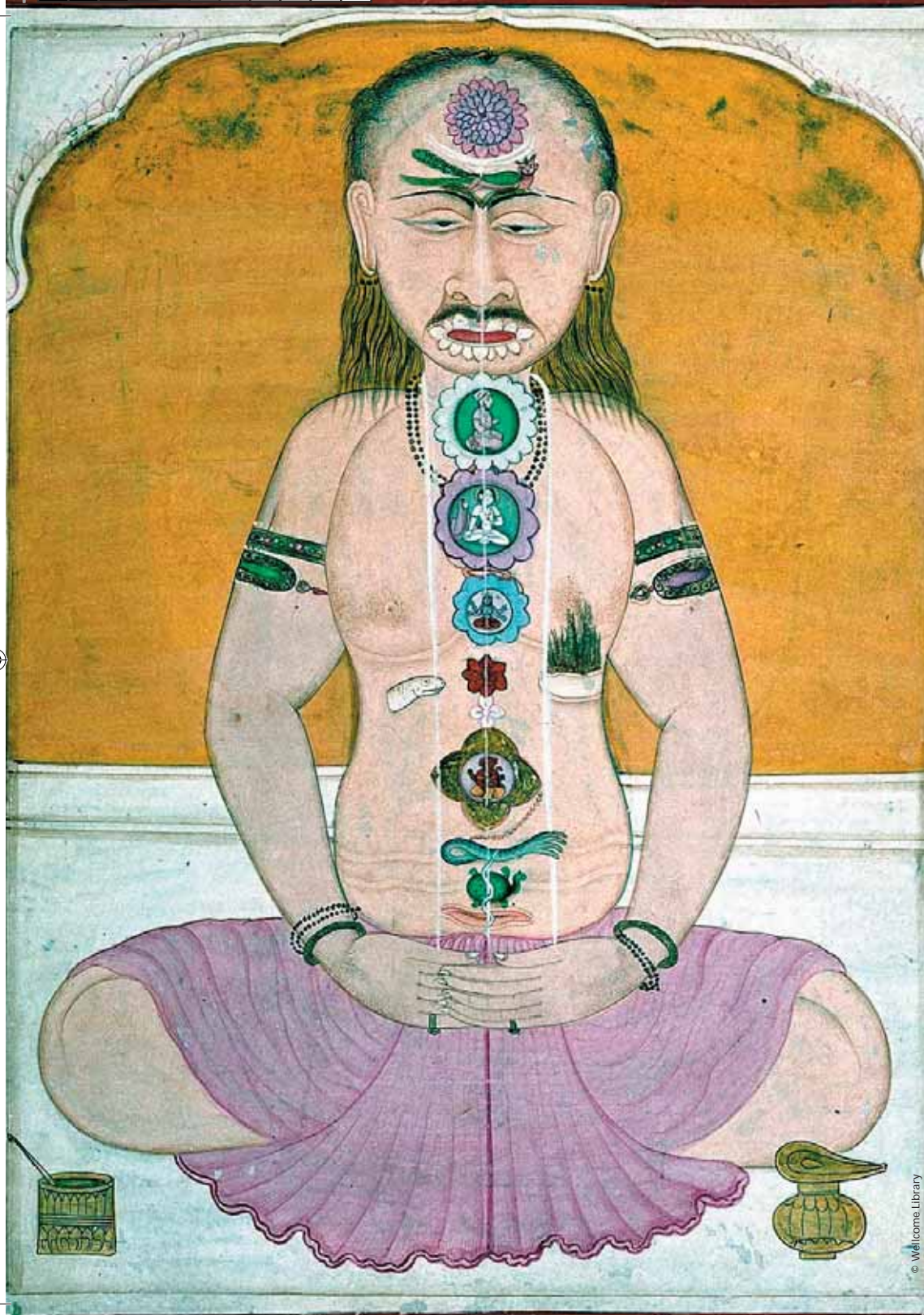




Routes & REMEDIES

Asian Wisdom for Living in London



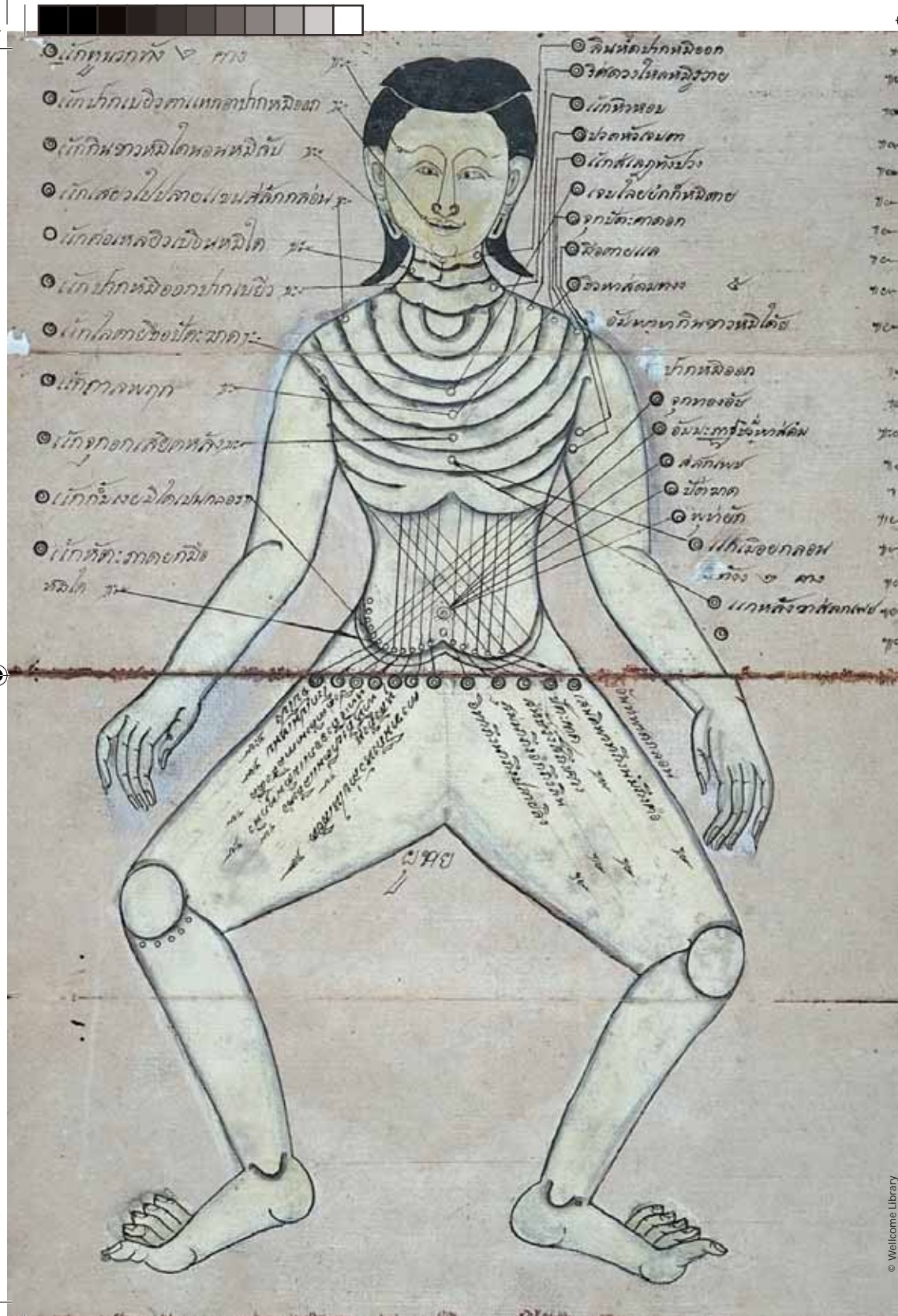


Routes & Remedies

Since spring 2005 when the Routes and Remedies team came together we have been recording the healing arts of Asia as they survive in the ordinary things people do, every day, to keep body and soul together. So far we have been a small London-based project that starts and ends with the people we have worked with in the last eighteen months.

For four hundred years Asian migrants have increasingly contributed to the health, wealth and vitality of life in London. In Europe and America the reach of a modern standardised medicine into our day-to-day lives has helped to cut off the transmission of traditional remedies and recipes. In contrast, migrant communities often hold on to everyday habits from their earlier homes. Building a vast network of trade routes and ties of kith and kin that criss-cross the world they bring with them knowledge and practices from overseas that enrich our community.

Whatever the reasons for moving here, individual experiences of travel, migration and separation can be full of difficulties and hardship. Not the least of the challenges is sickness and ill health. Our team of Asian historians, artists, cooks and practitioners have been discovering the huge potential that lies in understanding the regimens and daily rituals people use to meet these challenges and to keep well. We have collected remedies for ill health, nourishing food and home solutions for all the life stages, and treatments and therapy for pain and sickness. Individual or community stories have been captured on video, in sound recording, or developed through art installations. Art workshops are held in



*It's a kind of fish, with a living spirit,
difficult to kill. They never die.*

Danny Leung, Hong Kong

primary and secondary schools, which provide a natural venue for bringing parents and children together in the discussion and preparation of Asian food and remedies. Many of our respondents had not been asked about their personal health care regimes before. The settings that we work in and the questions we ask aim to provide positive experiences and allow them freedom to talk easily about their experiences.

Tradition is never static. In migration many traditional techniques go through accelerated transformation. At the simplest level a change in location alters many ingredients of a traditional recipe or remedy and substitutes have to be found. Equally, new environments impact on ideas and beliefs, often reinforcing their value or rendering traditional ways redundant. Everyday practice often becomes the battleground upon which families contest cultural identity. For second generation Asians, and those of mixed parentage, the imagination and practice of tradition plays an enormous role in establishing who we are, whether taken as a positive or a negative model. *Routes and Remedies* has become more than a repository of cultural memory, but also provides a dynamic and interactive stage where new UK Asian identities can evolve through conscious and creative engagement with the past for the benefit of all of our futures.

