CROSS CULTURAL KNOWLEDGE EXCHANGE IN ANTIQUITY

Interactions between Greece, Iran, India and China

January 7 – 9, 2015

Ambedkar University Delhi
Delhi, India
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Organised by

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Organising Committee

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CROSS CULTURAL KNOWLEDGE EXCHANGE IN ANTIQUITY

The exchange of knowledge across the width of the Eurasian Mediterranean region, Persia, South Asia to China in Antiquity (5 BCE to 5 CE) had to contend with a complex set of both physical and mental obstacles. Deserts, mountains and oceans had to be crossed, but so too did language barriers and traditions of cultural praxis. The historical encounters among ancient Indians, Iranians, Greeks and Chinese from this era have left a rich trail of literary, archaeological, epigraphic and numismatic evidence that show that knowledge transfer can be documented in the pre-literate past.

The larger context in the history of the Silk Roads is a narrative of movement and resettlement, interactions and knowledge transfer across ill-defined borders, but not necessarily over long distances. Available information suggests that from one segment of the trading routes of the past to another, knowledge may have been lost, transformed and adapted, but was rarely explicitly and faithfully transmitted.

Many of the exchanges documented by archaeological research were the result of contact between various ethnic or linguistic groups over time. They are also the story of artistic exchange and the spread and mixing of religions, all set against the background of the rise and fall of kingdoms, which reflected a wide range of cultures and peoples, about whose identities we still know too little.

The cooperative and mutual interplay of cultures beyond the binary, across the changing circumstances of the successive kingdoms and eras of Antiquity, affected early globalisation in the wider Indian and Central Asian domain.
The deficiency in focusing on the concrete outcomes of cultural-technological praxis is that it almost always ignores the processes and technology behind those outcomes—the cultivation, irrigation and harvesting practices used to create the crop, the smelting and casting techniques used to fashion the metal as also the clay preparation and firing methods used to make the pottery.

A focus on sites (e.g., cities, forts, ports, markets, sanctuaries etc.) to investigate intercultural contact helps draw the larger picture of the places, nature, and changing circumstances of the intercultural interactions in the different historical periods addressed. These also identify the numerous difficulties that attend to current attempts to unravel details of the ancient Indian-Iranian-Greek-Chinese dialogue.

It is hoped that this academic initiative will promote a more unified perspective, and help further collaboration of the discourse among ancient Indian, Iranian, Chinese and Greek studies as also in the study of a shared ancient cultural-cum-technological heritage of the modern world. We thank Dr. Antigoni Zournatzi for initiating the idea of organising an international seminar on this subject.

The Seminar will view the past through presentations on -

- Medicine
- Mathematics and Astronomy
- Trade Routes
- Technology and Material Cultures
- Epigraphy, linguistics and Numismatics
- Knowledge Systems, Institutions, Ideologies of faith
- Culture, Tradition and Transmission
SEMINAR SCHEDULE - 7-9 January 2015

DAY 1 - January 7, 2015    National Museum, New Delhi

10:00 AM          Registration
10:30 AM    Opening Session

1. Welcome Address (10 min) DR VENU VASUDEVAN, Director General, National Museum, New Delhi, India
2. Keynote Lecture 1 (30 min) DR DARYOOSH AKBARZADEH, Professor, Iranian Studies, Teheran, Iran
3. Keynote Lecture 2 (30 mins) DR U P ARORA, Professor, Greek Studies, Jawaharlal Nehru University, New Delhi
4. Vote of Thanks DR DHARITRI NARZARY, Ambedkar University Delhi

11:45 – 1200    Tea Break

Session 1
12:00 – 1:00 pm    Chair: Dr Chhaya Bhattacharya-Haesner

NOTE: All presentations for 20 minutes with 10 minutes Q&A

1. PROF RANABIR CHAKRAVARTI - Situating a Buddhist Avadana Tale: South Asia’s links to West and Central Asia and the Eastern Mediterranean (1-3 C.E.)
2. DR HE ZHANG - The Significance of Hindu Iconography and Khotan-Saka Scripts in the Carpets of Tarim

1:00 - 2:00    Lunch

Session 2
2:00 - 3:30    Chair: Dr Satish Pandey
1. NAMAN AHUJA - The British Museum Hāritī: Towards Understanding Transculturalism in Gandhara
2. DR FARIBA SHARIFIAN - Traces of Buddhism in Pre-Islamic Iran
3. Prof AIJAZ A BANDEY - Buddhist Personalities of Kashmir: A Saga of Cultural Exchanges
   Summing Up – Mr Shambwaditya Ghosh

3:45 – 4:00       Tea Break

4:00- 5.00       Curatorial walk of the Central Asian Galley, National Museum by DR BINAY K SAHAY, Asst Curator and In-charge.

