, FAO, Regional Office for Asia and the Pacific, Bangkok, <http://www.fao.org/3/ac772e/ac772e06.htm#bm06>
143. D. Nanjundappa, 'A note on old eucalyptus plantations in old Mysore state,' *Indian Forester* 84, no. 4 (1957): 280–84; S. Shyam Sunder, 'Eucalyptus in Karnataka,' *MyForest* 15, no. 3 (1979): 134–143; S. Shyam Sunder, *Eucalyptus in India – Past, Present and Future* (Peechi: Kerala Forest Research Institute, 1986), 25–30; R.W. Doughty, *Eucalyptus – A Natural and Commercial History of the Gum Tree* (Baltimore, Maryland: The Johns Hopkins University Press, 2000), 128; B.M. Bennet, 'A Global History of Australian Trees,' *Journal of the History of Biology* 44 (2011): 125–45, doi: <https://doi.org/10.1007/s10739-010-9243-7> ; P.P. Bhojvaid et al. Ed. *Eucalypts in India* (Dehradun: ENVIS Centre on Forestry, Forest Research Institute).
144. R.W. Doughty, 'Not a Koala in Sight: Promotion and Spread of Eucalyptus,' *Ecumene* 3 (1996): 200–14.
145. For a relatively recent review, see H. Nagendra and S. Mundoli, *Cities and Canopies* (New Delhi: Penguin Viking, 2019), 93–102.
146. According to Nanjundappa, 1957 (Note 143), ten species and three hybrids were identified. The species were: river red gum (*Eucalyptus camaldulensis*), lemon-scented gum (*E. citriodora*), narrow-leaved ironbark (*E. crebra*), black ironbark (now *E. siderophloia*, formerly *E. decepta*), pink bloodwood (now *Corymbia intermedia*, formerly *E. intermedia*), grey gum (*E. major*), red box (*E. polyanthemos*), swamp mahogany (*E. robusta*), blue gum (*E. tereticornis*), and carabeen (now *Corymbia tessellaris* formerly *E. tessellaris*). The hybrids were *E. robusta* x *E. tereticornis*, *E. botryoides* x *E. tereticornis*, and *E. transversae* x *E. camaldulensis*. Shyam Sunder, 1979 (Note 143) mentions sixteen species without naming them.
147. The hybrids comprised the blue gum (*E. tereticornis*), swamp mahogany (*E. robusta*), southern mahogany (*E. botryoides*), and river red gum (*E. camaldulensis*).
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154. D.P. Abrol, 'Conservation of Bee Trees as World Heritage Sites,' *Current Science* 104, no. 7 (2022): 812–13.
155. B. Oldroyd and S. Wongsiri, *Asian Honeybees* (Cambridge Ma., and London: Harvard University Press, 2006): 100; M.S. Khan et al., 'Nesting Behaviour of Rock Bee. *Apis dorsata* II – Height and Directional Preferences for Comb Building,' *Indian Bee Journal* 89 nos. 1–4 (2007): 8–12; T.K. Misra et al., 'Nesting Behaviour of the Giant Honeybees *Apis dorsata* Occurring in Jhargram, West Bengal, India,' *Proceedings of the Zoological Society* no. 2 (2017): 194–200, doi: 10.1007/s12595-016-0176-9
156. G.G. Thimmegowda et al., 'A Field-Based Quantitative Analysis of Sub-lethal Effects of Air Pollution on Pollinators,' *Proceedings of the National Academy of Sciences of the United States of America* 117, no. 34 (2020): 20653–661, doi: <https://doi.org/10.1073/pnas.2009074117>; H. Barath, 'Its Body Looked Like a Warzone: Air Pollution Could Kill Off Critical Honeybees in India,' *Science*, 10 August 2020, doi: 10.1126/science.abe2623
157. The Karnataka Biodiversity Board website does not specify how and where it was done but mentions that age was determined.