Vivienne Lo



ROUTES AND REMEDIES

Open the drawers of our medicine cabinet and discover new meanings of international health. Each contains a personal journey from Asia to London through the everyday practices that serve to sustain and nurture us. Many first-generation migrants are conservative in their lifestyle, holding on to the flavours of home, but tradition has a way of constantly recreating itself, transforming as it migrates across geographic and cultural boundaries, and down through the generations.



Akhtar Ghasemian and Parvis Albooye (mother & son)

Route: Langroud, a little town in north Iran, around the Caspian Sea – Tehran – London

PA: When you have fever and your heart is beating very hard 'Egyptian Willow Water' is calming. It's kind of cooling. Fresh violet and marshmallow [*Althaea officinalis*, marshmallow root] is drunk as a tisane. Akthar's mother used to drink it in springtime when violets were fresh.

AG: When people at home had a temperature they'd lie on the leaves of the weeping willows and that would suddenly cool you. The other thing is sweet lemon, which you can buy in Iranian or Indian shops. Like an orange but it's yellow and it's very sweet. Juice it and drink it quickly before it goes bitter.

PA: When you have a stomach ache you should never have anything with a cold nature. One of those Persian books points it out. When my daughter was born she had colic. My mother used to make this mixture of crystal sugar, cardamom and hot water. I remember my wife was scared of doing that at first. But later, she even gave it to some of my friends when their stomachs were bad.

For a Stomach Ache

Ingredients

1 teaspoon of crushed crystal sugar
Seeds from 2 cardamom pods – crushed
¾ pint of water

Directions

Bring the water to boil. Add sugar and cardamom then simmer for 10 minutes.

There are several types of cardamom, of which the very large black cardamom is the most prized. It is generally only available in Iranian stores.



Mutton hot pot

Ingredients

40g [1.5 oz] Chinese angelica (*dang gui*, use the head of the root, not the tail), soaked in cold water for 30 minutes
10 dried Chinese mushrooms, soaked in hot water for 30 minutes
2 large pieces of dried tangerine peel, soaked in hot water for 30 minutes
750g (1.5 lb) boned shoulder or leg of lam, cut in to 3cm (1.25 inch) cubes
3 tablespoons vegetable oil
2.5cm (1 inch) piece of root ginger, finely sliced
600 ml (1 pint) stock
5 tablespoons dark soy sauce
1 teaspoon sugar
1 tablespoon yellow bean paste
4 tablespoons Shaoxing wine
175g (6 oz) cooked chestnuts or dried chestnuts soaked and pre-boiled.

Directions

Drain and squeeze the Chinese angelica. Place in a muslin bag and secure with string. Drain the mushrooms and tangerine peel. Discard the hard mushroom stems and slice the caps in half. Cover the lamb with water and parboil for 3 minutes and drain. Heat the oil in a casserole. When it begins to smoke add the ginger and stir. Add the lamb pieces and stir-fry together for 3-4 minutes. Add the tangerine peel, Chinese mushrooms, stock, soy sauce, sugar yellow bean paste, wine, angelica and chestnuts. Bring to the boil and simmer gently for 2 hours, stirring occasionally.

Xu Guang

Route: Shanghai – London

When I was not well my parents would take me to see a doctor who would prescribe herbal medicine, so I don't tend to cook really serious herbal medicine myself. But there's a well-known herbal medicine called *dang gui* [Chinese angelica] which everyone knows is good for menstrual pain, general energy and improving the circulation. You can buy it over the counter at chemists in the UK: *dang gui* extract, *dang gui* pills and tablets. A young girl first starting her period might have quite a lot of tummy ache, so we cook *dang gui* soup. One famous recipe is *dang gui* mutton hot pot which is a recipe from thousands of years ago. *Dang gui* is slightly warming, as is mutton or lamb. If somebody has period pain its mostly because the *Qi* in the childbirth channels are blocked. *Dang gui*, ginger and mutton/lamb all have warming properties and improve circulation in that area. We cook it for a couple of hours like a stew.





Parvathi Ramanee (Paru)

Route: Singapore – Kerala – London

My father died the night they bombed Singapore and Pearl Harbour, almost within a few hours of each other. The women had been sent to India already. My mother died when I was 6 years old of childbirth complications. It was hard. The first person who looked after us was a Chinese lady, so I didn't have the Indian background. But granny taught me many things. I regret I didn't ask her more questions. But you don't, do you? You think they're immortal.

Back then there was one qualified allopathic doctor to serve 5 villages, but we never used him except for the death certificate and he virtually recorded the illness that you told him.

Local people knew how to distinguish between diarrhoea, which was dysentery and clearly dangerous, and those everyday tummy problems from something you had eaten. We didn't give the young ones below 5 very hot chilli food, but some of them tasted mum's food and it didn't agree with them. Asafoetida is an everyday tonic for digestion. If anyone got a tummy ache, first you would get diluted fat-free yogurt 3 times a day. Now they advertise how it replenishes the good bacteria in the bowel. Then a tiny bit of rice, after a couple of mouthfuls a day you were quite hungry, then a herbal drink with diluted yogurt, curry leaves and a bit of salt. Curry leaves are very difficult to come by. How they knew that we needed salt and sugar, I have no idea. And the honey was local. We only had that reddish-looking liquid honey which never solidified, maybe because of the temperature.

The third thing they used for tummy ache was a little bit more complicated. I don't know all the ingredients: cinnamon sticks and all the things that you put in a Christmas pudding – that colour and the consistency – sweetened with unrefined sugar. We kept it in an Alibaba's Jar because of the ants and the insects, covered



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Poricha Kuzhambu (Snake gourd, lentil and coconut stew)

Ingredients

250g snake gourd
120g potatoes, cubed
1 tsp salt
¼ tsp turmeric
1 tsp sambar powder
90g split moong beans†
180ml tinned coconut milk

Araithu vidal

45g desiccated coconut
450ml water

Thalichu (tempering)

2tsp vegetable oil
1 tsp black mustard seeds
1 tsp split black gram‡
90ml water

For Garnish

1 tsp fresh ground cumin
a few fresh (or dried), whole curry leaves, washed

with a muslin cloth and the lid tied with banana leaf string as strong as twine. You had to use a special wooden ladle to take out a teaspoon dose, otherwise the whole jar would get contaminated.

I've just finished a cookery book – it's all to do with recipes and health.

Poricha Kuzhambu (Snake gourd, lentil and coconut stew) was used for stage two of convalescence from any major illness in the village (typhoid, tuberculosis) or to wean a fit toddler, but we would substitute sambar powder with freshly ground black pepper, dilute the coconut milk and there were no red or green chillies.

Directions

Split snake gourd lengthwise and quarter, removing hard seeds, and cut into pieces about 1.5cm in length. For the *Araithu vidal*, blend the desiccated coconut in the water for 2 to 3 minutes in a liquidizer, blender or food processor. In a medium-sized saucepan bring water to the boil. Add the moong beans, dry roasted for 2 minutes, turmeric and potatoes. Turn heat down and leave to simmer for 5 minutes. Add salt and sambar powder and leave to cook for a further 5 minutes. Next add snake gourd, stir thoroughly and leave contents to simmer for a further 15 minutes.

Mix the coconut milk and blended coconut together, and add to the stew. Stir, if too thick stir in 60–90mls of boiling water. Leave to simmer on low heat for 3–4 minutes. Remove from heat. Garnish with freshly ground cumin and curry leaves§.

Finally, for the *Thalichu* garnish: heat the 2 tsp of oil in a small frying pan. Add the mustard seeds and cover pan to prevent splattering. Add the gram seeds, reduce the heat to medium and sauté till the seeds turn a deep reddish brown, and the mustard seeds stop crackling. Empty into the *Poricha Kuzhambu*. Stir dish just before serving.

† Moong dhal are like small yellow lentils that don't need soaking over night.

‡ Skinless urad or urid dhal or skinless split black gram dhal.

§ If curry leaves are not available, do not substitute any other herbs.



Mrs Mandalia

Route: Gujarat – Mombassa – London

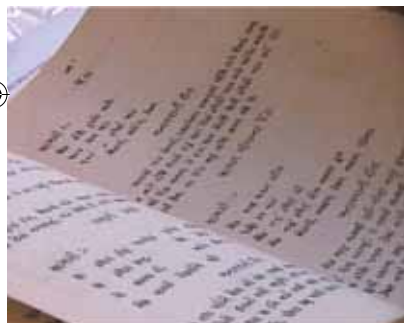
Before childbirth you can eat whatever you like but afterwards you're not allowed to do any cooking or housework for 4 to 6 weeks and you can't eat certain things. At the beginning my mother always used to cook in ghee – that is butter – and a lot of garlic, ginger and black pepper, spinach. First thing in the morning she used to put the two glasses of warm, plain water, then water boiled with ajwain seeds, and then with African herbs. Then she would make me rap – a thick mixture of ghee, ajwain seed, millet flour and gourd.

And then she'd make a special sweet – ghee and gourd with pistachio nuts, coconut and wheat flour. She used to say that it's good for you and for the baby. No oranges or fruits for 3 weeks. She used to heat a brick on the gas for 3 hours, wrap it in the cloth and put it on my stomach. It doesn't get cool for 4 hours.

I always had period problems. My mother used to boil up garam masala and tea and jaggery [palm sugar]. Very, very spicy and I'd drink that for a couple of days. Sometimes it worked and sometimes it didn't. It made us warm completely. I don't use it now because my daughters won't use it. I just go to the doctors.

