

Revisiting Ancient Societies of the Harappan and Egyptian Civilizations: Anthropological Perspectives

Abstract

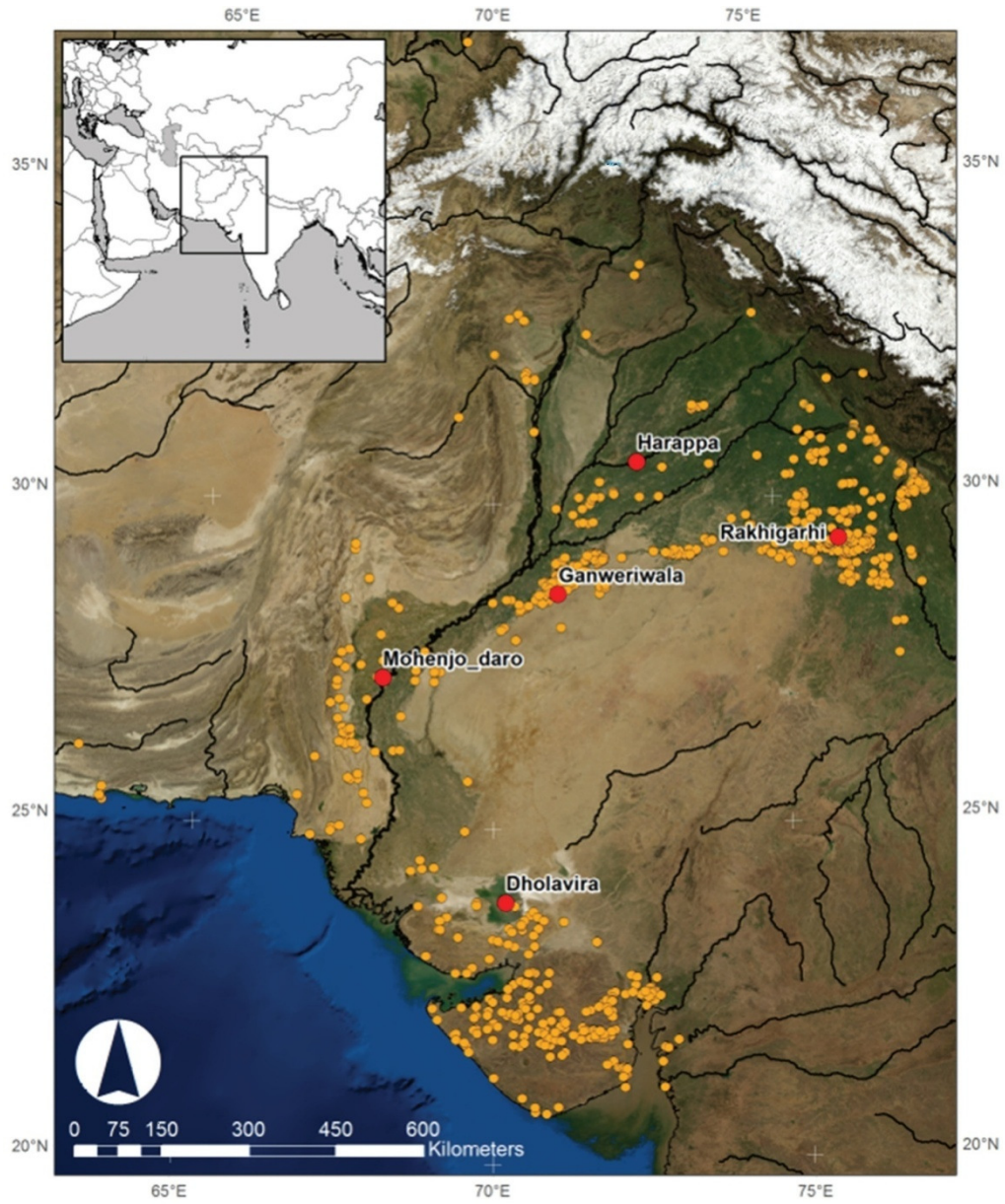
The history of ancient Harappan and Egyptian civilizations was and still an area of interest attracting researchers and scholars all over the world to investigate the constituents and the hidden secrets of such great civilizations. Undoubtedly, archaeology is standing as the main science concerned with studying the cultural products of ancient societies, especially the material culture represented by all physical remains whether organic or inorganic ones. However, there are certain drawbacks associated with the extensive use of archaeological methods only. Consequently, this project seeks to use additional tools, methods, and approaches that would open new dimensions of investigation and analysis. This could be attained by adopting the anthropological perspective as the main entrance for revisiting the ancient Harappan and Egyptian civilizations differently. This doesn't mean that anthropology is an alternative to archaeology, but both are complementary to each other. Owing to various approaches used under the umbrella of anthropology like; ethno-archaeology, bio-archaeology, bio-culture, ethnography approaches etc. Anthropological perspectives have the ability to study cultural, social and biological dimensions of different societies like Harappan and Egyptian, whether recent or ancient. Consequently, the present study objective is to utilize the anthropological perspective to help filling these gaps persisted in the body of knowledge of ancient Harappan and Egyptian civilizations, especially those issues related to; kingship, administration, kinship, political and socio-cultural life, environment, religion, dress, gender, human body in funerary and medical treatments, funerary populations, grave gods, fertility, birth, child-care, health, hygiene, studies on human skeletons, and everyday life. That is to mean that, all human-mediated processes and events would be included within the scope of this project with the perspectives of anthropology.