158. Biodiversity Hotspot: Nallur Tamarind Grove. Sahyadri, ENVIS, CES, Indian Institute of Science, Bengaluru, [https://wgbis.ces.iisc.ac.in/biodiversity/sahyadri\\_enews/newsletter/issue11/hotspot/hotspots/Nallur.htm](https://wgbis.ces.iisc.ac.in/biodiversity/sahyadri_enews/newsletter/issue11/hotspot/hotspots/Nallur.htm)
159. Vijay Thiruvadi stated in his book (*Heritage Trees*, published in 2009 by the Bangalore Environment Trust, page 135) that there are only two specimens of this tree in Bengaluru, one at the Raman Research Institute and the other at



the Raj Bhavan. The *Deccan Herald* reported in its edition on 2 January 2013 that over 300 saplings of 75 species of trees were planted in the city's Cubbon Park; of these, an unspecified number was that of *Primavera*. See: <https://www.deccanherald.com/content/302364/300-saplings-75-species-planted.html>

160. S. Ramseshan and C. Ramachandra Rao, *C.V. Raman: A Pictorial Biography* (Bengaluru: Indian Academy of Sciences, 1988).
161. G. Venkataraman, *Journey into Light* (New Delhi: Penguin Books, Indian Academy of Sciences in cooperation with Indian National Science Academy, 1986), 468.
162. Mr Nirody was an outstanding horticulturist, author, scholar, and hands-on person [see: B. Dharapuram, 'Keepers of the Green,' *Connect* 2, no. 2 (2015): 20–23]. He had also helped plan and implement several garden projects across the country.
163. Personal communication from: (a) Dr Jyotsna Dhawan, Emeritus Scientist, Centre for Cellular and Molecular Biology, Hyderabad (September 2018 and May 2022). Dr Jyotsna is Dr Nalini and Prof. Satish Dhawan's daughter and is currently chair of the Raman Research Institute Trust; and (b) Shri K. Krishnam Raju, administrative officer (retired), Raman Research Institute, Bengaluru, and continues to serve on the RRI Trust (May 2022).
164. Personal communication from Dr G. Keshavareddy, Scientist (Entomology), University of Agricultural Sciences, Bengaluru (25 June 2020), who treated the tree infected by root grubs and termites.
165. The flowers are pollinated by bats, but the species has a variable breeding system throughout its distribution, ranging from fully self-incompatible to a mixed system with different degrees of selfing. Trees located in regions with high pollinator visitation were predominantly self-incompatible, while in environments with low pollinator visitation the kapoks change to a mixed mating system with high levels of self-pollination [J.A. Lobo et al., 'Effects of Pollination by Bats on the Mating System of *Ceiba pentandra* (Bombacaceae) Populations in Two Tropical Life Zones of Costa Rica,' *American Journal of Botany* 92, no. 2 (2005): 370–76, doi:10.3732/ajb.92.2.370
166. In a recent post, the website [https://www.monumentaltrees.com/en/ind/goa/karnataka/12066\\_lalbaghbotanicalgarden/23459/](https://www.monumentaltrees.com/en/ind/goa/karnataka/12066_lalbaghbotanicalgarden/23459/) wrongly identifies the tree as *Bombax ceiba* solely based on flower colour. The website also records a new candidate for the largest girth among kapoks, a tree nicknamed Samaúma that grows in Afuá, Brazil, and has a girth of over 30 metres, <https://www.monumentaltrees.com/en/world-ceibapentandra/>
167. H. Marigowda, 'History of Lalbagh,' *Horticulture in Mysore State* (Bangalore: Department of Horticulture, Lalbagh, 1967), 79–107; S.U. Kamath, 'The Early Long History of Lalbagh,' in *Glass House – The Jewel of Lalbagh*, (Bangalore: Mysore Horticultural Society, 1991), 4–12.
168. M. Iyer et al., 'Using satellite imagery and historical maps to study the original contours of Lalbagh Botanical Garden,' *Current Science* 102, no. 3 (2012): 507–09; H. Nagendra, *Nature in the City: Bengaluru in the Past, Present and Future* (New Delhi: Oxford University Press, 2016), 128–29.