In summer we have a cooling buttermilk drink, everyday. My nextdoor neighbours, who are from a different part of India, sometimes cook a soup with wheat which is mixed with buttermilk and chilled. Very nice. I just have garam masala, or fresh ginger in tea to warm up. And for hair we used to have egg and lemon or almond hair oil to shine. And salt and lemon to whiten the teeth. I'd just leave my mouth open so my teeth would just naturally go white in the sun. And for diarrhoea we used to have yogurt with cumin seeds.

I keep on writing, there are so many things in my mind. We make that curry for diabetes and constipation and this curry for that illness, etc.



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Potent Flavours

An Ayurvedic manuscript† from the fourth century AD states that: garlic removes the force of wind because of its sour, hot, and oily nature, it can pacify the choler because it has a sweet, bitter nature tastewise; and the experts say that it conquers the force of phlegm because of its heat, bitterness, and pungency.

† The Bower Manuscript in the Bodleian, Oxford. Originally part of a collection written for a Buddhist Monk, Yasomitra, who lived in a monastery at Kuqa on the Silk Road. See Dominik Wujastyk's *The Roots of Ayurveda* (Penguin, 1998).

My family, we say *ishakoo do gen* [medicine and nutrition have the same source]. Every day we have to balance our food. In hot weather I like cubed tofu [the soft Japanese variety] and thinly sliced carrots, garnished with fresh coriander and chilled for an hour in the refrigerator, in grated ginger, and tamari, that strong, thick Japanese soy sauce.

Motoko Suzuki

To maintain health, people sometimes take the saliva of one kind of bird‡. In Cantonese it's *yin zi*, the thing itself is actually called *yin war* in Cantonese. The saliva does not have any taste and is often made into soup with some sugar and maybe an egg. It doesn't have an immediate effect but if you believe in it, it will be good for you. For me, it doesn't really have any effect but, taking it would make my mum happy, so I didn't mind. We just knew that it was expensive. So the price should make you feel better!

‡ The White Nest Swiftlet makes its nest in caves using nothing but its own saliva. The collection of nests for this type of nutritional benefit endangers its survival.

Also there was a kind of fish, called Shan Yu [eel] that has a very strong energy, living spirit. It's very difficult to kill them. They never die. After surgery when you want the wounds to recover rapidly, then we cook fish soup. It's metaphorical. Similarly because walnuts looks like the brain, it's believed that if we eat walnuts it will keep our brain healthy.

Danny Chikeung Leung

There's a Chinese saying: food and medicine share the same source. Although Chinese herbal medicines can have strong medical potency, foods have medicinal properties and we differentiate them according to their yin and yang qualities – whether they are heating, cooling or neutral. Most pungent foods are warming and help circulation.

Xu Guang

In the 1950s, shopping in London was difficult. You know even now I don't feel that you get everything a South Indian would need for cooking. There's more North Indian condiments. For souring it would be tamarind. Not pre-ground spices, but the whole seeds like cumin or coriander, dry roasted and ground freshly with a pestle and mortar, grinder or a coffee grinder. It's better for potency.

Asafoetida is for digestion. It is in lumps in India. Every day you brought in a bunch of bananas from the back yard to ripen and you just cut a piece of asafoetida the size of a raisin and put it in to a piece of the banana, because the kids won't eat the bitter asafoetida. But you must have a bit of bitter along with all the other flavours, according to the community that I belong, not just sweet/sour/salt. It's an everyday medicine and I certainly don't get tummy ache.

Parvathi Ramanee

You can't find one person in Iran that doesn't believe that everything we eat has one of two different natures: warm and cold. During the day you should take things with a warm nature. Tea has a cold nature but crystal sugar is warm, so that's why you should add not ordinary sugar but crystal sugar. We say dates are warm. If you eat a lot of warm things you get spots. When you have a temperature, buy lots of watermelon to re-hydrate and then cool you down. You pass water and then eventually your cold and temperature goes away. When you have a sore leg in Iran, they say that 'the cold has touched you'. So what you need is something warm.

Parvis Albooye



Raju, the cook

Route: Orissa – Delhi – London

My family: I talk about them very sadly. My mother and father died and my uncle looked after me from 4 years old. At the age of 6 I went to Delhi to work cleaning, cleaning. Then, God help me, I came to London. A cook gave me lessons and at first I could only cook aloo gobi, potato and cauliflower. Being vegetarian, when I cook meat, I don't taste it. If the smell is good then I take it to the table. If I don't like smell, I add spice. When the smell comes right then it's tasty and with good flavour. I eat the same as I did in India, I can't eat English food because I like spices, I like chilli.



Garam Masala

Ingredients

One katori is the equivalent to one teaspoon.

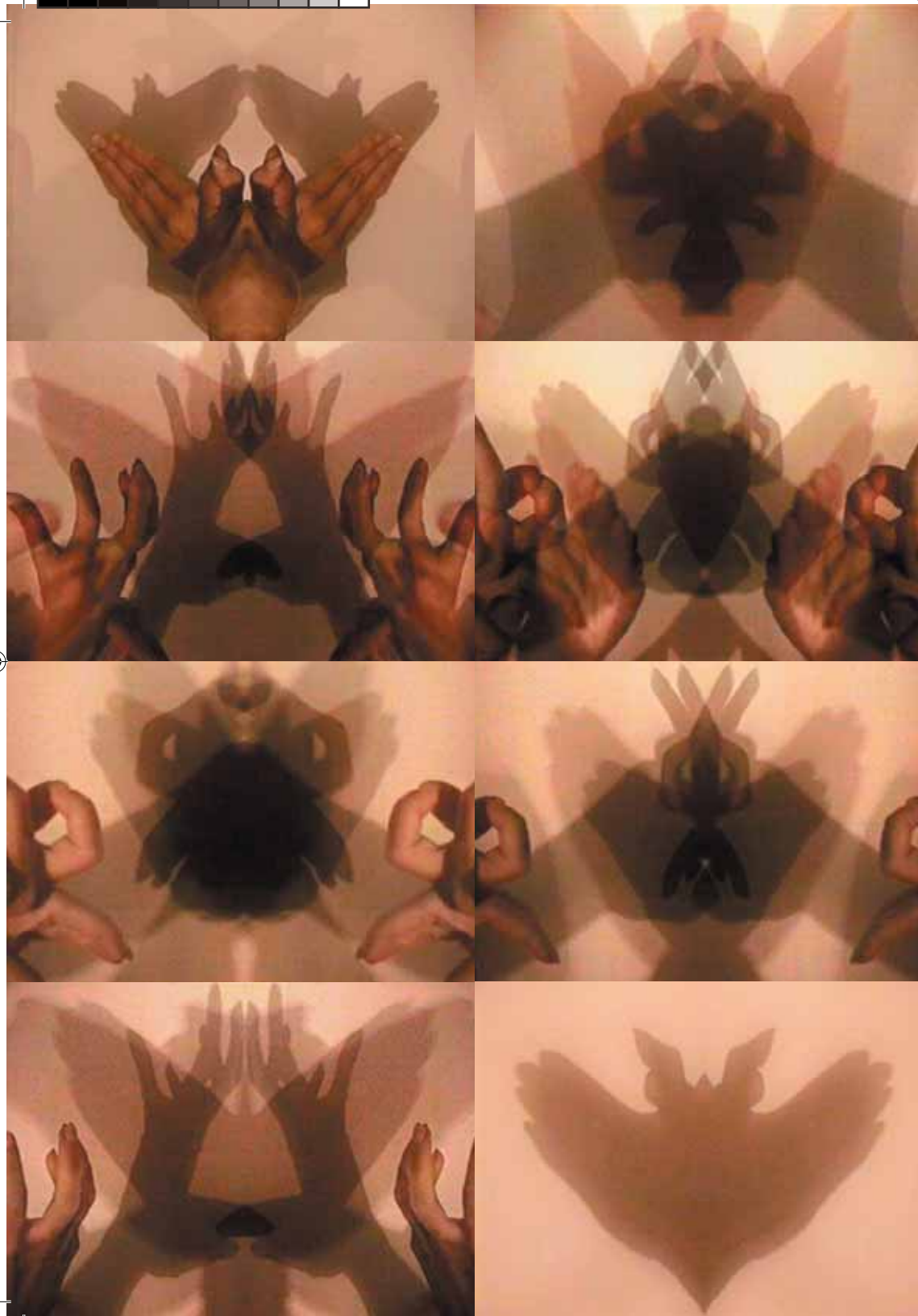
- ½ katori laung (cloves),
- 2 katori elaichi (green cardamom)
- 1 katori dalchini (cinnamon)
- ½ katori kali mirch black pepper (whole)
- ¼ katori bay leaves
- 1 javatri (small mace)
- ½ katori kala zeera (black cumin seeds)
- 1 katori dhania (whole coriander seeds)

Directions

Take a small frying pan, heat it, add the spices and dry fry them in small batches. Then grind all the spices to a fine powder in an electric grinder. Sieve and store in an airtight jar.

No spices when you have cold especially saffron. No garlic, no saffron, no fried food, no greasy food and not vinegar.

Malak, Iran



Stills from Zhuang Zi: Butterflies. Ayelet Zohar.

TRANSFORMING TRADITION

Last night Zhuang Zhou dreamed he was a butterfly, spirits soaring he was a butterfly and did not know about Zhou. When all of a sudden he awoke, he was Zhou with all his wits about him. He does not know whether he is Zhou who dreams he is a butterfly or a butterfly who dreams he is Zhou. Between Zhou and the butterfly there was necessarily a dividing; just this is what is meant by the transformation of things.