Keywords: Harappan Civilization, Egyptian Civilization, Anthropology, Archaeology, Cross-cultural Comparison, Ancient Societies

Introduction

Whenever archaeology is understood as a sub- or sister- discipline of anthropology, such as in some U.S. and U.K. departments, there is a greater chance for Harappan and Egyptian civilizations to be investigated from an archaeological and anthropological perspective (Blackman, 2000; Gange, 2013). Where, archaeologists and historians analyze an objectified record fossilized over several centuries, whereas anthropologists interact with people whether living or dead (mummies and human remains) (Bussmann, 2015). Although there is the wealth of archaeological studies carried out on ancient Harappan and Egyptian civilizations, however, there are many elements within these civilizations that need further investigations in a holistic manner. Although understanding the ancient Harappan and Egyptian civilizations are the main goal of archaeology, however, there are still many ambiguous aspects within these civilizations that couldn't be explained nor justified by applying archaeological methods and techniques alone. Anthropology is interdisciplinary science, concerned with the holistic study of man; whenever and wherever man live (d) anthropology could be used, where the methods and approach used

43 for data production in anthropology provide fertile ground for thinking and justifying of human-based
44 research. The Indus or Harappan, Egyptian, and Mesopotamian Civilizations are contemporaries to each
45 other (Wright 2009). Generally, Egyptian and Mesopotamian Civilizations has been longer lived than
46 Harappan but existed at the same time with Harappan between 2600- 1900 B.C (Childe 1950). The Indus
47 Valley Civilization or Harappan Civilization (See Fig. 1) is generally given name after Harappa, a village
48 in Pakistan, which is a mother site of this civilization (Dibyopama et al. 2015). With Harappa, some other
49 important sites of the civilization have the clues and attributes of ancient civilized cultural society such as
50 Mohenjo-Daro, Ganweriwala, Mehargarh in Pakistan, Lothal, Rakhigarhi and Dhulavira in India
51 (Kenoyer 2008; Petrie 2013). It is rough estimation that about 2600 archaeological sites have been found
52 which elaborated Harappan Civilization well (Possehl 1999). The main phases of this civilization are;
53 Early Harappa, Harappan, Mature Harappan, Late Harappan, and Post Harappan respectively. The
54 Harappan Civilization has been noted with the ancient complex culture which has a great sharing out of
55 Pakistan and Indian Sub-continent (Wright 2010; Agrawal 2007; Kenoyer 1998; Lal 1997; Wheeler 1968).
56 Further, Harappan Civilization has been stretched over the highlands of Afghanistan, Baluchistan, and
57 some parts of Kutch and Gujrat(India) that illustrates its grandeur(Mughal 1970). As far the culture of
58 this civilization is concerned, it has recognized and progressed culture of ancient world. Discussing about
59 the Egyptian Civilization (See Fig 2), basically this civilization emerged on ancient North Africa with the
60 determined along the lower reaches on River Nile (Egypt). Chronologically, this civilization materialized
61 in 3100 B.C. as Harappan Civilization belongs to Bronze Age Era (3300 B.C). The interesting similarities
62 between these two ancient civilizations are that ancient Egypt had the kingdoms or dynasties which
63 appeared mostly in Bronze Ages such as Old Kingdom (Early Bronze Age), Middle Kingdom (Middle
64 Bronze Age) and then New Kingdom (Late Bronze Age). Almost same case happened with Harappan
65 Civilization because the emergence of this civilization occurred in the Bronze Age (3300 B.C) and
66 followed by other Eras such as Mature Phase and Late Phase. If we peep into past, River Nile has been
67 described as a lifeline for the human beings. The Eras of Egyptian Civilization connect ancient cultures
68 with the present denomination. This civilization has Pre-dynastic Period, Early-dynastic Period, Old
69 Kingdom, First Intermediate Period, Middle Kingdome, Second Intermediate Period, New Kingdome,
70 Third Intermediate Period, Late Period, Ptolemaic Period, and Roman Period. This whole time framework
71 starts from 5500 B.C. to 641 A.D Circa. Harappan and Egyptian civilizations have vibrant cultures of the
72 ancient societies which depict the anthropological state of the above-mentioned civilizations. Basically,
73 Egyptian people had *Badri* culture in the earliest period which found in the Western Desert having full of
74 record about artistic values of the society. Later on, this culture was followed by two other cultures such
75 as *Amratian* and *Gerzeh*(Childe 1953). Afterword, in tailing Ears, it contained different cultures with the
76 accordance of different dynasties or kingdoms. The amalgamation of other cultures such as Persian,
77 Greek, and Roman intervened into the Egyptian societies too. To elaborate in more clearly, the
78 anthropological perspectives of both above-mentioned civilizations can be a good tool to assess the two
79 different ancient societies. As far as anthropology is observed, in most recent decades, it has been
80 involved in communities and social norms than other subjects and through its applications the social
81 issues can be highlighted in well mannered. Generally speaking, this study deals with humans and their
82 behaviors in their societies (Layton 1998). The cultural anthropological analysis of both civilizations is
83 considered to be the best way out to dig out the ancient societies and their cultures. In a deep sense,
84 Egyptian archaeological records could be led towards the anthropology of this civilization (Skibo et al.
85 2007; Shankland 2012). The unification in complex society, cultural and social status, and well-planned
86 town planning has been carved out through archaeological findings (Shinde et al. 2018). There is an
87 innovative spirit of this manuscript which covers the anthropological standpoints of Harappan and
88 Egyptian Civilizations, which is unique to depict the status of the ancient societies. This manuscript also
89 provides an exclusive opportunity to understand how ancient societies of Harappan and Egyptian
90 Civilizations developed the diverse cultures? And what was the anthropological (cultural) status of the
91 said civilizations? To know the answers of these questions the methods of the anthropology are the best
92 explanations to execute.