5.30 pm       Musical Performance at Auditorium, National Museum, New Delhi - Cross Cultural Influences in Music. Performers from the J&K Cultural Academy, Leh. Introduced by Ms KATHERINE E FREEZE.

7.30 pm       Inaugural Dinner at India International Centre, New Delhi

DAY 2            January 8, 2015             Ambedkar University Delhi

10:00 – 1:15

1. Keynote Lecture (30 minutes) - DR K K CHAKRAVARTY, Chairman, Lalit Kala Academy, New Delhi.

   Session 3

2. DR KISHOR K BASA - Situating Odisha’s Interaction with Greece and China
3. DR U P ARORA

12:00 – 12:15       Tea Break

4    PROF LI SHUICHENG - A Significant Evidence of Early Cultural Interaction between North West China and the West along the Silk Roads
5    DR AZADEH HEIDARPOUR - Immortals in Iran, India and Greece
Session 4

2:00 – 5:15 pm  Chair – Dr Sanjay Sharma

1. VIDEO PRESENTATION with live Q&A  DR COLIN RENFREW – Prehistoric Antecedents of the Silk Road
2. KATAYOUN FEKRIPOUR - The Mythical Creatures in Iranian and Indian Art
3. MR SHAMBWADITYA GHOSH – From Mitra to Surya : Forms of Sun Worship.

3.30 – 3:45  Tea Break

4.  DR AZADEH ARDAKANI  - The Position of India, China and Hellenic World in Shahnameh
5.  DR CHHAYA BHATTACHARYA HAESNER - Central Asia: A Melting Pot of Greek, Parthian, Indian and Chinese Cultural Traditions

Summing Up – Mr Shambwaditya Ghosh

Session 5

10:00 – 11:30  Chair – Dr Naman Ahuja

1.  DR ISHRAT ALAM
2.  DR SHARADA SRINIVASAN - Metallurgy, Metal Crafts and Metallurgical Traditions
3.  DR LOTIKA VARADARAJAN  - The Loom in India – A Cross Cultural Artefact

11:30 – 11:45  Tea Break
1. DR DARYOOSH AKBARZADEH - India, China and the Hellenic World (Greece, Roma) according to Sasanian Texts
2. DR DOMINIK WUJASTYK - From Balkh to Baghdad: Indian Science and the Birth of the Islamic Golden Age in the Eighth Century
3. DR P RAMMANOHAR - Cross Cultural Exchange of Medical Knowledge Codified in the Caraka Samhita

1:15 - 2:15 Lunch

Session 6

2:15 – 3:45 Chair – Mr Surajit Sarkar

1. DR BIPIN THAKUR
2. DR KAUSTAV SAIKIA - The Kara-Khoto face mask - cross-cultural exchange of artistic knowledge in Inner-Asia.
3. DR ANAMIKA PATHAK – Origin and development of the Throne: India or China or.........?

Summing Up – Mr Shambwaditya Ghosh

3:15 – 3:45 Valedictory Session

Mr. Surajit Sarkar
Dr  Azadeh Heidarpour
Dr Lotika Varadarajan, Seminar Coordinator

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MONKS, TRADERS AND TRAVELLERS

*Interactions between Kashmir, Ladakh and Khotan*

Ambedkar University Delhi
Lothian Road, Kashmere Gate, Delhi 110006
January 7 – 15, 2015

Text and photographs:
Dr Chhaya Bhattacharya Haesner

Exhibition courtesy India International Centre, New Delhi
Abstracts

Naman Ahuja
The British Museum Hāritī: Towards Understanding Transculturalism in Gandhara
A statue of the Goddess Hariti (2nd CE) found in the Peshawar region of Ancient Gandhara shows the Goddess seated with groups of male children gambolling by her feet and one in her lap. The children by her ankles, are the twin Dioscuri and the Ptolemaic child god Harpocrates. By her other ankle, is a representation of the child Skanda–Kartikeya, a Hindu god while between her legs is a temple boy in an Egyptian pose. And Hariti herself, dressed in a variation of a Hellenistic costume, is seated in a mother goddesses posture conventional across in India, Egypt or Greece.