Motoko Suzuki

Route: Kariya, Nagoya – London

I've been here since 1997. When I first came I ate too much dairy food: milk, butter or cheese everyday. A blood vessel burst in my eyes. I was told not to eat so much dairy, that my Japanese enzymes are different from Western people. Also we used to think eating lots of meat was better than traditional food (fish, tofu) but recently we have so many problems with heart attacks, high blood pressure so we stopped. I often got colds and fever because I wasn't used to the weather here. The GP always gave me antibiotics, but it's not so effective for me. I prefer my own remedies.

Every morning when I'm working I mash a banana with ¼ pint of soy milk adding a few drops of crozu black vinegar (you can substitute balsamic). It's also good for children. Banana juice keeps the stomach full. I have too good an appetite so that's why I have to calm it down.

When I had a cold sometimes my father would make an egg and rice wine drink. I would sweat a lot and my temperature would be reduced

For my throat I have ginger with honey. Sometimes ginger powder or a teabag, but grated ginger is more effective and when I cough always I have green garlic. And when I have stomach problems – actually not stomach but bowels because Japanese have the long bowel – my mother made a very simple porridge of rice, water and salt with pickled plum or grated orange cooked for 30 minutes to one hour. Very soft and easy to digest. It's warming and relaxes the bowel.

Egg drink for a cold

Ingredients

1 egg
3 table spoons of rice wine

Directions

Heat the wine gently, then burn off alcohol with a match. When the flame goes out add the egg and scramble into the rice wine until it thickens but isn't cooked. It should be the consistency of milkshake. Drink while warm.



Re-rooting

I also massage myself. I took up Aikido here for three years but I have a knee problem now. I didn't do it in Japan. I never want to go, but afterwards I feel very comfortable, my body becomes lighter and after I sweat, my brain becomes clear.

Mokoto Suzuki

I used to go to Western doctor in China but, since coming to the UK, I prefer to go to a Chinese one, for herbs. Now when I go back to China I prefer to go to a Chinese doctor. Here I just go to the dentist.

Zhang Zhi





Yu Youlan

Route: Sichuan – China

In those days people in Sichuan were poor. We needed a ticket to buy meat, but we could buy fresh vegetables. When I was young there was a ration on the family's meat and oil, 250g of oil and 1500g of meat every month. It was not easy to buy sugar. When we prepared meals we combined vegetables and meat. When I came here I was not used to eating lots of meat. My body doesn't agree with it.

My mother, father, my brothers and one sister – had weak lungs and we often had coughs and sore throats. Whenever we had a cough we would use white fungus.[†] After you eat the fungus your throat feels so soothed and you feel good.

When I'm teaching I can't cook every day, so I cook once a week and put it in the fridge. I have some when I come in every evening.

[†] White fungus – An edible jelly fungus [*Tremella fuciformis*, family Tremellaceae; common name: silver ear; snow fungus (Chinese: pinyin: 银耳 yin er lit. silver ear or 白木耳 bai mu er lit. white wood ear; Japanese: shiro kikurage)], a kind of mushroom, found in rotting wood in mixed forest (height: 40mm x width: 35mm, Autumn) that is used in Chinese cuisine. It is enjoyed for its jelly-like texture as well as its reported medicinal benefits.

For the lungs

Ingredients

1 large flower of white fungus
500ml cold water
4 tablespoon sugar

Directions

Soak the flower of white fungus for about an hour. Add 500ml of cold water. Cover and simmer gently for up to 2 hours.



Kam Po But

Route: Hong Kong – London

My family is not a rich family. My father said, 'We can't afford to give you a very good education, better that you go to learn some skill.' In Hong Kong there were so many restaurants, it is not easy to get into the restaurant business. My father sent me to the kitchen as a kitchen porter to learn, 12–15 hours a day, 5–6 days a week. I was cooking Beijing duck and home cooking.

When I was 21 years old, I was a junior chef already. When Mr Chow's boy came to Hong Kong my friend introduced me to him. In 1987 in London there were not so many Chinese restaurants cooking traditional Chinese dishes.

Western people don't like traditional Chinese food. They like quite heavy strong flavour. More salt, more sugar, and then soy. Hong Kong people eat steamed fish, more poached food and a light soy sauce. Now times have changed, you know, London has so many restaurants, competition is very high. Less or no sugar, less salt; no MSG or chicken cubes. We make stock everyday from chicken bones, soy sauce and a touch of sugar.

I remember that as a child a real luxury food was a bowl of rice mixed with lard and some MSG.

Zhou Xun, Sichuan, China



Hygiene

We did recycling, we didn't know the word recycling but nothing was wasted. So strict hygiene was essential to prevent illness spreading both within and outside the family.

Indians from certain communities have lipped cups and everyone in the house would always drink like that [without the lips touching the side of the cup]. When the kids try to give me, their granny, a kiss I say I never kissed anyone on the mouth, we never did that in India. So Nadine and Jasmine (my granddaughters) find it a bit odd, they come to kiss me full on in the mouth and I give them my cheek. We never kissed our children.

Conjunctivitis is very easily passed from one person to another in a hot country with flies and mango trees. Granny always used onion juice – it seemed almost cruel. But, what does onion juice have? Sulphur. Before we had chloramphenicol [eye drops or ointment widely prescribed as an antibacterial treatment for eye infection] we used sulphur ointment. She would cut the onion, ask you to open your eye – which you could hardly do, as it was really painful and red. She washed her hands and squeezed the onion juice through a gauze cloth. It stung like anything, believe me, but so does chloramphenicol, when you have sore eyes. Granny observed scrupulous hygiene.

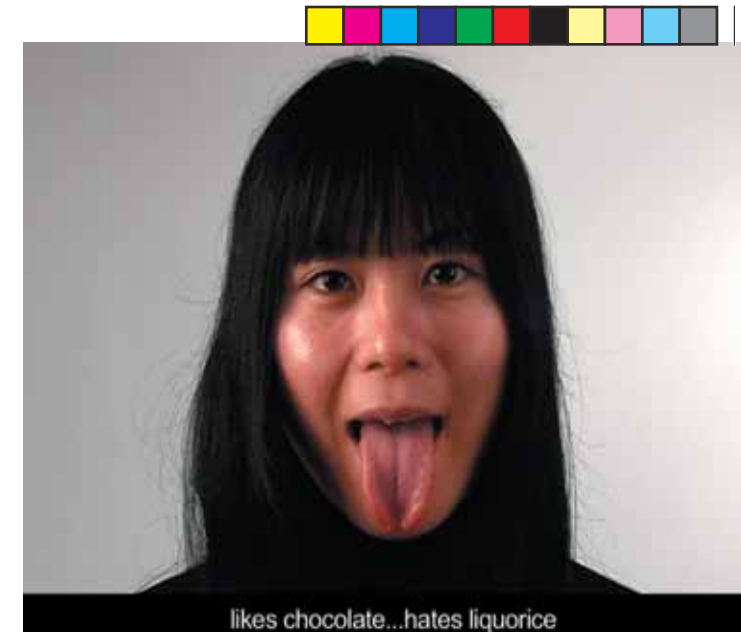
Paru Ramanee, Kerala, Tamil Nadu

Ajawain seed: My mum used to cook with it a lot and boil it for a mouth freshener after dinner.

Mrs Mandalia, Gujarat, Mombassa

Chinese Tongue Diagnosis
(Eric Fong, 2005)
Video (2:28 minutes)

This video offers a playful view of one of the essential diagnostic methods of Traditional Chinese Medicine (TCM), a system of healing that focuses on achieving internal balance. As the voluntary participants were of different ages and different cultural backgrounds, this work also offers a celebration of their physical and cultural diversity. Eric Fong is a London-based visual artist.



I used to be the champion spitter of Foochow Missionary School. I could spit the furthest and with the most accuracy. Spitting was a hard habit to break when I went up to Cambridge.

Kenneth Lo, Foochow, China

Another thing that is difficult in the UK, especially when eating out with people is that we eat with our hands, Indian food is always eaten with hands. There are ritual aspects, one has to wash before and wash afterwards and rinse our mouths, which is why I think a lot of Indians don't suffer with dental problems, as people here just use a napkin after food, and I would think, 'Oh my god, just think of all the things trapped inside your mouth'. So in London when I am out and I don't get the chance to rinse my mouth, I try to drink lots of water.

Nandini Battacharya, Calcutta, Bengal.

Pain

Whenever I had a bad period pain my mum boiled a handful of fresh cannabis [sativa] and gave it to me to drink with sugar or honey. It's quite warming and it clears the stomach. It works quite well. Don't take much or you'll feel dizzy.

Anonymous, Thailand

For muscle spasm or any kind of rib or back pain they've got a kind of clay jar with a top like a little vase. They cover the painful area with a kind of rice flour paste and set fire to a cloth wick, covering it with the jar. It sucks the pain out of your body. For headache, you get a little tea glass – and just get a match [to create a vacuum] and you put it on your forehead. It sucks on and you just leave it there. I remember my mum, and her aunty, and my grandmother. We were scared, you know. They used to go 'ouch' with the pain. But it was so useful. You leave it for 5 to 10 minutes. Sometimes 2 to 3 times.

Parvis Albooye and Akhtar Ghasemian, Iran

When we were little I had my ears pierced with a needle and cotton. So they got infected quite quickly. In goes the needle and the bit of cotton, so you go to school with cotton in your ears but then scabs would start forming, sores. So my mum mixed a bit of turmeric, just with water and, I think, a bit of butter and she put this turmeric on my ears. Well, you can imagine, I'm the only Indian girl in the whole school and I'm going to school with yellow ears and it was quite funny really. But I felt quite good because I think I always really wanted to be the centre of attention and everybody's looking at me going, 'Look at her ears'. But the tumeric really worked you know, my ears got better. Definitely.