93

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Fig. 1 The map showing grandeur and distribution of the sites, mainly Metropolitan sites (after Petrie et al. 2017)



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97
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Fig. 2 Upper and Lower Egypt with the depiction of important sites
https://commons.wikimedia.org/wiki/File:Ancient_Egypt_map-en.svg

99 **Methods, Analysis, and Cultural Mapping**

100 The methodological approach taken in this study is a mixed methodology based on qualitative and
101 quantitative analysis for data that would be collected from; written records, texts, pottery, supra- and
102 substructures and buildings, and human skeletal and mummified remains. A matter that could improve
103 our understanding, and uncover some ambiguous points of the Harappan and Egyptian history and the
104 findings might help writing of new lines and contribution in the field of anthropology. Harappan and
105 Egyptian Civilizations have been well noted with the attributes of agriculture and social set up. The
106 applications of anthropological methods and techniques would elaborate scientific outlook, well
107 understanding with social issues, and comparative viewpoints of both the civilization. Like other sciences,
108 anthropology is also a science which only deals with humans with the perspectives of the biosocial
109 phenomenon. The utmost goal of the methods is to highlight social-cultural roots and knowledge about
110 complex ancient societies of Harappan and Egyptian Civilizations. The experiential, systematic,
111 conditional, and objective based methods which crucially emphasize the cultural assessment and behavior
112 of the ancient people.

113 **Comparative Method**

114 Cross-cultural or comparative method has been used to investigate the co-evolution of the cultures as well
115 as addictiveness of the different cultural practices in different atmospheres or environments (Ruth and
116 Mark 1994). Anthropology is exceptional which pacts the comparative methods to illustrate the human
117 behavior in different domains. Through this method, ancient societies and their behaviors, social
118 institutions, and social situations are analyzed. With this, family structure and social norms with the
119 depiction of cultural activities have been evaluated. In the depth of anthropological studies, the
120 comparative method has been executed to get the data from multiple resources. The co-evolution of
121 cultures and its practices have also been tested through this method. Through this method, the
122 ethnographical picture of any community evaluated with multi-sites ways. Therefore, since past decades,
123 this method has been used to investigate and carve out the cultural trends of the ancient societies
124 respectively. Consequently, this method is used to judge the different cultures, but with the same period
125 or Era.

126 **Ethnographic Method**

127 The systematic study about the people and their cultures is called ethnography, which is formulated to
128 find out the cultural trends of the society. In a broader spectrum, the study of ethnography presents the
129 orderly activities of the social groups (Philipsen 1992). Through the method of ethnography, data has
130 been collected to necessitate the behaviors of a certain social group with the context of cultural trends
131 (Dewan 2018). Ethnographic method is the key method of anthropological studies. Through this method,
132 whole units of peoples' cultures comprehended and assume the behaviors of the people in broader range.
133 On the whole, any anthropological research is fundamentally pedestal on ethnographic method. The data
134 which is assumed with the help of ethnographic method directly observable material that gives the facts
135 about peoples' behaviors, performances, arrangements, ideas, and cultural addictiveness. All these items
136 recorded and configured with systematic and approachable techniques of this method. The most valuable

137 feature of this method is; whatever has been approached, should have scientific and testable. The success
138 of this method is based on the clearness and correctness of the data.

139 **Observational Method**

140 This method is vita one through which the anthropological observations about culture and society are
141 done with the context of non-intrusive data. Mainly, language is directly involved to understand and
142 observe the social norms of society. The focusing point is to learn more and more about the history of the
143 specific society and its cultural functions which are pervasive. Normally, this type of method is used in
144 open dialogues with the people but in case of the research on ancient societies, the existed artifacts which
145 are placed in archives, museums, and on sites can be used as research material to find out the cultural
146 phenomena of that particular society. The ancient dialects can also be observed and investigated after
147 examining the epigraphy, ancient stamps, coins, and paintings. Mostly, wall paintings would have solid
148 clues to judge the cultural and artistic trends of the society.