169. William New prepared the catalogue at the suggestion of Hugh Cleghorn, the chief conservator of forests, Southern India. The catalogue is also reproduced on pages 344–58 in Cleghorn's 1861 handbook, *The Forests and Gardens of South India*, <https://archive.org/details/cu31924003683673/page/n9/mode/1up>
170. S.V. Hittalmani, 'Lalbagh: The Garden Paradise,' in *Glasshouse: The Jewel of Lalbagh* (Bangalore: The Lalbagh Glasshouse Centenary Souvenir, Mysore Horticultural Society 1991), 35–56; *Ficus benjamina* is not listed in William New's 1861 *Catalogue of Plants in the Public Garden, Bangalore* but John Cameron mentions it in his catalogue published twenty years later, the *Catalogue of Plants in the Botanical Garden, Bangalore and its Vicinity*, on page 94.
171. V. Somashekhar, *Karnatakadalli Ravindranatha Thakoor* (Bengaluru: Sahitya Sindhu Prakashana, 2014), 24.
172. M.V. Iyengar, 'Reminiscences of Tagore,' *Akashvani* XXXVI, no. 44 (1961): 53–54, <https://books.google.co.in/books?id=RtHtDwAAQBAJ&pg=PA53&lpq=PA53&dq=reminiscences+of+Tagore+by+masti+venkatesha+Iyengar+1961&source=bl&ots=xhkbqeu03h&sig=ACfU3U1mH3oWLFjJJKjgm9D6h8vs-IcJ9g&hl=en&sa=X&ved=2ahUKEwjV2tuUIOj0AhVKSGwGHeqgDvsQ6AF6BAGgEAM#v=onepage&q=reminiscences%20of%20Tagore%20by%20masti%20venkatesha%20Iyengar%201961&f=false>
173. Among these was V. Seetharamaiah, then in his second year B.A. (Economics) in Maharaja's College, Mysore, who travelled to Bengaluru to attend the function. He became a teacher and well-known writer in Kannada under the name 'Vee See'. He was decorated with the Kendriya Sahitya Akademy Award. In his reminiscences of the function, he stated, 'for youngsters like us, the poet's words introduced us to an entirely different world'. (See Somashekhar, 2004 Note 171).
174. B. Nath, '125-years old, still retains grandeur of the past,' *Deccan Herald*, 19 November 2018, <https://www.deccanherald.com/content/270930/125-years-old-still-retains.html>
175. According to the website [monumentaltrees.com](http://monumentaltrees.com) (<https://www.monumentaltrees.com/en/trees/albiziasaman/records/>), it is the oldest on record so far. The record for girth, however, is held by the Great Tree of Kanchanaburi (9.15 metres), followed by two others in Chiang Mai (8.80 metres) and Ayuthaya (7.33 metres) respectively, all of them in Thailand. The Taj West End tree of Bengaluru is placed fourth.
176. M. Ueda et al., 'Plant Nyctinasty – Who Will Decode the 'Rosetta Stone'? *New Phytologist* 223 (2019): 107–12, doi: <https://doi.org/10.1111/nph.15717>
177. G. Richter, *Gazetteer of Coorg* (Delhi: B.R. Publishing Corp., 1870), 18, <https://archive.org/details/in.ernet.dli.2015.94276/page/n6/mode/1up>
178. J. Cameron, *Forest Trees of Mysore and Coorg* (Bengaluru: Mysore Government Central Press, 1894), 2, <https://ia601306.us.archive.org/9/items/cu31924001712169/cu31924001712169.pdf>
179. The Soliga tribe is remarkably different from other Indian populations, including other southern Dravidian-speaking tribes. Interestingly, they

- exhibit close genetic affinity to two Australian aboriginal populations (M. Morlotte et al., 'The Soliga, an Isolated Tribe from Southern India: Genetic Diversity and Phylogenetic Affinities,' *Journal of Human Genetics* 56 (2011): 256–69, doi: 10.1038/jhg.2010.173
180. Personal communication from Dr C. Madegowda, Senior Research Associate and Programme Associate at Ashoka Trust for Research in Ecology and the Environment, BR Hills, on 28 August 2018, and M. Achugé Gowda, Soliga chief at BR Hills, on 29 August 2018.