This paper probes the curious hybrid nature Gandhara art, with its specific iconographic legacies to show its varied affinities carefully selected from the Indian, Ptolemaic, Achaemenid, Hellenistic and Roman worlds. Further these iconographies bespeak a society that aims to maintain cultural distinctiveness and identities, rather than hybridising it in a globalised or trans-cultural manner.

Daryoosh Akbarzadeh
India, China and Hellenic World (Greece, Roma) according to Sasanian Texts
That the Sasanian Empire is the most significant milestone in ancient Iran is attested by the texts and archaeological evidences from the Empire. This paper seeks to explore and show the strong relations that Sasanian had with India, China, and Hellenic World. In addition, it examines the new light shed on India by the Sasanian texts.

Azadeh Ardakani
The Position of India, China and Hellenic world in Shahnameh Shahnameh, between c. 977 and 1010 CE, as the national epic of Iran recites Iranian cultural history through mythical and historical stories.
Hakim Abu ’l-Qasim Ferdowsi Tusi (940–1020 CE), employed both oral and written Sasanian texts in his epic poems. Among the places and regions mentioned there three are highlighted; India, China and Hellenic world. The historical element in Shahnameh, concurrent with Sasanian Empire, shows that there is a strong relation between the three regions. The Shahnameh has a unique way of describing Indian culture and history. This paper introduces India's position in Shahnameh, and highlights the differences between the three regions according to this national epic.

**Aijaz A Bandey**

Buddhist Personality of Kashmir: A Saga of Cultural Exchange on Silk Route

The rich heritage of Kashmir, seen in monuments, inscriptions, sculptures, and other treasures emerged and developed on account of cross-cultural fertilisations. The cultural personality of Kashmir presents certain distinct features in religious practices (in all the three major religions - Buddhism, Shaivism, and Islam), social fabric, cultural ethos, art, architecture and sculpture. A distinctive feature in Kashmir dates from the early history of Buddhism- a powerful religion in first few centuries of our era. Remarkable artistic manifestations and iconographical details were created in Gandhara and Xinjiang to serve the divinities of Buddhism. Enigmatic, however, is that Kashmir produced none of these, when on one hand Gandhara and Kashmir had an unbroken socio-economic and political bond, and on the other hand China and Kashmir developed religo-cultural relationships because of Buddhism. The present paper aims to discuss the reasons for this enigma under the given title.

**Kishor K. Basa**

Situating Odisha’s Interaction with Greece and China

The paper provides an account of Odisha’s interaction with Greece and China from the early historic to the medieval period. A late 19th
century debate on the probable Greek influence upon the Asokan stone pillars in India. This debate is one of the best examples of politicisation of archaeology and the clash of perspectives between colonial and nationalist historiography.

There is reference to the geographical area of present day Odisha in Greek classical literature, with some Greek influence in the sculptures caves of Udayagiri. However, the Greek interaction with ancient Odisha was possibly indirect. On the other hand, more evidence is found with regard to the interaction with China especially from early medieval period. While Odisha constituted a part of Hieun Tsang’s visit to India, identification of places in his account has engaged the attention of scholars. In addition to literary references, archaeological evidences of Chinese pottery and coin exist.

**Ranabir Chakravarty**

South Asia’s Linkages with West and Central Asia and the Eastern Mediterranean (first three centuries CE)

Situating the Popularity of a Buddhist Avadana Tale

The first three centuries C.E. in South Asian history are marked by widespread commercial and cultural contacts with West and Central Asia and the Eastern Mediterranean. Though there has been a long prior history of far-flung contacts, these centuries witnessed the unprecedented interactions and contact. The convergence of overland and maritime communications is traced by examining sources ranging from field-archaeological, textual (both Indic and non-indigenous), epigraphic, numismatic and art-historical. To this should be added the importance of the Kushan realm in South Asia and the better utilisation of the monsoon winds in furthering the long-distance links. In recent decades, a substantial literature on this subject has grown particularly on trading linkages with the Roman Empire, and the spread of Buddhism in many areas covered by the Silk Road. This paper takes a closer look at the Buddhist Avadana text, the Sardulakarnavadanam, which is known to have been translated into Chinese as many as
three times before the end of the third century C.E.