149 **Genealogical Method**

150 This method is concise to one's ancestors and on the whole, it is well focused on studying the kinship of
151 society. Generally speaking, this method is a standard way of examining the forefathers such as parents,
152 grandparents, and great grand-parents and so on. This kind of method was firstly introduced in about 1900
153 and then a regular course of action was followed by the tailing social anthropology and ethnographical
154 studies. Through this method, social organization and social bindings have been observed with the
155 viewpoint of the social living framework of the society. On the whole, observing the inheritance,
156 succession, and the descent of the individuals have been the key points of this systemic method. Mapping
157 the pedigrees, recording the demography, and social structure have also been central parts of this method.

158 **Quantitative and Qualitative analysis in anthropology**

159 Quantitative and qualitative analysis in anthropological studies has been considered a key one. Through
160 the quantitative and qualitative data, the cultural differences as well as identities can be explored
161 systematically. Through this research data any community, group, and society can also be organized with
162 an understanding of cultural concerns. The quantitative data is based on censuses or surveys that tell
163 about the statistics, percentile, and statements about any society. Interestingly, quantitative research data
164 is comprised over hard shreds of evidence about numbers of people, places, and incidents which have
165 been happened in that specific society or organization. On the contrary side, the qualitative research data
166 requires a smaller size which is evocative or expressive that denotes the deep research that articulates and
167 comprehends the happenings. In a broader spectrum, this kind of data is observing which focuses not
168 only a single subject but multidisciplinary field or subjects to find out the facts.

169 **Cultural Mapping Technique**

170 The culture is the best illustrator of any society which is expressing the uniqueness of human creeds
171 (Sameer et al. 2018). Culture has two main divisions such as Tangible culture and Intangible culture. In
172 further detail, Tangible culture is referred to immoveable heritage such as monuments, historical palaces,
173 a vernacular building etc. on the other hand, Intangible culture belongs to moveable things or which may
174 or may not be senses physically. To attain the maximum information about the culture of any society, the
175 technique of cultural mapping is the good hand for the researchers. In this regard, its limitation is bound
176 to map the major and important sites or area of the specific society or civilization. As an example of
177 "Harappa" which is the mother site of Harappan Civilization. After mapping its culture, the rest of sites
178 of this civilization can also be clued fully or partially. On the whole, Harappa has been depicted as the

179 best place or site to get maximum knowledge about Harappan Civilization (Sameer et al. 2018). Through
180 cultural mapping technique, Social Structure, language, belief system, art, architecture, social systems,
181 and traditions of the society can be mapped with the help of modern tools. The concrete knowledge about
182 Tangible and Intangible cultures can be known with the applications and using the tools of cultural
183 mapping.
184

185 **Results & Discussion**

186 **Pre-history**

187 The expression of the Pre-history elaborates the enormous length time after the beginning of Earth or life,
188 specifically the appearance of human (Renfrew 2008). As far as its ending is observed, there have been
189 different claims which are varied from place to places, such as Egypt, Greece, and Rome. It is the
190 concrete observation that in Egypt, the Pre-history ended around 3200 B.C. The same case happened with
191 Harappan Civilization, this civilization starts from 3300 B.C.(Bronze Age) and before this time, Pre-
192 historic Era has been recorded. Following writes up are about the Pre-historic cultures of Harappan and
193 Egyptian Civilizations. Fortunately, ancient Harappan and Egyptian civilizations are blessed with the
194 exceptional dense archaeological record reflecting the transformation of human life throughout different
195 stages of Egyptian history forming one of the earliest civilizations on the globe. In addition to studying
196 the interaction between man and his surrounding environment to investigate the mechanisms through
197 which human being adapted to different conditions.