181. Indeed, about three kilometres from the big tree, there is another tree known as *Chikka Sampigé* (also *Magnolia champaca*) in BR Hills (Latitude: 11.55256° N and longitude: 77.11068° E). Considered the younger sister of *Dodda Sampigé*, it is also held sacred by the Soligas. Although smaller, it is an ancient specimen growing very close to the Bhargavi river. Some years ago, a fire damaged the base of the tree, leaving a large enough hollow through which it is possible for a grown-up person to pass from one side to the other. A few Shivalingas and a metal trident are placed near the tree. The *Chikka Sampigé* tree, like its elder sister, produces flowers regularly. However, there are fewer stories associated with it.
182. R.P. Pandey et al., 'A Note on the Historic "Peepal" Tree Growing in the Campus of the Cellular Jail, Port Blair,' ENVIS Newsletter 11, no. 1&2 (2006): 3, <https://bsi.gov.in/uploads/userfiles/file/ENVIS/ENVIS%20NEWSLETTER/ENVIS%20Newsletter%20Vol.%2011%202006.pdf>
183. Georg Eberhard Rumphius (1627–1702) was a German-born botanist employed by the Dutch East India Company. He devoted his life to the study of natural history in the Moluccas, Indonesia, and is best known for his work *Herbarium Amboinense* in the production of which he faced severe personal tragedies, including the death of his wife and a daughter in an earthquake, going blind from glaucoma, loss of his library and manuscripts in a major fire, and losing early copies of his book when the ship carrying them was attacked and sunk.
184. The tree could also be confused with the Indian rock fig (*Ficus arnottiana*). However, the leaves of that species have a wavy margin and bright pink-to-reddish nerves.
185. A recent study provides evidence of inter-specific hybridization between *Ficus religiosa* and *F. rumphius*. L. Tsai and J. Yokoyama, 'Morphological and Molecular Evidence of Nature Hybridization between Two Related Species, *Ficus Religiosa* and *Ficus Rumphii* in Myanmar,' *Journal of the Myanmar Academy of Arts and Science* 17, no. 4 (2019): 625–40, [http://maas.edu.mm/Research/Admin/pdf/35.%20Lum%20Tsai\(625-640\).pdf](http://maas.edu.mm/Research/Admin/pdf/35.%20Lum%20Tsai(625-640).pdf)
186. C. Scot-Clark and A. Levy, 'Survivors of Our Hell,' *The Guardian*, 23 June 2001, <https://www.theguardian.com/lifeandstyle/2001/jun/23/weekend.adrianlevy>
187. P.S.N. Rao et al., 'Andaman Cellular Jail ke prangan main sthith aithihaasik "Peepal" ke pedh ka punarjanm,' in *Andaman Evam Nicobar Dweep Samooh ki Vanspati Sampada – Ek Purvalokan*, Ed. N.P. Sigh and H.J. Chowdhery (Kolkata: Botanical Survey of India, 2001), 67–70.
188. W.K. Soh, 'Taxonomy of *Syzygium*: *Syzygium cumini* and other Underutilized

- Species,' in *The Genus Syzygium*, Ed. K.N. Nair (New York: CRC Press, 2017), doi: 10.1201/9781315118772-2
189. D. Sutton, *Other Landscapes. Colonialism and the Predicament of Authority in Nineteenth-Century South India* (Copenhagen: Nordic Institute of Asian Studies Press, 2009).
190. E.P. Stebbing, *Forests of India: Volume 1* (London: John Lane, 1922), 307–10, <https://archive.org/details/in.ernet.dli.2015.502711/page/n5/mode/1up>
191. F. Price, *Ootacamund*, 122, <https://archive.org/details/Ootacamund/page/n167/mode/1up>; R.S. Troup, *The Silviculture of Indian Trees: Volume II* (London: Oxford at the Clarendon Press, 1921), 556–57, <https://archive.org/details/in.ernet.dli.2015.220882/page/n5/mode/2up>
192. P. Sharrad, 'Estranging an Icon: Eucalyptus and India,' *Interventions* 9, no. 1 (2007): 31–48, doi: <https://doi.org/10.1080/13698010601173809>; L. Veale, *An Historical Geography of the Nilgiri Cinchona Plantations, 1860–1900* (PhD Thesis, University of Nottingham, 2010), 128. <http://eprints.nottingham.ac.uk/13041/1/523463.pdf>
193. J. Wilson, 'The Need for a Rational Utilization of the Montane Temperate Forests of South India,' *Indian Forester* 99, no. 12 (1973): 707–16.