**Katayoun Fekripour**  
The Mythical Creatures in Iranian and Indian Art  
For thousands of years, humans have brought mythical creatures to life in stories and works of art. We find this theme in art of Assyria, Egypt and Greece as well as Iran and India. The Assyrian influence is particularly clear in the colossal human-headed winged bulls in the Gate of nations at Persepolis. The heritage of the Indian specimens can be seen in the winged lion motif on gold rhytons of Achaemenid period and other mythical animals on gold plaque, seals, bracelets, bowls, column of buildings and etc. In this paper, first will mention the use of these mythical creatures in pre-Achaemenid and neighbouring civilisations then compare mythical animals in Iranian and Indian art to see influences of Iranian motif on Indian art.

**Shambwaditya Ghosh**  
From Mitra to Surya: Forms of Sun Worship  
This paper focuses on Mitra or Mithra, solar deity, from its place of origin, development and languishment and aim traces the transformation of a distinct solar god into a god of warfare in Roman Empire along with the presence of sun god in wide extended Brahmanical Hinduism. This entire concept will be showcased through various periods of history and culture related chiefly with this distinguished god. This amalgamation of an assortment of cultures shows the connectivity of Europe, Middle East and India, where one god was worshiped within diverse perspective. Nevertheless it is based on a particular cult belief but concurrently the paper shows the collaboration and exchange of cultural mechanism among the continents.

**Azadeh Heidarpour & Fariba Sharifian**  
Immortals in Iran, India and Greece  
Undoubtedly, understanding a nation’s culture, beliefs and interac-
tions is impossible without investigating their myths and epics. This study focuses on the concepts of immortal mythological characters, a common conception in Iranian, Indian and Greek myths. The central goal of this paper is to introduce these immortal beings and to compare them as much as possible. The existence of many divine and semi-divine figures from Ancient Iranian, Greek and Indian mythology leads us to examine similar characteristics, their historical relationships and stories of origin.

**P Ram Manohar**

Cross cultural exchange of medical knowledge codified in the Caraka Samhita

The Caraka Samhita is one of the oldest medical text books of Ayurveda. This text underwent editorial revisions over a period of several hundred years before and after the Common Era. The Caraka Samhita has captured the attention of scholars for the similarities of theories and ideas to that of Greek Medicine. The paper examines the internal evidence in the text suggesting the exchange of medical knowledge in the early history of Ayurveda. References to Greece (Yavana), Bahlaka (Bactria), Cina (China) and such other countries in the Caraka Samhita provide valuable clues to understand the exchange of medical knowledge among ancient cultures in antiquity. Of special interest is the description of conferences with the participation of experts from other countries. Descriptions of the diet and lifestyle of the people of other cultures also point to cross cultural interactions influencing the development of medical science.

**Anamika Pathak**

Origin and development of the Throne: India or China or......?

Indian culture favors low sitting arrangements and generally not much furniture is used in daily life by the Indian. It is often believed that the concept of using the raised seat or throne is not the Indian tradition rather it’s Chinese or Egyptian, who were using the chair or the raised
seat in early period. The paper will explore the earliest versions of power seat (religious or political) in Indian context, its development and variations as depicted in antiquities of India and got mentioned in literature.

**Kaustav Saikia**
The Kara-Khoto face mask - cross-cultural exchange of artistic knowledge in Inner-Asia

The Silk routes have been the site of cross-cultural assimilation of traditions, art and faith. This paper is an inquiry into the possibility of cross-cultural exchange of artistic knowledge in Innermost-Asia. It is an attempt to technically examine a “Face Mask” recovered by Sir Aurel Stein from the ruins of a shrine outside the walled town of Khara-khoto in the Gobi Desert. It is compared with a similar artefact from the collection of the British Museum recovered from Hadda in Afghanistan. Continuity of art traditions have always remained a fascinating subject. This paper attempts to probe the idea that the technology of moulding and modelling unbaked clay objects have continued since antiquity.