198 Pre-historic culture has been dealt with by anthropological science. Pre-history is also the core part of
199 archaeology and most customary archaeological studies of this Pre-history of Harappan Civilization has a
200 series of time periods to distinct and change in human adaptive approaches. Harappan Civilization is
201 started from the Bronze Age, 3300 B.C. and before this period of time, the Era has been noted as Pre-
202 Harappan phase. The changeover from the Middle Paleolithic to the Upper Paleolithic is called to be one
203 of the chief transitions in the Pre-history of mankind, and as far as Harappan Civilization is
204 concerned, the Mesolithic culture is the productive and broadly distributed prehistoric culture (Sundam
205 2018). In the Pre-Harappan time, there a site named Mehargarh(7000 B.C.), situated near the Bolan
206 Pass(Kacchi Plain) of Baluchistan(Pakistan), which has the history of early farming as well as herding in
207 Harappan Civilization, specifically Pakistan and India which are the best regions to illustrate Harappan
208 Civilization (UNESCO 2004). On the whole, the history of earliest crops, ceramics, artifacts, stones,
209 chard blades and other findings detailed the earliest record of Pre- Harappan Era. Whether, Mehargarh
210 has an ancient record of crops over here but there is no any record of the origin of rice (*Oryza sativa*)
211 cultivation, but wheat(*Triticum aestivum*) and barley(*Hordium vulgare*) with the domestication of cattle,
212 goats, and sheep (Jarrige et al. 1995). On the contrary side, it is established the fact that Ganges Valley is
213 said to be the center or origin of Indus Valley rice (Sameer et al. 2018) as the Yangtze River Valley
214 (China) is considered to be the center of earliest rice in the world (Fuller 2011). Furthermore, Mehargarh
215 has two divisions, Mehargarh I (aceramic) and Mehargarh II-VI (ceramic). Most interestingly, the
216 Mehargarh culture transferred to Indus Valley and then Indus or Harappan Civilization formed. As far as
217 Pre-historic Egypt is concerned, it is extended from the beginning of human being to the starting of early
218 dynasty time in Egypt around 3050 B.C. This Era before the early dynasty time in Egypt is also called
219 Proto-dynastic period (Leprohon 2013). More captivately, the Pre-historic culture is mostly found at
220 the land of Upper Egypt rather than Lower Egypt. Most of the cultural findings are stone tools that belong
221 to Pre-historic culture and through the analytical approaches of these stone tools also refer to the
222 Paleolithic and Mesolithic of Egypt. Observing different stone tools industries in Pre-historic Era, the
223 tailing period such like 9000- 6000 B.C, the Neolithic Era of Egypt has been clued (Redford 1992). Later
224 on, in the land of Lower Egypt, from around 5000-4200 B.C, Merimde culture flourished which was

225 resembled Faiyum A culture. In this culture, people used to live small hut and they had pottery and stone
226 tools too. Initially, the people belong to this culture cultivated wheat and barley with the domestication of
227 cattle, goat, and sheep (Eiwanger 1999). In the almost same time, the Badarian culture was flourished in
228 Upper Egypt (Shaw 2000) with the clues of stone tools and copper respectively.

229 **Ethnography**

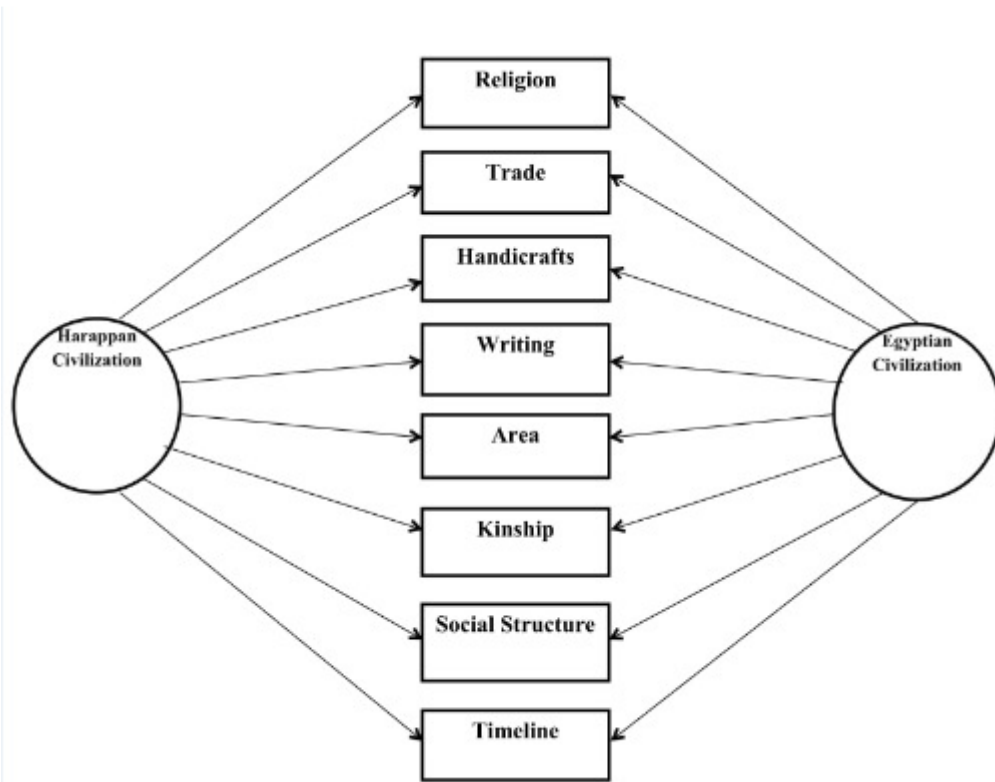
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231 The chief focusing of ethnography is to highlight the people or group of people who corporate each other
232 time to time. Subsequently, the models of ethnography have been made on the basis of historical
233 communities. The ethnographical study of Harappan Civilization has many turns through which the
234 anthropological analysis can be intended. There are many regular traditions of the Harappan ancient
235 people which recognize the ethnographical understanding. Here we exemplify the *Swastika* symbol and
236 usage of this symbol was in regular in the society, which was exercised in the Mature Harappan Phase
237 from 2600 – 1900 BCE (Kenoyer 1998). Culturally, people used to make ceramics, terracotta figurines,
238 stamps, seals, perforated jars, terracotta bangles, goblets, etc and all these artifacts have been unearthed at
239 countless archaeological sites mainly Harappa, Mohenjo-Daro, Ganweriwala, Rakhigarhi, and Dhulavira.
240 The groups of people had different cultural attributes in different phases of Harappan Civilization which
241 slightly vary sometimes. For example, in Pre- Harappan Phase the style of pottery was different than the
242 Mature Harappan phase of Late Harappan phase. Similarly, the motifs on the surface of ceramics have
243 also been noted differently in styles in different phases of the Harappan culture. As it has been observed
244 that in urban phase or mature phase, the people were more civilized and tutored than Pre-Harappan phase.
245 There were also ranks among the people with the accordance of social status such as High, middle and
246 lower. Usually, the high ranked people used to live in the citadel of the cities and such example is found
247 at the Harappa Site (Pakistan) where citadel and lower part of the Harappa city can be observed. The
248 association among the Indus or Harappan groups of people has been illustrated by different scholars and
249 archaeologists in the shape of different walks of life like in writing system, religious beliefs, artwork,
250 social structure, trade, economics, and political structure.