194. Ibid.
195. See J.B. Raintree, 'The Great Eucalyptus Debate: What Is It Really All About,' in *Reports submitted to the Regional Expert Consultation on Eucalyptus: Volume II*, Ed. M. Kaisho & K. White (Bangkok: FAO, Regional Office for Asia and the Pacific, 1993), <http://www.fao.org/3/ac772e/ac772e06.htm#bm06>; Sharrad, 2007. See Note 192; Sutton, 2009. See Note 189; Nagendra and Mundoli, 93–102.
196. M. Arasumani et al., 'Not Seeing the Grass for the Trees: Timber Plantations and Agriculture Shrink Tropical Montane Grasslands by Two-Thirds over Four Decades in the Palani Hills, A Western Ghats Sky Island,' *PLOS ONE* 13 no. 1 (2018): e0190003, <https://doi.org/10.1371/journal.pone.0190003>
197. 48. Personal communication (19 December 2019) from one E. Devaraj, who was the *Periya Pusārya* or the hereditary head priest who lives across the road from the temple.
198. S.H. Hurreiz, *Folklore and Folklife in the United Arab Emirates* (London: Routledge Curzon, 2002), 115; H. Ahmad and K. Rajagopal, 'Salvadora persica L. (Meswak) in Dental Hygiene,' *Saudi Journal of Oral and Dental Research* 5 (2014): 130–34, <http://dx.doi.org/10.1016/j.sjdr.2014.02.002>
199. In *Natrinai* (also *Narrinai*), the first of the eight anthologies (*Ettuthokai*) of Sangam literature, a poem (number 66) describes the fruit as being pungent like pepper. Another poem (number 274) in *Kuruntokai*, the second of eight anthologies, compares the outer surface of ugamaram to that of a dove. In *Akananuru*, another anthology, the fruit of ugamaram is stated to be similar to that of the *koyal*. (Personal communication from Dr D. Narasimhan, Formerly Head, Department of Botany, Madras Christian College, Chennai in consultation with Dr S. Balusami, through email dated 29 June 2020.)
200. *Uvaayadi Vaaykkaal*, Tamilnet.com, 2012, <https://www.tamilnet.com/art.html?catid=98&artid=35345>

201. In fact, Haldwani, the second largest city (after Dehradun) in the Himalayan state of Uttarakhand, owes its name to this tree. 'Haldwani' is the anglicized version of Kumaoni word 'Halduani' (literally meaning forest of haldu). There was an abundance of haldu trees in the area at one time, and the forests were cleared for agriculture and the settling of people.
202. Karam festival is celebrated during the eleventh day of the moon in the month of Bhadra (August–September) or the eighth day of Ashwin (September–October) by the Oraon, Munda, Santal, Ho, Kol, Bhumij, and Kora tribes of eastern and central India. During the festival, the karam (haldu) tree is worshipped as a symbol of fecundity and productivity to seek an abundance of crops and children. The vibrant Karam dance is performed by men and women during the popular festival, [http://www.daricha.org/sub\\_genre.aspx?ID=104&Name=Karam](http://www.daricha.org/sub_genre.aspx?ID=104&Name=Karam)
203. In the Ānamalai, timber extracted from Thekkadi forests was carted to Topslip through a road of 10.46 kilometres developed in 1850 and skidded down the ghat to the foothills by dry slide. It was then carted to Palghat, floated down the Bharathapuzha River to Ponnani, and shipped to the Naval Yard in Bombay (now Mumbai). The system was in vogue till 1868 when a ghat road from Sethumadai was constructed. This road was in use for 56 years until the present day Ghat Road replaced it in 1924. See: T. Sekar, *Forest Management in Tamil Nadu: A Historical Perspective* (Chennai: Tamil Nadu Forest Department, 2015).