**Li Shuicheng**
A Significant Evidence of the Early Cultural Interaction Between Northwest China and West along the Silk Roads

The theory of the western origin of Chinese culture has received many challenges and criticism, the question of early East-West contact remains unclear. Since that time, archaeological discoveries in northwestern China has thrown new light on the question. In the last 10 years or so, a series of new archaeological material in Northwestern China have shown again the pathways, chronologies and scales of cultural contact that happened along the ancient Silk Roads.

**Fariba Sharifian**
Traces of Buddhism in Pre-Islamic Iran
In contemporary Iran it is not uncommon to consider Buddhism as having no influence in Iran and in the Islamic territories. It is equally hard to imagine that Buddhism once influenced Iranian culture and literature. This paper explores Buddhist influences in the region vis-à-vis pre-Islamic Persian texts. The texts clearly indicate that while numerically there were few followers of Buddhism in Proper Persia, it left a mark on Iranian literature and art. It highlights the existence of many Buddhist terms and concepts in pre-Islamic texts, such as zambasta, a collection of poems on Buddhist teachings, composed between the 7th and 8th centuries.

**Sharda Srinivasan**

Indian Metals and Hellenistic Accounts: Contextualising Early Finds of High-tin Beta Bronze, Crucible Steel, Zinc and Brass

This paper draws some of the literary and archaeo-metallurgical evidence pointing to cross-cultural interactions and encounters in the use and occurrence of metals and alloys in the Indian subcontinent broadly in the 1st millennium B.C.E. to the early C.E., spanning the Iron Age to early historic period. Material culture of this period shows discernible influences from the Hellenistic or Persian world, as seen in statuary, coinage and jewellery. This paper aims to highlight certain finds, like the specialised alloy of wrought and forged high-tin beta (23%) bronze vessels seen by the author’s archaeo-metallurgical investigations from South and peninsular India and the Gandharan Grave Culture of Taxila of the early 1st millennium BCE. An intriguing Greek account also suggests that these could have been something distinctive to the Indian region or at any rate seemingly unknown to the Grecian world. Achaemenid examples of the later part of the first millennium BCE are also known. The paper also points to a preliminary evidence for the prevalence of distinctive metallurgical traditions from the Indian context which also seem to have attracted attention in accounts from other parts of the world and seems to have been part of a wider network of trade and interaction in antiquity.
Dominik Wujastyk
From Balkh to Baghdad: Indian Science and the Birth of the Islamic Golden Age in the Eighth Century
This paper begins with an examination of the earliest evidence in Sanskrit literature for Indian physicians in Balkh. The late first-century B.C.E. caravan route from Antioch on the Mediterranean to Kandahar in modern Afghanistan is discussed in relation to the opportunities for the exchange of medical knowledge between north India and the Parthian and Mediterranean worlds. The discussion then moves to the Islamic invasion of Balkh in Tokharistan in about 725, and the resulting relocation of the originally Buddhist Khālid ibn Pramukha (b. 709 d. 781--2)) from Balkh to Abbasid Baghdad. Khālid’s cultural background and the Sanskrit and medical education of his father are discussed, followed by a discussion of the medical treatises that were translated from Sanskrit into Arabic in eighth-century Baghdad, and the building of one of the first hospitals in Baghdad.

He Zhang
The Significance of Hindu Iconography and Khotan-Saka Scripts in the Carpets of Tarim
This paper is part of a study on a hoard of knotted carpets of 4th-6th-century C.E. that was discovered in recent years in Khotan District, Xinjiang, China. The designs of carpets are uniquely narrative with many human figures of Hindu iconography, and with Brahmi scripts in Khotanese language. Both the subject and style are previously unknown in the Tarim Basin. The paper discusses the iconography as that of Krishna stories and the art style that of a combination of elements from Greek/Bactrian, northern Indian, and Khotan local art traditions. It provides an excellent model that the textile designs worked as medium of cultural interactions and integrations in the early historical central Asia and north India.
Participants

1. PROF U P ARORA       uparora@gmail.com
   Udai Prakash Arora (born 1944) is an Indian Historian well known for his pioneering works in the field of Graeco-Indian Studies. In Jawaharlal Nehru University, New Delhi he held the position of its prestigious Greek Chair Professor. After his retirement he was reappointed Visiting Professor of Greek Studies in JNU in which capacity he still continues. Among his important publications include Motifs in Indian Mythology, Their Greek and other Parallels (1981),[3] Graeco-Indica (1991),[4] Greeks on India (1996),[5] Yunan Itihas aur Samskriti (in Hindi 2010), and Alexander and India (in press). He has contributed nearly 120 articles in various journals. He is founder General Secretary of Indian Society for Greek and Roman Studies and edits its annual journal Yavanika.