251 252 **Cross-cultural comparison**

253 Harappan and Egyptian Civilizations are the notable civilizations which to some extent have similarities
254 as well as dissimilarities regarding the cultural perspectives. There are some similar cultural practices
255 transpired in both the civilizations like emerged on rivers like River Nile (Egyptian), River Indus
256 (Harappan or Indus), agrarian, dry and hot weather, wheat and barley were the initial crops which were
257 cultivated in the land of Harappan Civilization (Costantini 1984) and same crops initiated in Egyptian
258 Civilization, trading, boating, floods, ranks in societies, cemetery culture, and concept of life after death,
259 craftspeople, ceramics making, etc. Trade has been an important tool for both civilizations and there was
260 also trade root (See Fig. 3) between Indus and Egyptian Civilizations. In this regard, there is an ancient
261 record by the 3rd millennium B.C. and trade from Egypt to Harappa, Mohenjo-Daro, and Lothal was
262 extended, modern-day Pakistan and India (Rao 1985). In dissimilar scale, Harappa or Indus agriculture
263 was based on the annual monsoons but Egyptians were depended on flooding in the Nile. Harappan
264 writing is un-deciphered but pictorial display in the society, on the contrary side, Egyptian Hieroglyphs
265 has been deciphered by the scholars. Egyptians have Pyramids and Temples (during Old and Middle
266 Kingdom periods) which were mostly built for the pharaohs and their consorts, but Harappan people not.
267 As far as town planning is concerned, Harappan people used to build double storied houses with no direct
268 access, beehive patterns of the cities, streets run in straight lines(Mohenjo-Daro), sanitation and
269 cleanliness with proper drainage system, on the flip side, Egyptians' settlement are found on the
270 floodplain of Nile as well as use of mud bricks. Harappan people have been noted with cast system but

271 not Egyptians. Both civilizations are also different in religious beliefs. Egyptian Civilization's most of
272 part is covered by desert but the status of Harappan Civilization is opposite to it. To understand fully both
273 the civilizations, the following models are imperative.