Chila Burman, Punjab, India



If you have toothache from a hole in your tooth, cut the avocado stone so that it is just big enough to fit into the hole. Put a fresh piece in three times a day and the pain will calm down. You can also use raw garlic.

Juanita de la Pena, The Philippines

Betel leaves are considered to have a positive effect on stomach pains. The leaves, not the betel nut which is used by people that are dependent on chewing.

Leela Sami, Bangalore, India

I don't know any ancient recipe using poppy capsules to treat diarrhoea. Recipes used today, however, may vary slightly, but they are all very effective. Either put several poppy capsules directly over the fire and cook them slowly till they turn into yellow powder; then take the powder [with some water or rice sherry]. Alternatively take off the casing from the capsule, and use the casing only for the same recipe. Or use 5 to 7 casings, plus 3cm liquorice, and cook them over the fire until half cooked; then take them with a big bowl of warmish water.

Fang Shao [11th century]





Migrant Workers. Artist Liang Shuo, photograph Daphne Fordham

MIGRANT WORKERS

Liang Shuo was born in Tianjin in 1976. Freshly graduating from the Central Academy of Fine Arts he was the youngest participant at the 2000 Shanghai Biennale, Shanghai Art Museum and one of the few to represent contemporary sculptural practices. Since then he has taught Sculpture at Qinghua University and is currently Artist-in-Residence at Rijksakademie Van Beeldende Kunsten, Amsterdam. He has exhibited widely in China and Europe. His three bronzes capture the spirit of migrant workers living in the city with humour and compassion. In its representation of peoples' complex responses to surviving in rapidly changing environments his work complements one of Routes and Remedies major themes.

RE-ORIENTATION

In the second half of the twentieth century immigrant families, many assuming they had already forged a bright new future by moving to London, were often blind to the difficulties their children would face growing up far from extended family and social networks, or with diverse parental backgrounds. Everyday habits, such as the way we dress, the way we eat, move, relax and sleep, provide an important link with the past.

Re-orientation. © Wellcome Library, Artist Chila Burman



*I haven't felt such a sense of community
amongst the children in over a year.*

Vivienne Sanassy



Cassia Kilron

Routes and Remedies resident artist Chila Burman continues her theme of Re-Orientalisms, that began with a work commissioned by the Wellcome Trust for the exhibition *Asia: Mind Body and Spirit*. Her original collage consisted of extracts from brochures, fliers, and packaging advertising Chinese, Indian, Korean, Japanese and Tibetan therapies and body-care products available in the high streets of Europe on the Bank Holiday weekend of 30 August 2004. It is a gloriously colourful melange of chakras, Chinese herbs, tantric arts, oriental remedies fashionable in the pop world, ginseng, *Qi* meridians, massage, and Ayurvedic face lift – a unique and expressive record of an overwhelming phenomenon in urban life today, in an appropriately street-wise style.

During the *Routes and Remedies* project she worked with St Clement Danes and All Souls Westminster primary schools, London. In eight giant collages she has pieced together new visions of the body from images associated with Asian medicine, food and family life, stimulating and encouraging the children to express their own ideas and experiences. For the exhibition these have been built into several art installations that link up with the wider themes explored in the rest of the project.

To create a rich and informed environment within which the children can explore their own ideas we ran various themed events. Together with the parents of the primary children, we provided a combination of Asian exercise demonstrations and classes (yoga, *Qigong*, meditation), culinary workshops, and workshops that involved looking at the body from traditional Asian points of view (tongue diagnosis, colour and face diagnosis).



During the exhibition and through Autumn term 2006 Chila will be running a textiles/print project with two secondary schools, South Camden Community School and Queens College, London. An additional workshop explores issues of cultural identity – what it means to be of Asian origin/Asian/other and living in the UK. Topics for discussion will include, Asian ideas of the body, beauty, health and illness, growing up, Shaolin martial arts. The Brook, London, the schools' sexual health counselling service, have designed a special workshop that explores the impact of tradition on sex, love and marriage. Some of these workshops will be run at Asia House during the exhibition.

The video booth provides an opportunity for visitors to record their own audio-visual contribution to the project – a recipe, an anecdote, feelings about living in the UK or life in general – whatever comes to mind. The booth is styled as a spoof passport photo machine in keeping with our *Routes and Remedies* theme.



Vivienne Sanassy and Amita Dhiri

Routes: Mauritius – London, Punjab – London

VS: My mum is English and my father is Hindu Mauritian. His original name was Yangkanaswame and that was his birth name, which was then shortened to Bala in Mauritius by his family, which when he came to London then became Henry.

AD: My father is Indian, a Punjabi Hindu, my mother is French and I was brought up in Brighton. We have the same points of reference about growing up in the 1970s, 'six million dollar man' was on the TV, 'love thy neighbour', 'mind your language', which makes you into a bit of a cartoon character. You're a bit funny, someone to be taken the mickey out of: chinky, nig nog, paki, darky, I was called the lot. My father would say, 'You're not Pakistani, you're Indian', and I was like, 'Well, do you know, it really doesn't matter'. I remember saying to a Chinese girl, 'Why do they call me names and they don't call you names?' And she said, 'I'm not as dark as you.'

VS: It was every child for themselves. You didn't associate yourself with people who were having a harder time. I can remember standing outside my school and someone saying, 'Isn't that your dad in the car that just drove past? We thought your dad was French, but he looks dark.' I said, 'It's just the way the shadow has passed over him whilst he is driving.' When my father first came over in the 1960s he would put talc [talcum powder] on his face to look whiter.

AD: I don't think my father was very proud of being Asian, but he was very proud of his British passport, and his Queen's English. It never occurred to them that their children would have a problem. I was very ashamed of who I was. If you grow up being ugly, unwanted, the wrong colour, I think it is very hard at any point in your life. You give yourself a moment of believing that you're beautiful, then something happens and it's snatched away. You can look at yourself and think, 'You know what, I have scrubbed up really nice.' I look great today, but you don't have that inner confidence that some people have.



Abida Begum

All Souls Primary School

When we have tummy ache, there is a little thing that we need to have, a betel nut [Betel nut or Areca nut is the seed of the betel palm (*Areca catechu*) and is wrapped in a betel leaf from the betel pepper plant, *Piper betle*]. I have some of these [spices wrapped in a serviette] to give it some more taste.

So do you eat it together with the betel nut?

Yes, when I have a tummy ache. You put these on to the nut and there is this little piece of leaf [wrapping the nut and spices in a betel leaf] and you are meant to eat it. It tastes good.



Ducks brain's ok but pigs ear's horrible.

Olivia Fan-Barrett, London



Emma Griffin

Route: Singapore – Kent

My mum's Javanese and my dad's English

My tattooing hasn't got anything to do with my upbringing, but I do take inspiration from both my backgrounds. Like I have an anchor for my dad, he likes sailing and I have a nurse for my mum. I also have Arabic because my Muslim connection. Singapore is so multi-cultural, so like the country I've taken bits and pieces from different parts of Asia – I have some Japanese influence as well. Some of the pictures mean something like I have one of my dog, he's cute so I had that for him. I had my sister's name, and mother and father. I wanted to make a mark for them. Other times it's a souvenir from Singapore. I know exactly when it was done and for why that was done rather the actual picture meaning anything. It's a history.

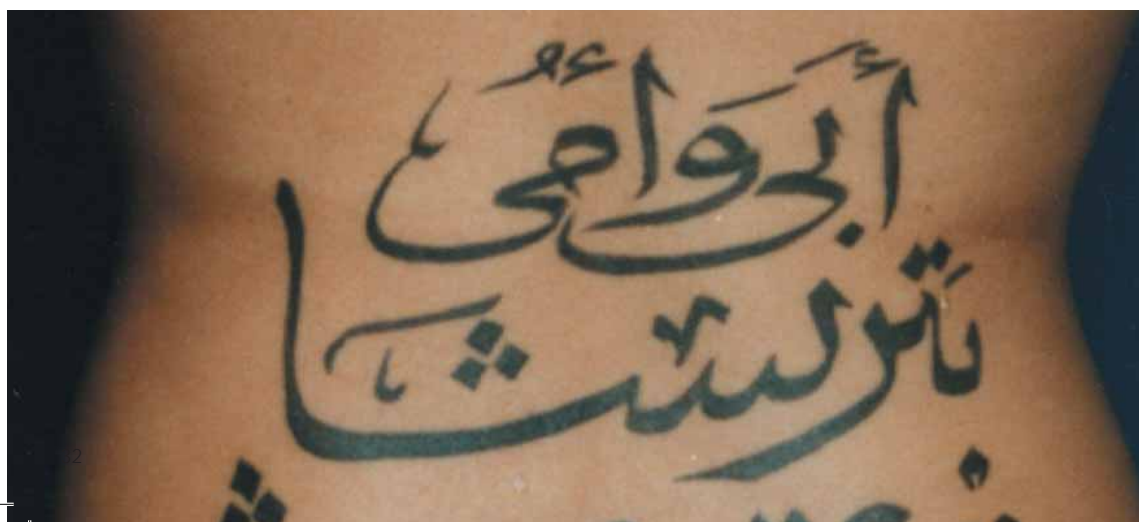


Kelly Lo and cousin Aaron Re'em

Route: Fuzhou – London

KL: I've got a tattoo on my back at the top of my spine and it's the three Chinese characters of my name, Luo Hongkai 羅鴻凱, given to me from my family. I didn't have just anything on my back. It is quite important for me to be Chinese, I'm very proud of it. It's part of my identity and my heritage.