2. NAMAN AHUJA           namanahuja@gmail.com
   Professor of Indian Art and Architecture at Jawaharlal Nehru University, New Delhi, his research teaching focus on periods of artistic/visual exchange in pre-modern societies like ancient Gandhara on the borderlands of Afghanistan and Punjab and in the manuscripts painted in the Sultanate period in India. Some of his other publications include Divine Presence, The Arts of India and the Himalayas (Five Continents editions, Milan, 2003, translated into Catalan and Spanish), The Making of the Modern Indian Artist-Craftsman: Devi Prasad (Routledge, 2011) and The Body in Indian Art and Thought (Ludion, Antwerp, 2013, also available in French and Dutch).

3. DR. DARYOOSH AKBARZADEH  pasaak@yahoo.com
   Professor of Iranian Studies, Iranian Cultural Heritage and Tourism Organisation (ICHTO), Former Director of the National Museum of Iran. Fellow of the Indian International Centre and Indian Council for Cultural Relations, Dr Akbarzadeh is working on “The Historical Rela-

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   Dr Basa currently with the Anthropology Department at Utkal University, Bhubaneswar, Orissa. A former director of the Indian Museum, Kolkata and the Anthropological Survey of India. His research interest includes South and South East Asian Archaeology, Archaeological theory, Historiography and Ethno Archaeology.

7. Dr. DURGA BASU durgabasu57@gmail.com
   Professor& Head of the Department, Department of Archaeology, Calcutta University. She specialises in Historical Archaeology, Indian Art & Architecture and Buddhist Studies. She has published more than 30 articles in various journals of National & International repute and edited books.

8. DR. CHHAYA BHATTACHARYA-HAESNER <chhaya.berlin@gmail.com>
She has worked in the Central Asian Antiquities Department of the National Museum, New Delhi, for 21 years, being in charge of the Department for four years. As a Tagore Fellow at the National Museum, she is preparing a comprehensive and comparative catalogue on the “Painted Temple Banners from Dunhuang (Central Asia) in the Stein Collection of the National Museum, New Delhi” since January 1st, 2011. Her recent work is Central Asian Temple Banners in the Turfan Collection of the Museum fuer Indische Kunst, Berlin.

9. PROF RANABIR CHAKRAVARTI  ranabirchsjnu@gmail.com

10. KATAYOUN FEKRIPOUR  katayoun.fekripour@yahoo.com
    Katayoun Fekripour is an Assistant Professor of Ancient Iranian Languages and Culture. She is an author of Sasanian Coins of Hamedan (in print), Bahram Yasht (Avesta and Zend) (in print). Aogemadaecha (Pahlavi, Pazand).

11. MR SHAMBWADITYA GHOSH  puranopathor@yahoo.co.in
    Shambwaditya Ghosh is a recipient of fellowships from the Charles Wallace India Trust and The Nehru Trust for Indian Collection at Victoria & Albert Museum for studying museum display techniques. He studied Ancient Indian History, Culture and Archaeology from Visva Bharati, Santiniketan followed by training in Archaeology from the Institute of Archaeology of the Archaeological Survey of India. He worked as a Research Coordinator with INTACH, Delhi, American Institute of Indian Studies, Gurgaon and City Palace Museum, Jaipur.

12. DR. AZADEH HEIDARPOUR  azadehheidarpour@yahoo.com
13. P RAM MANOHAR rammanoharp@gmail.com
Dr. P. Ram Manohar is an Ayurvedic Physician and Ayurvedic Clinical Pharmacologist. He is currently Director and Chief Scientific Officer, AVP Research Foundation, Coimbatore, India. He has spearheaded the practice based evidence movement to generate epidemiology, safety and efficacy data from ongoing clinical practice in Ayurveda through the RUDRA Program, which is now being implemented in various National Institutes of Traditional Medicine in India with the recommendation of the Department of Ayurveda, Unani, Siddha and Homeopathy (AYUSH), Government of India.