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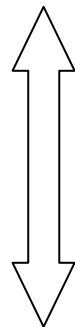
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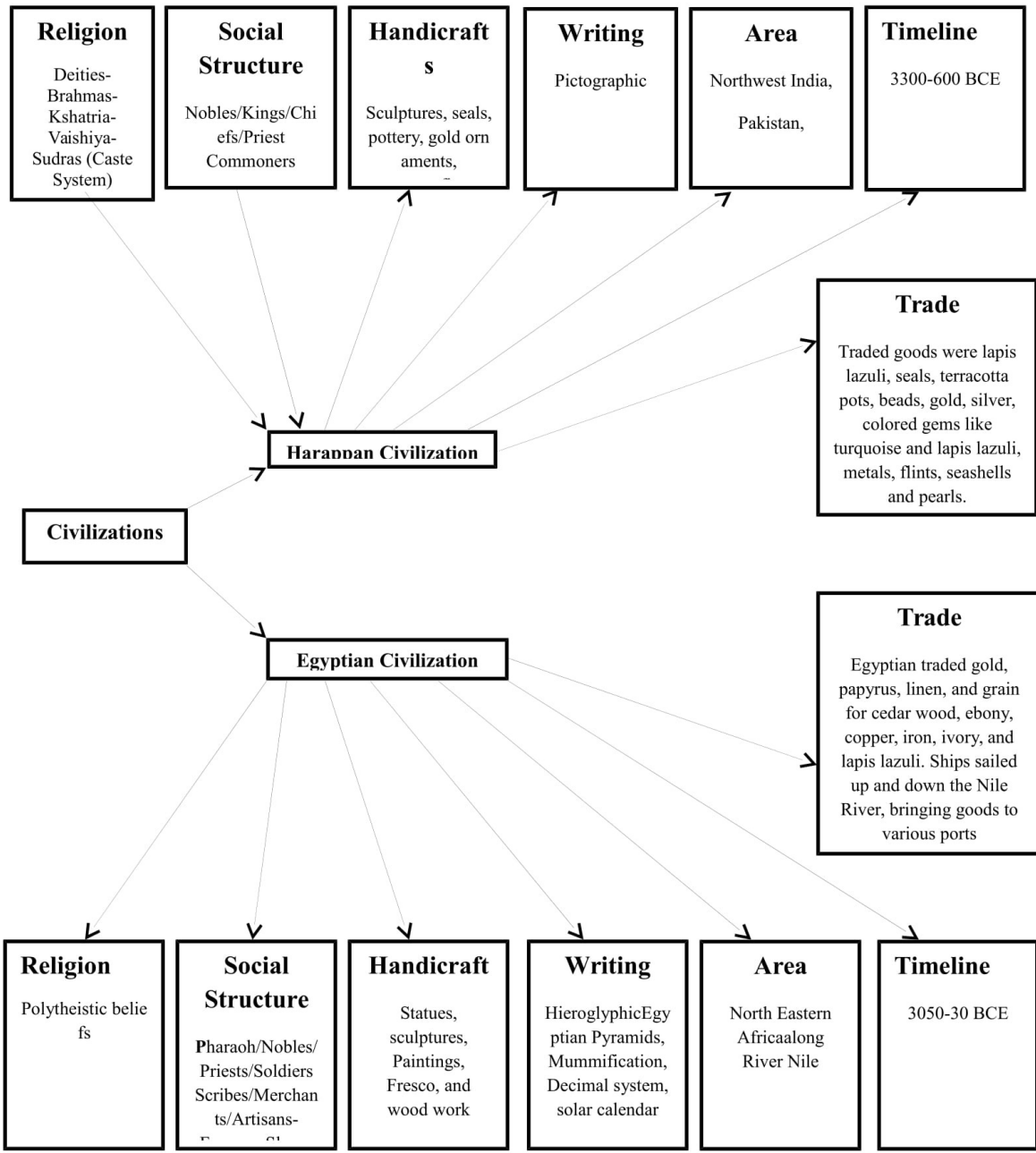
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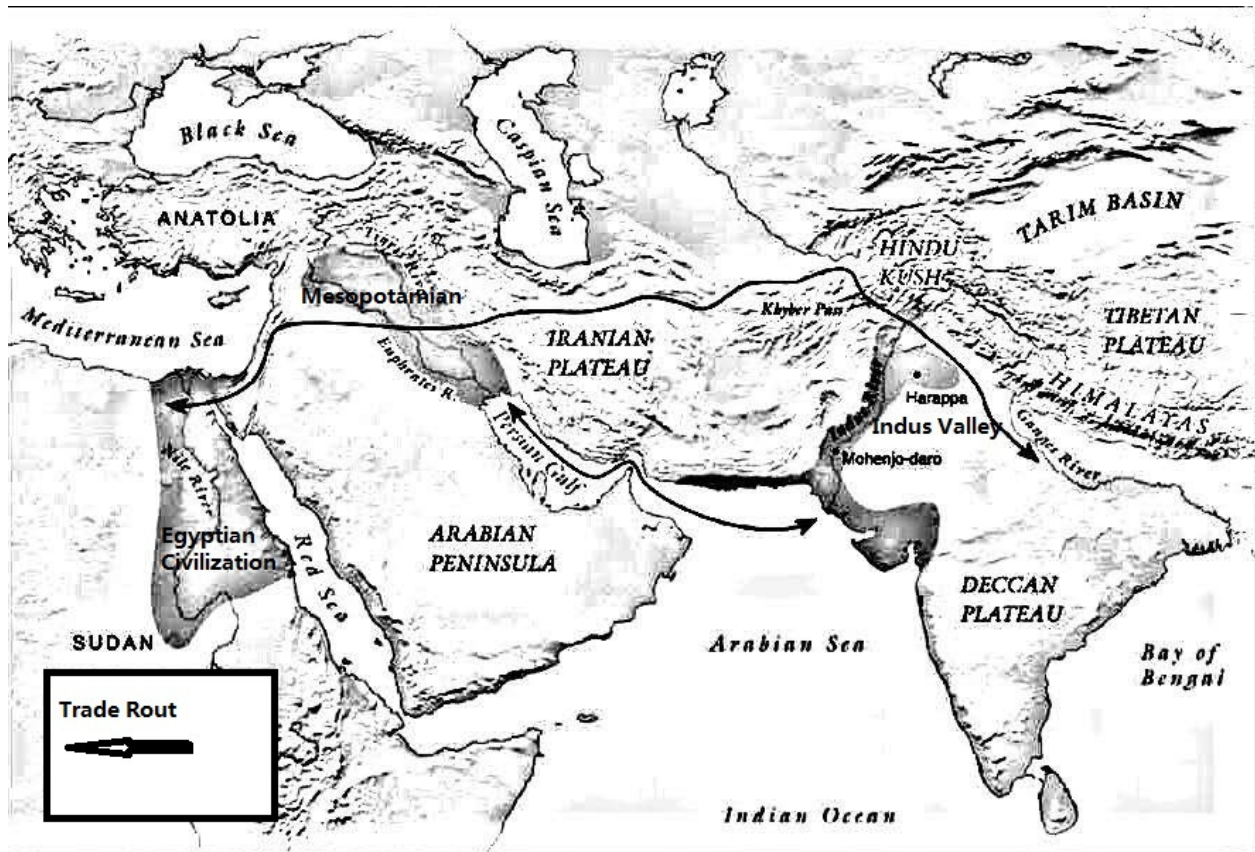
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282