AR: The tattoo on my front is of the character Luo 羅, and the other is not really directly related to China, but from my Jewish grandfather, a picture of a horse he painted. My Chinese name is Luo Hongzhang 羅鴻章 Luo being my surname, Hong being the generational name and Zhang my personal name. It was given me by my Chinese grandfather.



The Importance of Rice

In Iran food is really really important and especially lunch is very important, it's got to be rice. When I was growing up, everyday – because my mother was a housewife, she didn't go out to work – we always had proper food and rice definitely. If one day the rice wasn't there, something terrible must have happened... perhaps someone had just died and she had gone to the funeral or something like that.

Parvis Albooye, Iran

I couldn't live without rice. I find it almost painful to remember going to boarding school at 13. It wasn't so much that I disliked English food but I feel that there's only so long that you can manage without being able to eat rice.

Meena Sarin, North India

Kicheree is a restorative after fever, illness of any kind when elderly, or if you've eaten too much.

Raju, North India

Kicheree

Ingredients

One katori is the equivalent to one teacup.

- 1 katori of basmati rice
- 1 katori moong dahl

Directions

Wash rice and dahl thoroughly in cold water and soak for two hours in fresh, cold water, otherwise the dahl will cause flatulence. Gently fry whatever finely chopped vegetables that are to hand [beans, carrots etc] in little pure ghee. Strain the rice and dahl and stir into the ghee and vegetables. Add water to half a knuckle over the rice and dahl. Bring to the boil and simmer for 5–10 minutes until the vegetables are softening.

Then, add a pinch of haldi [turmeric], five laung [cloves], one stick of dalcini [cinnamon], a little salt and a teaspoon of zeera [cumin] and a touch of hing [asafoetida]. Stir together. Cook 5–10 minutes with the lid on, check that the water hasn't dried the mixture out and stir. Repeat twice after 10 minute intervals. After 30 minutes it should be very soft and light. Serve straight away with home-made yoghurt in a small side bowl.



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1942: My sister was only 9 when she got typhoid. The LMP called everyday with a black bag full of microscopic white pills. There were no Western medical physicians, but he compounded medicine, a kind of doctor's assistant. There was no amoxycillin or penicillin then. He diagnosed typhoid and said, 'You have to keep your family away as much as possible', advising that it would take its course and that my sister would have quite high temperatures especially in the morning and evening. On the 14th day the temperature should come down and, if not, that was when we would have to take notice. We gave her the white pills with water, and a very thin gruel of rice grown on our family plot in the village. It was par-boiled broken rice with a little bit of diluted milk. Not too much salt or sugar, not too much of anything. I sponged her down and she had to be cleaned and changed daily, and all the clothes were washed separately. The bath was with neem leaves and kadukkai nut. Slowly we introduced a bit of cooked lentils into the gruel, then yogurt with the cream removed.

Parvathi Ramanee, Kerala, South India

Dried scallop congee for all kinds of illness, when you can't eat, have a stomach ache or your teeth are no good

Ye Weiming, Guangdong, China

Dried Scallop Congee

Ingredients

- 225 g glutinous rice
- 100 g lean pork, sliced thinly
- 6 *yao zhu* (dried scallops)
- 2 teaspoons salt
- 1 tablespoon peanut oil
- 1 litre water

Directions

Wash the pork and rub it with salt. Marinate overnight. Rinse the glutinous rice until the water runs clear and marinate in one tsp salt and a tablespoon of peanut oil for half an hour. Boil the water and put in the pork, rice and scallops. Slow to a simmer, checking every 10 minutes that the congee doesn't dry – until very soft – about 30 to 40 minutes.



Materia Dietetica: Scallop



Vivienne Sanassy

Route: Mauritius – London

The one thing I was always guaranteed growing up was great food. Always. When my asthma was brought on by having a chesty, throaty cold he would say, 'Darling, leave it with me I am going to cook you soup de Cresson, it will kill it'. So from then on it was always known as Kill It Soup and any germ 'its going to KILL IT!' You would feel your innards cleansing as you swallowed it. For a start you would sweat profusely because of the chilli and the heat of the soup. Then you'd feel your sinuses clearing and the throat would not itch or hurt anymore. It's magic.

Mauritian Soupe de Cresson

Ingredients

1 cup of finely chopped of white onions
1 tablespoon ground nut oil
1 clove of garlic crushed
2 cm grated ginger
The juice of a whole lemon
A pinch of Thyme, fresh or dried
A pint of boiling water
One or two chopped green chillies
Two handfuls of water cress

Directions

My father would go in the kitchen and chop up a pile of white onions, heat the ground nut oil, a clove of garlic crushed, and grated ginger. He'd be saying, 'Oh darling, it is going to be good, you are going to be killing it, oh god its not going to stay in your body'. He'd throw in the garlic, ginger [turning the heat down] and then the thyme, because there was the French influence as well, with the juice of a whole lemon, really squeezing it with a slice of it thrown in for good measure. Then about a pint of boiling water, a chilli or two – green chillies really hot [simmer gently for 5 minutes] – and water cress at the last minute.

[ed. This is a clear soup and should be served hot in a bowl or cup.]



Lo Fun Chai

Route: Thailand – London

I was born in a big village 3 hours by bus from Bangkok. We were very poor farmers and my parents were always working. I left school when I was 12. In 1987 I came here. I didn't speak English or know anyone. Just stay home. I didn't know where to get food. In Thailand we got honey from the jungle. Quite a lot of fresh things we can't get here: banana, mango, pineapple, a lot of lychee. I had to look after myself when I was pregnant with two babies. Over here you do everything after childbirth: go straight home and clean up. Over there for 3–6 months all the family look after the baby, while you sit by the fire, drinking a lot of hot water and not carrying heavy things. Cold baths make you dizzy, hot ones make your body feel better and clear the blood. So hot when you get in you go, 'Whoo-ow'.

I drank a lot of coconut juice because my mum said it keeps the baby's skin clear. You boil water and lemon grass and ginger to keep warm and clear the blood. Or whisky with some medicine, like tiger bone.[†] All the old people buy it to make you healthy and sleep. I don't see the doctor until I can't get out of bed – like when I can't move my shoulder he just says, 'You're not sick, sleep, stay off work for two weeks'. You have to work, so I see my friend who does Thai massage. Better than seeing a doctor.

[†] Tiger bone, when sold illegally in high street shops, is usually cow bone. You can tell by the price. But there is sufficient trade in the really thing among wealthy Asians to continue to endanger the remaining tiger populations.

Winter Noodles

In the village, all we eat is rice and chilli. Rice, chilli and fish sauce. Sometime we cook some chicken or fish. Kill it and cook it. Some soups are really good, with sugar or honey and ginger for coughs. Sometimes when my family get ill I just boil up lemon grass, ginger or garlic with honey. Winter noodle soup is different, because you boil the chicken with no lemongrass, just ginger and soy. Cook the noodles separately, then put the vegetables on the top, with a little sugar and lemon juice after that.

Ingredients

1 whole chicken
2 litres water
slice of ginger (2cm x 1cm)
1 teaspoon of sugar
handful rice noodles
1 tablespoon soy sauce
1 spring onion
cauliflower
lemon juice to taste

Directions

Boil and simmer chicken for one hour in the water with ginger and sugar. Cook rice noodles separately, adding soy sauce, spring onion, cauliflower, and lemon juice to taste. Divide into portions and pour on the stock, garnishing with the cooked chicken, sliced attractively.





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INNER TIME: LIVING WITH THE IMMORTALS

For many of us everyday rituals help to reconcile anxieties about life and death. They have a way of taking us to a place that is beyond the hustle of our daily lives. Somewhere we can make our own time, where we can feel the mysteries of life and try to make peace with our pasts. Within or without, it can be an empty, silent space, or somewhere that echoes with memories we hold dear – but it is somewhere that in honouring the past we prepare for the future.



Emma Griffin

Route: Singapore – Kent

My uncle is very religious, he's been to Mecca. I really respect that he's got that faith. I was not brought up in a religion, although I went to a Cof E [Church of England] primary school, but never dabbled in any kind of religion at all. In Singapore I will go along and celebrate Hiariah, and go to pray at my nyai's grave and things like that. Hiariah, which is like the New Year festival and the breaking of the fast, is quite a big thing in Singapore. You've also got the festival of light, the Chinese celebrations, it's so colourful. I love going back there and can't wait to go again. I don't feel like it's very religious, it's more of a family thing. We all go to my uncle's house and eat a lot of food. At Hiaraih, I remember pineapple cake, which is like pastry with pineapple on top. Everyone would bring a dish. My uncle's speciality is fish head curry.



Pak Lang's fish head curry

Ingredients

- 1 good-sized fish head
- 150–200gm of a good brand fish curry powder
- 2.5cm ginger
- 4–5 garlic cloves, peeled
- 1/2 onion, large, diced
- 4–6 shallots
- 6–8 tablespoon cooking oil
- 1 teaspoon of mustard seeds (brown or black)
- 4–6 cardamom pods
- 4–6 cloves,
- 1/2 star anise
- 3–4cm cinnamon stick
- 1 stalk of curry leaves
- 5–6 cups of water
- 1 tablespoon tamarind powder, heaped
- salt to taste
- 6–8 ladies fingers (okra)
- 1 brinjal (aubergine, eggplant), sliced
- 3–4 tomatoes, quartered

Directions

Heat oil in pot until hot [smoking], add sliced onion, mustard seeds, cardamom, cloves, star anise, cinnamon stick and a stalk of curry leaves [available from Indian shops]. Sauté [fry quickly] for a couple of minutes, then add the blended curry paste (add water to the curry powder to make a paste). Carry on frying for 4–5 minutes until the aroma rises. Add about 5–6 cups of water (the amount of water decides the consistency you want the gravy to be). Take a heaped tablespoon of tamarind and add water to extract the tamarind juice and add to the gravy. Add salt to taste and bring to boil. Add okra, aubergine, and tomatoes, cook for 3–5 minutes, before adding the head of a large red snapper (as the fish cooks faster than the veggies). Continue to simmer for a further 5 minutes. It is then ready to be served with hot rice and chutney, garnished with 4–5 whole green chillies. (and eat these to add 'hotness' to the curry.)