204. J.C.L. Prabu et al., 'Management of Captive Asian Elephants in Kozhikamuthi Elephant Camp, Topslip, Ānamalai Tiger Reserve, Southern India,' *Gajah* 40 (2014): 31–34, <https://www.asesg.org/PDFfiles/2014/Gajah%2040/40-31-Prabu.pdf> ; see also: 'The Kozhikamuthi Elephant Camp, Topslip,' Papyrus, 2014, <https://thepapyrus.in/index.php/the-kozhikamuthi-elephant-camp-topslip/>
205. H. Cleghorn, *The Forests and Gardens of South India* (London: W.H. Allen, 230), <https://archive.org/details/cu31924003683673/page/n9/mode/1up>
206. S. Ong & E. Carver, 'The Rosewood Trade: An Illicit Trail from Forest to Furniture,' *Yale Environment* 360 (2019), <https://e360.yale.edu/features/the-rosewood-trade-the-illicit-trail-from-forest-to-furniture>; K. Sharife and E. Maintikely, 'The Fate of Madagascar's Endangered Rosewoods,' *Organized Crime and Corruption Reporting Project* (2018), <https://www.occrp.org/en/investigations/8480-the-fate-of-madagascar-s-endangered-rosewoods>
207. The word *shola* is derived from Tamil *solai* meaning 'grove'. Shola forests are always interspersed with grasslands. Shola habitats are a natural mosaic of high mountain forests (usually between 1,400 metres and 2,400 metres altitudes) and grassland patches in an undulating terrain, with forests in the valleys but never at the tops of mountains. Such habitats are found only in southern Western Ghats (Karnataka, Kerala and Tamil Nadu) and Sri Lanka – a global biodiversity hotspot. While their origin is still debatable, it is clear that they existed well before the arrival of human beings on the scene. Due to the high degree of isolation and unique climatic conditions, sholas are characterized by an abundance of endemic animal and plant species [see V.V.

- Robin and R. Nandini, 'Shola Habitats on Sky Islands: Status of Research on Montane Forests and Grasslands in Southern India,' *Current Science* 103, no. 12 (2012): 1427–37]; also M. Bunyan et al., 'The Shola (Tropical Montane Forest) – Grassland Ecosystem of Peninsular India: A Review,' *American Journal of Plant Sciences* 3 (2012): 1632–39, doi: 10.4236/ajps.2012.311198
208. 51. Sholas in the vicinity of Kodaikanal have been named after important animals, people and places: for example, Bear Shola and Tiger Shola after animals; Blackburne Shola after an early visitor and Collector of Madurai; Kukkal Shola after leaches that suck human blood; Mathikettan Shola where 'one could lose one's mind'. Bombay Shola has been named after an army regiment of an officer who camped there.
209. I. Lockwood. 'Fragile Heritage.' *Frontline*, 6 November 2009. <https://frontline.thehindu.com/environment/article30188933.ece>
210. K.M. Matthew. 1994. *A Handbook of the Anglade Institute of Natural History, Shembaganur*. Rapinat Herbarium, St Joseph's College, Tiruchirappalli: Plates 4c, 4d.