14. Dr. ANAMIKA PATHAK apathak.nm@gmail.com
She is the Curator (Decorative arts) at the National Museum, New Delhi.

15. PROF COLIN RENFREW <acr10@cam.ac.uk>
Andrew Colin Renfrew, is a archaeologist and paleolinguist noted for his work on radiocarbon dating, the prehistory of languages, archaeogenetics, and the prevention of looting at archaeological sites. He developed the Anatolian hypothesis, which argues that Proto-Indo-European, the reconstructed ancestor of the Indo-European languages, originated approximately 9,000 years ago in Anatolia and moved with the spread of farming throughout the Mediterranean and into Central and Northern Europe. He was the Disney Professor of Archaeology at the University of Cambridge and Director of the McDonald Institute for Archaeological Research and is now a Senior Fellow of the McDonald Institute for Archaeological Research.

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He is the Assistant Curator (Central Asian Antiquities) National Museum, New Delhi.

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Professor of AIHC & Archaeology, Visva Bharati, Santiniketan. He was formerly the Director General of Archaeological Survey of India (2010-2013); Director of Archaeology and Museums and Member secretary of Centre for Archaeological Studies and Training, Eastern India. He was the Sectional President of Indian History Congress in 1995. He is the member of National Commission of History of Science, INSA. His area of interest include Art History and Historical Archaeology of North Eastern India.

18. DR. LI SHUICHENG lisc@pku.edu.cn
Li Shuicheng is a Professor of Archaeology at Peking University, Beijing, China. He has also been a Visiting Scholar to University of Pennsylvania, University of Harvard and Cambridge University. His research interests include Cultural Anthropology and the Archaeology of Salt.

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Fariba Sharifian is an Assistant Professor of ICHTO Research Center in Ancient and Middle Iranian Languages and Linguistics, Ancient Cultures. She is an author of Take Perfect man Nahjolbalagheh and Masnavi, Sasanian coins of Hamedan and Hamedan Tourist Guide.

20. DR SHARDA SRINIVASAN sharasri@gmail.com
Sharada Srinivasan, professor, National Institute of Advanced Studies, Bangalore, India, works in the field of inter-disciplinary scientific studies in art, archaeology, archaeometallurgy and culture and is also an acclaimed exponent of classical Bharata Natyam dance.

21. LOTIKA VARADARAJAN <lotika.varadarajan@gmail.com>
Dr Lotika Varadarajan is an ethno-historian working in the area of traditional knowledge systems through investigations into the fields of textiles and maritime venture. Having spent her early years imbibing tribal culture in Assam Dr Lotika Varadarajan pursued her stud-
ies at the Universities of Delhi, Bombay, Chulalongkorn, Bangkok and at Newnham College, Cambridge. She has authored sixty articles and seven books, including India of the Seventeenth Century, Memoirs of François Martin, Current Trends in French Ethnology, From Debate to Intervention, co-authored with Denis Chevallier, South Indian Traditions of Kalamkari, Traditions of Textile Printing in Kutch and Ajrakh & Related Techniques.

22. DR. DOMINIK WUJASTYK  wujastyk@gmail.com
Senior Research Fellow, Department of South Asian, Tibetan and Buddhist Studies, University of Vienna, Senior Research Fellow, Wellcome Trust Centre for the History of Medicine at University College London.

23. DR HE ZHANG  <ZhangH@wpunj.edu>
Prof. Zhang He is affiliated to William Patterson University, USA. Her research interests deal with comparative studies between Pre-Columbian American cultures and Asian cultures, and Silk Road art traditions. She has published scholarly articles in ancient American ritual arts and writing systems, issues of early relationships between India and China, Central Asia and China, and Iran and China. Her current research projects include an iconographical study on the newly discovered Olmec writing, a research on several newly discovered 4th-7th century carpets found in Chinese Central Asian region, and two long-term writing projects: a book manuscript on the comparisons between ancient Americas and Asia, and another book manuscript on the Maya civilization.