Danny Chikeung Leung

Route: Hong Kong – London

I'm the youngest of 6 children. My father is a retired fireman and my mother a housewife. We lived in Shatin, in the New Territories. We are Muslim and unusual for Cantonese people as there are not many Muslims in HK. Because my mum's family is Muslim, when my father married her he had to join the religion, that's the custom. I believe in Daoism. It's mainly mental training I would say. Daoist thoughts can broaden our horizons, make things better. Today Daoism has merged with Buddhism. At the Daoist organisation I went to in HK there was a particular god that did some religious healing. When formal medication doesn't work and people are really desperate the god will send his message and two trained mediums will write down the message [in the past this was done on sand] in the form of a poem or a prescription for Chinese medicine. Then they take that to a Chinese pharmacy.





Hasanun Nessa

Route: Bangladesh – London

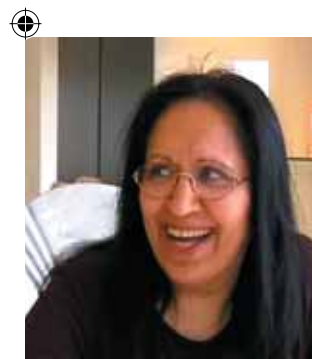
When I was young and I had stomach pains my dad would recite verses from the Quran. It can heal. All the time, not just sometimes. My father was an Imam and he believed 100 per cent. If we had tummy ache, eye ache, sometimes flu, rashing, body itching my father would read the Quran and [bless] the water and we would drink. Allah will help, Allah will help.

Eye Surgery © Wellcome Library



For Good Eyesight

Put your thumb and index finger together of both hands, blow on them three times and rub on your eyes. Say the verse from your mind: Allah says: 'I have opened our eyes to the light of this world, to witness. Now I have given you the strength to see'. We say this after our five prayers, to pray to Allah and ask for help.



Mrs Mandalia

Route: Gujarat – Mombassa – London

In Kenya the weather was always nice. People came to your house selling produce, so we used to cook everything fresh. So it was very, very difficult for me when I came here in 1978. At home we used to eat 4 times a day. Here we hardly have any time, we just sit down together once a day at dinnertime. I get up at 6.30 and cook lunches to take to work. By 8am I have my tea and breakfast and I'm ready to go. Our food is completely different. I order my vegetables on the weekend and at work I'm always thinking what I am going to cook tomorrow. Sometimes I make kicheree or big chapattis, roti, dahl or vegetable curry. Every night I make rice, chapatti and one or two curries. On Wednesday I make doody for Saturday for Hanuman [the Monkey God]. On Tuesday I cook moong, on Saturday it's urad [black bean] and the rest of the days I either cook masoor [flat yellow lentil] dahl. I mix three or four dahls and the chapatti dahl and masoor dahl together for Sunday. I normally have it when I have chicken curry.

I still fast every Tuesday. And we have 10 days of fasting in October/November for Navrati: no oily and spicy foods, only potatoes or peanuts or things like that. It's quite fun. I take my holidays so that I can stay indoors or you can go and see people who are fasting. My daughters also fast.





CULTIVATING PERFECTION

The images we visualise manifest in our bodies. Even when old, sick and in pain it brings comfort to imagine ourselves well, as if we could be eternally new-born. Through conscious self-cultivation we can preserve our natural vitality. Every guru, taiji master or personal trainer would agree. But for some the pursuit of perfection is just the first step on a much longer path that requires dedicated practice. Here are represented the ancient traditions of inner alchemy where, turning attention inwards, paradoxically allows us to seek the ultimate goal of total freedom from our earthly bodies.



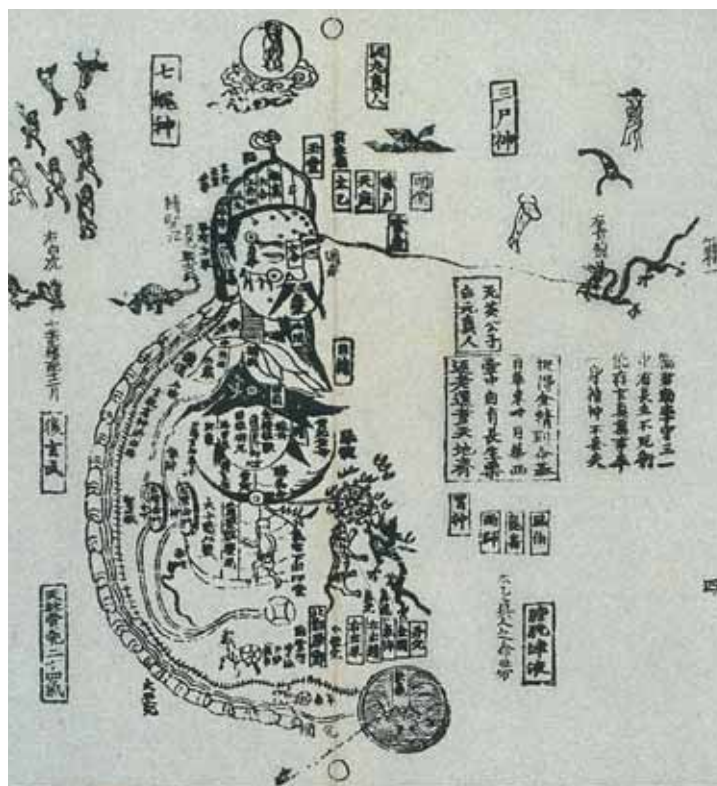


Paula Huang

Route: Taipei – London

I meditate every morning and before I go to sleep – usually an hour or an hour and a half. I practice inner alchemy at my home through visualisation: you imagine the *Qis* as dragons and water, travelling through the spine to your brain. It's like a circular process. It makes me feel hot, actually. Even in the winter, I still sweat. When your body condition is not well, it's hard to concentrate. It is more for prevention. Yes, these are religious practices. Spontaneous *Qi gong*? It's *Qi gong* but you let the *Qi* automatically adjust your body and do just what your body needs. We call it *zi fa dong gong* [self expressing *Qi gong*]. If I feel ill I start by relaxing and then I practice this and it will actually get rid of my fever. Not breathing, that's for relaxing. I have to empty my mind. I can't visualise anything, because if I do I will lose the movement. At first you meditate and then it will automatically turn into spontaneous movement.

Chart for cultivating perfection. © Wellcome Library



Master Shi Yanzi

Route: Xinjiang – Dengfeng – London

I come from close to Russia's border where it's very cold in winter. At that time in China you were lucky to have any food. My father was a fisherman so we were lucky. When I was young in the 1980s I watched Shaolin on films. It was very popular. At 15 I went 500 kilometres to the Shaolin temple. I was young so my parents worried about me, but nobody could stop me. It was very exciting because of the films, but the facilities were very, very simple. You have to start with the basics, build up flexibility, stamina, improve your coordination, your lungs. It's boring and hard and not like the films. You just straight away break your dream. A lot of people leave because it's so hard, but I know my targets and that's the reality, I can't go back. My body strength is quite high and I improve my skill very quick so in 3 months they move me up 3 levels. After 3 months, still aged 15, I entered the competitions and I was the champion.

A lot of the fighters had trained 5 years. Cold weather makes the body stronger. In Xinjiang it can be -25° to -30° C and we ate all different kinds of food, not just rice: corn, maize, bread, soybeans and all kinds of vegetables as well as fish.

When you reach a certain level, you change. When you are the best, you ask, 'What is my direction? Why practice martial arts, why not just meditate?' I asked my master and he was very happy. It is like two sides of the hand being indivisible, you do training and Buddhism together. Kungfu is a higher art than sitting meditation. You have to have improved concentration. The goal is enlightenment. Shaolin, Buddhism and Daoism are three-in-one in the Shaolin temple practice.



Will Mackay, Don Dumaresq and Morgan Krishnamurty Spencer

Tufnell Park

W: The thing about martial arts training is that you don't think of injuries in a negative way. You visualise the *Qi gong* to send the energy to the injury or sprain.

D: Pain is just weakness in the body.

W: People think 'wow, it's this glamorous thing, you can do jumping and spinning kicks and use all kinds of weapons'. Every day you have to kick the bamboo post a thousand times with each leg. Unless you have the discipline and the willpower to be able to do that, you can't break through. People say 'how long does it take to master Kung Fu', and in reality it's an art form, so when could you say that somebody's finished their art work? The only true test is when you yourself step in the ring. The test is with yourself. I think there's a difference between using the word religious experience and spiritual experience. Here at the temple we've got people from all different backgrounds. It's London, it's the most multi-cultural place in the world maybe – Muslim, Christian, Hindu, Atheist, anything. Shi Yanzi says you don't need to follow Buddha, you need to follow your inner spirit. When you've studied the internal art of *Qi gong* your mind is quiet even though you live in London!

M: I was into skateboarding before Shaolin. If I wasn't training, I'd probably be sitting in playing computer games. Having an exercised body it is easier to be more disciplined and to keep going when you revise for A levels.

I was pretty scared at first when free fighting, but its easier to hit someone you know. Afterwards you feel more confident, but it doesn't make you want to fight more, its about proving what you've learnt. And on the street people are less likely to treat you as a target.