211. Ibid. See back cover.
212. M. Arasumani et al. 2018. See Note 196.
213. World Conservation Monitoring Centre. 1998. *Syzygium densiflorum*. *The IUCN Red List of Threatened Species* 1998: e.T38820A10151100. <https://dx.doi.org/10.2305/IUCN.UK.1998.RLTS.T38820A10151100.en>; R. Ramasubbu et al. 2016. 'A Note on the Taxonomy, Field Status and Threats to Three Endemic Species of *Syzygium* (Myrtaceae) From the Southern Western Ghats, India.' *Journal of Threatened Taxa*. 8(11): 9384–90. <http://dx.doi.org/10.11609/jott.2682.8.11.9384-9390>
214. This species is the national tree of the United Arab Emirates, where it is known as *Ghaf*. It is also the state tree of Rajasthan (where it is known as *Khejri*), and Telangana (where it is known as *Jammi*). In 1730 CE, in Khejarli, a village near Jodhpur in Rajasthan, 363 men, women and children of the Bishnoi community sacrificed their lives while attempting to save the Khejri trees that were ordered to be cut by the maharaja for building a new palace. Later in the 1970s, this incident inspired the Chipko movement (See S. Natesh, 'When Amrita Devi and 362 Bishnois Sacrificed their Lives for the Khejri Tree,' *Feminism in India and Sahapedia*, 11 September 2020, <https://feminisminindia.com/2020/09/11/when-amrita-devi-and-362-bishnois-sacrificed-their-lives-for-the-khejri-tree/>). It is also the *Sthalavriksha* (sacred temple tree) for twenty-six important temples in Tamil Nadu. See *Heritage Trees of Tamil Nadu*, Department of Forests, Government of Tamil Nadu, [https://www.forests.tn.gov.in/app/webroot/img/document/publications/gotn/Heritage\\_Trees.pdf](https://www.forests.tn.gov.in/app/webroot/img/document/publications/gotn/Heritage_Trees.pdf)
215. J.L. Shastri Ed., *Śhiva Purāna Part 1. Vidyeshvara Samhitā* (Delhi: Motilal Banarsidass Publishers Pvt. Ltd., 1950 [reprint 2002], 52–59, <https://archive.org/details/SivaPuranaJ.L.ShastriPart1/page/n2/mode/1up>
216. G.V. Tagare, *The Kūrma Purāna Part I* (Delhi: Motilal Banarsidass Publishers Pvt. Ltd., 1981), 512–15, <https://archive.org/details/kurma-purana-full-vols-20-21/page/n3/mode/1up>

217. Panguni Uthiram (Uttara Phalguni) is an important Tamil festival that is celebrated on the full moon day in the month of Panguni. Thousands flock to Muruga temples. It usually falls during March–April and is considered auspicious for Lord Shiva and Vishnu. Thus Vaishnavites and Shaivites consider the day equally sacred. Devotees offer prayers in different ways and believe their wishes will be fulfilled.
218. Many popular internet bloggers have misidentified the Chain Tree. Even the Kerala tourism website mentions it as a Ficus, a fig genus, <https://www.keralatourism.org/destination/chain-tree-lakkidi/631>
219. These are identifiable as the Nilgiri bushwort, *Aeschynanthus perrottetii* A. DC. (Gesneriaceae); and the Nilgiri Medinilla, *Medinilla beddomei* C. B. Clarke (Melastomataceae).
220. According to the 2011 census, the Wayanad district is home to a third of Kerala's total tribal population. Paniyas, recognized as a Scheduled Tribe, constitute the largest group. They are also found in the Kannur, Kozhikode and Malappuram districts of Kerala, the adjoining districts of Kodagu in Karnataka and the Nilgiris in Tamil Nadu.
221. K.V. Kunhi Krishnan, 'Colonial State and the Malabar Teak,' in *Teak: Proceedings of the International Teak Symposium, Thiruvananthapuram, Kerala, India*, Ed S. Chand Basha, C. Mohanan, S. Sankar (Peechi: Kerala Forest Department and Kerala Forest Research Institute, 1997), 222–25.
222. It also occurs in Gujarat, Chhattisgarh, Madhya Pradesh, Rajasthan, Uttar Pradesh, Manipur and Odisha. Plantations occur all over India. (R.P.S. Katwal, 'Teak in India: Status, Prospects and Perspectives,' in *Quality Timber Products of Teak from Sustainable Management*, Ed. Bhat K.M., et al. (Peechi: Kerala Forest Research Institute and Japan: International Tropical Timber Organization, Yokohama, 2005), 1–18.
223. Cleghorn, *The Forests and Gardens of South India*, x-xi.
224. E.P. Stebbing, *The Forests of India: Volume 1* (London: John Lane 1922), 96–97, <https://archive.org/details/in.ernet.dli.2015.502711/page/n5/mode/1up>
225. This species was included earlier in the Datisceae, a family close to the squashes and pumpkins; recently, however, Family Tetrameleaceae (containing two genera, each with one species – *Tetrameles nudiflora* and *Octomeles sumatrana*) has been separated from it.
226. Dr U.M. Chandrashekara, senior principal scientist, Kerala Forest Research Institute, Peechi kindly provided me with the measurements of girth and height through a personal communication on 23 June 2019.