24. DR BIPIN THAKUR (registrarnmi@gmail.com)
Dr. Bipin K. Thakur, Registrar, National Museum Institute, New Delhi, India.
Partners

Ambedkar University Delhi
Centre for Community Knowledge
A research centre at Ambedkar University Delhi, it works as an institutional platform in interdisciplinary areas of the Social Sciences, to link academic research and teaching with dispersed work on Community Knowledge. With a focus on communities at the ‘margins’, it links community-led documentation of cultural heritage with scholarly rigour of analysis and research in a public, transparent and collaborative way. Academically, the Centre collaborates in implementing field-programmes with community organisations and academic partners. It promotes multi-disciplinary study of oral and community knowledge in collaboration with other Schools of the University, external institutions and individuals. Working along with faculty and researchers of the University, CCK identifies opportunities to integrate collected knowledge and approaches to teaching and learning in the formal academic system. In the field, the Centre contributes to a community led reappraisal of heritage, including programmes that provoke discussion on challenges and change. This is done through local heritage centres, community and ethnographic museums, community digital archives, travelling exhibitions and local cultural festivals.

Indian Council for Historical Research
Indian Council of Historical Research is an autonomous organisation which was established under Societies Registration Act (Act XXI of 1860) in 1972. The objectives of the Indian Council of Historical Research are to bring historians together and provide a forum for exchange of views between them and give a national direction to an objective and scientific writing of history and to have rational presentation and interpretation of history, to promote, accelerate and coordinate research in history with special emphasis on areas which have not received adequate attention so far.
Indian National Science Academy, New Delhi
A premier science Academy in the country, Indian National Science Academy, established in 1935, promotes science in India and harnessing of scientific knowledge for the cause of humanity and national welfare. It plays crucial role in promoting, recognising and rewarding excellence. Another important task is to publish journals, organise scientific discussions and bring out proceedings and monographs. The Academy promotes public awareness and understanding of science. Acting as link between the scientific community and the planners, it advises the governments on critical issues. Importantly it serves as forums for interaction among scientists within and outside the country. The foundation of the Academy, earlier known as the National Institute of Sciences of India (NISI), was the outcome of joint endeavours of several organisations and individuals and the Indian Science Congress Association (ISCA) playing a leading role in this regard.

National Museum Institute, New Delhi
The National Museum Institute of the History of Art, Conservation and Museology was formed as a 'Deemed University' in 1989. The Institute is situated within the premise of the National Museum with an objective that students can have direct exposure to the masterpieces of art and cultural heritage and have easy access to the facilities of the National Museum such as its laboratory, library, storage/reserve collection and technical support sections for a holistic learning. It collaborates with other institutions dealing with cultural property, in order to share the material, curatorial and technical expertise and facilities, besides building continuous Interactions at the national level to improve standards of teaching and research in its area of activity.

Indian Council for Cultural Relations, New Delhi
The Indian Council for Cultural Relations (ICCR), an autonomous organisation of the Government of India, is involved in India’s exter-
nal cultural relations through cultural exchange with other countries and their peoples. It was founded on 9 April, 1950, by Maulana Abul-Kalam Azad, the first Education Minister of independent India. The Council addresses its mandate of cultural diplomacy through a broad range of activities. In addition to organising cultural festivals in India and overseas, the ICCR financially supports a number of cultural institutions across India, and sponsors individual performers in dance, music, photography, theatre, and the visual arts.

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Location Map
Venues

1. Ambedkar University, Delhi
   Lothian Road, Kashmere Gate, Delhi 110006 India
2. National Museum, Janpath, New Delhi 110001 India
3. Indian National Science Academy,
   Bahadur Shah Zafar Marg, New Delhi 110 002 India

Hostel

Indian National Science Academy Hostel, Bahadur Shah Zafar Marg, New Delhi 110 002 India

Nearest Metro

1. Kashmere gate metro station on the yellow line of delhi metro is the nearest metro stop to Ambedkar university Delhi. For reaching University exit from the gate no.7. Five minute Cycle Rickshaw ride for Rs 20 will bring you to the main gate.
2. Central Secretariat and Udyog Bhawan are the nearest metro stops on the yellow line of Delhi metro to National Museum. Walk to Museum, or take a Auto ricksha from Udyog Bhawan exit.
3. Pragati maidan metro station on the Blue line (from the Rajiv chowk metro station) of the Delhi metro is closest to the Indian National Science Academy (INSA) (An auto can be hired to go for the ‘ITO more). INSA is located opposite to the Dayal Singh Library.

Contact

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