SHRINE

Ancestors and loved ones are honoured with gifts. Can we can petition or buy their consent and protection for our plans? Here the dead and the immortal take their place in our lives and we can acknowledge their influence, support and involvement through the hearts and minds of the living in everyday affairs. Make offerings to enlist the support of a more powerful immortal or simply to pacify hungry ghosts, the souls of those troubled spirits that died before their time.

Whatever we offer from ourselves: faith, hope and compassion or money; whisky and cigarettes; fire and fragrance transport our thoughts and desires to bring distant realms closer to us. The Shrine opens out a space for Inner Time. It is what each one of us makes of it.





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Acknowledgments

Participants

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Meena Krishnamurty Spencer
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Nadine Krishnamurty Spencer
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Leela Sami
Vivienne Sanassy
Shi Yanzi
Motoko Suzuki
Kathy Whittaker
Guang Xu
Xun Zhou
Ye Weiming
Youlan Yu
Zhi Zhang

Westminster Primary Schools Arts Project

St Clement Danes Primary School

Year 5

Hajir Abbadi
Rehan Abdul-Latif
Rania Baroodi
Farhana Begum
Jay Berk
Joseph Berry
Oluwasimisola Bickersteth
Yassine Cabral Sa Silva
Scott Childe
Dana Cifuentes-Agudelo
Anna Cutteridge
Eugene Dallaway
Yuttana Dangside
Suleban Elmi
Rhianna Gouldbourne
Hana Ibrahim
Naseem Karim
Joy Ly
Jade Man
Oyin Onasile
Ruby Reid
Magdalen Simoes-Brown
Lily Staggs
Sahr Susmana
Khaleda Tasnim
Lottie Whyman

Year 6

Patricia Allison
Ayanna Birch-Baily
Gualid Buraleh
Connor Causley
Eva Cheuk
Max Dennis
Hodon Ibrahim
Emoshogwe Idaewor
Taaha Izdani
Sakil Khan
Adrian Kirov
Peter Kutapan
Chi Chung Law
Ishaar Maan
Alexander Maxwell
Florence Maxwell
William Melling
Naomi Kayona Onokoko
Ka Kay Pang

Sophia Poinelli
Ashraf Rahman
Jasmine Ramsden
Amina Salmoun
Tessa Swanton
Millie Tsang

All Souls Year 4

Li Chao Hui
Mirage Ahmed
Abida Begum
Taslima Begum
Jordan Bennett
Pauline Blanchet
Katerina Cutler
Daniel Charles
Grace Exton-White
Siah Harrell
Aaliya Hashim
Faheem Hazra
Sharmin Hussein
Hamidul Islam
Fatima Juwad
Nyasa Laguda
Khalid Mahamed
Mikah Manalac
Lothib Miah
Muzib Miah
Aishah Nahr
Rickta Nessa
Luka Nikolic
Matthew O'Halloran
Ece Ozyoyn
Mahdey Sabbah
Waseem Shafeeq
Alice Shepherd
Tasnia Uddin

Westminster & Camden Secondary Schools Arts Project

South Camden Community School

Queens College



Chila Kumari Burman

Graduating from Leeds Metropolitan University in printmaking, drawing and painting, and postgraduate studies at the Slade School of Fine Art, she is one of Britain's leading contemporary artists and her work has been described as 'bringing an Asian working class feminist approach to a still exclusive art establishment'. Her most recent work is Candy-Pop and Juicy Lucy currently on tour – an installation that combines images from ice-cream iconography, Bollywood graphics, sex shop paraphernalia and family memorabilia set inside her father's ice-cream van. Her works are in public collections of the British Council, Arts Council of England, Wellcome Trust and Wellcome Library, Victoria and Albert Museum, BBC Bush House, Alfredo Lam Centre, Havana, 3M Bedford, Cecil Higgins Gallery, Bedford and more. She has exhibited internationally as far as India, Pakistan, New York, Syria, South Africa, Madrid, Copenhagen, China, Norway, Oslo, Taiwan, Singapore, Paris Germany, Italy, Australia, Canada, Florida, and Stockholm.



Pearl Carson

Born and bred in London, Pearl graduated in Contemporary History and African and Asian Studies from Sussex University in 2004. She has travelled extensively and worked in children's projects in India. Her interests include representing women and children refugees and she volunteers for the Refugee Council, Hackney Law Centre and Amigos. She is currently studying part time at the College of Law, London University and working for the Asian Remedies project. She intends to do advocacy work in human rights.



David Dear

David Dear is a photographer and film maker with a particular interest in Middle East and East Asian cultures and medicine. He is due to start a PhD research project at the Wellcome UCL centre for the history of medicine on yangsheng (Self-Cultivation) practices in Chinese society. He is joint director of the Trust funded Asian Remedies Project and has taken the leading role in the gathering of video materials for the project. He enthusiastically tested the remedies wherever possible!



Emma Griffin

Emma's mother is Javanese and her father is English. Since graduating with a degree in Food Science and Nutrition she has worked at UCL. Initially working closely with Roy Porter, for the last five years she has focused on Asian Medicine as editorial assistant for *Asian Medicine Tradition and Modernity*. At 32 she is the youngest member of the council for the International Association for the Study of Traditional Asian Medicine (IASTAM) and is on the planning committee for their next conference in Bhutan. Emma is Asian Remedies Project Coordinator. She now lives in Brighton where she overlooks the sea and enjoys collecting tattoos, some of which are recorded in the V&A archives.



Vivienne Lo

A practitioner of acupuncture and specialist in the history of the Chinese healing arts, she translates and analyses excavated and recovered manuscripts from the early imperial and mediaeval period concerned with the development of acupuncture, moxibustion and therapeutic exercise. Current projects include a history of food and medicine in China and the creation of an on-line database of Chinese medical imagery. She is a member of staff at the Wellcome Trust Centre for the History of Medicine, UCL where she lectures in Asian medical history and is joint director of the Wellcome Trust-funded Asian Remedies Project.



Akio Morishima

Born in Japan, brought up and educated in Essex and London, he graduated in painting and printmaking from Oxford University, but has since worked as a graphic designer and illustrator living in London.



Lois Reynolds

Born in Dillon, Montana, USA, and educated in Missouri, Virginia and at the London School of Economics, she learned to cook in Greece, and from Claudia Roden's *A Book of Middle Eastern Food* (Penguin, 1970) and Madhur Jaffrey's *Indian Cookery* (BBC Publications, 1982). She has co-edited 14 volumes in the series, *Wellcome Witnesses to Twentieth Century Medicine* (1997–2006).



Meena Sarin

Meena is a Londoner, her father was one of a small group who set up the Hindustani service for BBC World Service in 1940 and her mother was a gynaecologist and obstetrician who came to this country in 1950. Meena graduated in biochemistry from University of London and has worked as an acupuncturist in London for 25 years. She likes a wide range of practice and working in the community.



Zhou Xun

Born and brought up in Sichuan, China, Xun's MA was in Hebrew and Jewish Studies at UCL. Her School of Oriental and African Studies (SOAS) PhD thesis was published in 2001: *Chinese Perceptions of the 'Jews' and Judaism* (Routledge). A prolific writer, she has published widely on the social history of opiates in modern China, cultural nationalism, and Jews in Asia. Her current research topics range from material culture to the history of photography in China, the history of Chinese food, and everyday life in Communist China (an oral history). Her latest book is *Karaoke: A Global Phenomenon* (Reaktion Books, 2006).

Sofie Layton

Sofie is artistic co-ordinator for the *Routes and Remedies* Project Installation and designer of the Hands Bowl and Light Box Shrine originally created for 'Dainty Dish' at the Tower of London 2004.

Film

Ayelet Zohar is an artist, and cultural researcher, specializing in East-Asian cultures. Born in Israel, she lived for long periods in Japan and China, and currently resides in London, with her son Ido. Her video-art and painting was shown in many museums and galleries in Israel, China, UK and USA.

She is currently a PhD candidate at the Slade School of Fine Art, UCL.

Eric Fong is a London-based visual artist who holds an M.A. in Fine Art from Goldsmiths College, University of London. He uses video, photography and other media to explore medical and cultural issues, and his work has been exhibited in the UK, Canada, Spain, Italy, Switzerland, Hungary, Romania, Slovenia and Russia.

For further details, please visit www.ericfong.com

Kilims and Ger fitting

Omar, Turkman Gallery, 8 Eccleston Street, London SW1 9LT, specialist in antique and decorative arts of central Asia in suzanis, ikit, rugs, kilims and works of art.

Website

Philip Johnson, Stormtree Internet Services www.stormtree.co.uk

Lifecast Body Sculpture

Jamie McCartney, www.jamiecartney.com

Lifecast Body Sculpture Model

Fido Griffin

Hands Bowl

Created as a part of the BSL project with Southwark College students and tutor Penny Beschizza. Thanks for the loan of the lightbox and bowl to Nikki Lindsay, Outreach and Community Involvement Manager at Historical Royal Palaces.

Asia House

Katriana Hazell
Alison Dunne
Rosie Sanders

Brook, London

Adi Farmakidou
Alison Robert

Audio Installations

Sue Bowerman

Photography

Cassia Kidron
Daphne Fordham

Exhibition Construction

Milton Barnes
Simon Dorman
Toby Fairlove
Aaron Re'em
Magnus Yule

Blessed Spirits

Alan Shiel
Dorothy Barnes
Victoria Conran
Maria Christofi
Daphne Fordham
Mina Haeri
Hilda Harding
Nancy Holroyde-Downing
Shriya Malhotra
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www.edric-av.co.uk



Routes & REMEDIES

Asian Wisdom for Living in London

A multimedia exhibition

30 September – 7 October 2006

Asia House, London W1

www.asianremedies.co.uk

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