227. Indeed, it occurs throughout central and east Asia and Australia. In India, it is a conspicuous tree in moist evergreen forests of the eastern sub-Himalayan tract, Western Ghats, and Nilgiris. The Thattekad Bird Sanctuary near Kochi, long associated with India's birdman Dr Salim Ali, has many Chini trees.
228. Two species predominate at these ancient sites, but their botanical identities are disputed: The larger species is either kapok (*Ceiba pentandra*) or thitpok (*Tetrameles nudiflora*), and the smaller one is either the strangler fig (*Ficus gibbosa*) or gold apple (*Diospyros decandra*).

229. B. Nagarajan et al., 'Kannimara Teak: An Extant Forest Genetic Resource,' *Current Science* 99 (2010): 862.
230. V.S. Palaniappan, 'At the Heart of Protest is a Nail in the Oldest Teak Tree,' *The Hindu*, 14 October 2008, <http://www.thehindu.com/todays-paper/tp-national/tp-tamilnadu/At-the-heart-of-protest-is-a-nail-in-the-oldest-teak-tree/article15321779.ece>
231. Shailajakumari S. 2018. *Floristic Studies on the Sacred Groves of Kollam District, Kerala, India*. PhD Thesis submitted to Manonmaniam Sundaranar University, Tirunelveli: 33–34. <http://hdl.handle.net/10603/279534> Pp. 33–34.
232. S. Shailajakumari et al., 'Rediscovery of *Madhuca diplostemon* (Sapotaceae): A Threatened Species of the Western Ghats, India, After a Hiatus of 184 Years,' *Rheedea* 30, no. 3 (2020): 383–87, <https://dx.doi.org/10.22244/rheedea.2020.30.03.03>
233. R. Wight, *Icones Plantarum Indiae Orientalis, or Figures of Indian Plants: Volume 4* (Madras: J.B. Pharoah, 1848), <https://archive.org/details/mobot31753002701974/page/110/mode/1up>
234. C.B. Clarke, 'Sapotaceae,' in *Flora of British India: Volume 3*, Ed. J.D. Hooker (London: Reeve and Co., 1882), 534–40.
235. According to the rules of botanical nomenclature, he should have named it *Isonandra obovata*, but the epithet 'obovata' was already in use. If he had used it again, the botanical name he coined would have become illegitimate. He hence gave it a new name: *Isonandra diplostemon*.
236. H. Raghuram et al., 'Foraging Ecology of Pteropodid Bats: Pollination and Seed Dispersal' in *Bats: Biology, Behaviour and Conservation*, Ed. J.L. Zupan, S.L. (Nova Science Publishers, Inc., 2011), 176–88; P.T. Nathan et al., 'Bat Foraging Strategies and Pollination of *Madhuca latifolia* (Sapotaceae) in Southern India,' *Acta Chiropterologica* 11 no. 2 (2009): 435–41, doi: 10.3161/150811009X485657 .
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238. H.S. Singh, *Heritage Trees of Gujarat* (Gandhinagar: Gujarat Forest Department, 2010), 36.
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247. D.G. Tendulkar, *Mahatma: Volume 3 (1930–34)* (New Delhi: The Publications Division, Ministry of Information and Broadcasting, 1951), 43, [https://www.mk Gandhi.org/ebks/Mahatma\\_Vol3.pdf](https://www.mk Gandhi.org/ebks/Mahatma_Vol3.pdf); T.A. Weber, *On the Salt March* (New Delhi: Rupa Publications 2009), 372, 376, 390.
248. In a series of telephone conversations and WhatsApp messages between January and March 2021, Shri Dhirubhai Haribhai Patel of Dandi provided me with first-hand information about the event. He also sent me a few photographs of the replanting ceremony and the letter the Yuva Mandal of Dandi issued inviting people to the function on 6 November 1982.
249. Weber, *On the Salt March*, 372. Indeed, Weber was 'given the honour of planting a banyan sapling at the back of the memorial behind where the original banyan had stood until so recently' (page 382). This banyan sapling's provenance is unknown, but it is now a big tree and can still be seen at the back.
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