283 Fig.3 Trade Route Map among Egyptian, Mesopotamian, and Egyptian Civilization
 284 (<https://www.google.com/search?q=trade+route+between+indus+and+egypt&hl=en&authuser=0>)

285 **Cultural variation/Phases and social structure**

286 The Harappan Civilization has been illustrated with different phases from early phase to the Late Phase.
 287 As the 'Phase' is observed, it is the shortest logical part or element that classifies and describes the
 288 locality with the depiction of artifacts or cultural norms of prescribed span of time and on the whole,
 289 writing system, architectural style, ceramics, tool technology, and cultural attributes can also be defined in
 290 a phase. Harappan Civilization has been described with the following phases such as Pre-Harappan Phase
 291 (7000-5500 BCE), Early Harappan Phase (5500-3300 BCE), Harappan Phase (3300-2600 BCE), Mature
 292 Harappan Phase (2600-1900 BCE), Late Harappan Phase (1900-1300 BCE), Post Harappan Phase (1300-
 293 600 BCE) then Iron Age started from 600-300 BCE. As far as Egyptian Civilization is observed that is
 294 comprised of following time of span such as Early Dynastic Period (3050-2686 BCE CIRCA), Old
 295 Kingdom (2686- 2181 BCE), First Intermediate Period (2181-1991 BCE), Middle Kingdom (2134-1690
 296 BCE), Second Intermediate Period (1674-1549 and Hyksos), New Kingdom (1549-1069), Third
 297 Intermediate Period (1069-653 BCE), Late Period (672-332 BCE), Ptolemaic Period (332-30 BCE),
 298 Roman Period (30 BCE – 641 AD), from 639-641 the Roma Period was ended by the hands of Muslims.
 299 The comparison between both the civilizations regard the time span following model would be a good
 300 hand to understand fully. The anthropological such kingship, administration, kinship, political and socio-
 301 cultural life, environment, religion, dress, gender, human body in funerary and medical treatments,
 302 funerary populations, grave gods, fertility, birth, child-care, health, hygiene, studies on human skeletons,
 303 and everyday life of both the civilization is presented here.

304
 305

306 **Socio-political culture**

307
308 It is unanimous fact that there was a single ruler or head many other rulers also governed at different
309 major and metropolitan cities such as Harappa and Mohenjo-Daro and everybody enjoyed the rights
310 according to their ranks in the society in Harappan Civilization. In over scenario, the King or Raja or
311 Priest had not the power and super authority as other Egyptian Civilization famous for. Mostly Rajas or
312 Kings did not rule through military power but trade. On the flip side, there was a theoretical monarchy
313 system in Egyptian Civilization. King Narmer coalesced the people and made his government in the
314 beginning stages. Surprisingly, before 3150 B.C, there was also a government but there are not enough
315 clues or record to elaborate it. Egyptian Civilization also had been noted with the kingdoms (strong
316 government) and intermediate periods (disunity in government). In a nutshell, from the 3150 B.C to 30
317 B.C, the government system was almost same with slight a change which was settled in 3150 B.C.
318 Basically, the king ruled over the state with the help of his second-in-command (vizier) with some
319 officials and mayors as well as a police force.

320
321 **Administration**

322
323 Harappan Civilization has some unique attributes which make this civilization exceptional in its
324 understanding. As far as its administration is concerned, its metropolitan, major, and small cities have
325 been recognized as its symbols. With the administration, the promotion and expansion of trade was also
326 the prominent scope of Harappan cities. The town planning and urbanized central authority of these cities
327 denominate the socio-cultural strength as well. The beehive patterned cities had citadels, planning in the
328 streets, and well-handled drainage system. All these striking features of the cities tell the central and
329 strong administration of Harappan Civilization. On the flip side, the administration had complexity in its
330 appreciative history. From the beginning, the Pharaonic administration had been seen until the Third
331 Intermediate Period. The key feature of Pharaonic administration was self-preservation and then they
332 stressed on prevention of all natural happenings like famine. They also introduced a new system for
333 security and protection for the weak people. Most of the administrative issues were under the hands of
334 kings from the New Kingdom onward least period of times. In most cases, the kings were equipped by
335 their Viziers who were the head of civil administration. To some extent, under the hands of priests, the
336 administration was implemented too.

337 **Town Planning**

338
339 It is fact that Harappan Civilization has been famous for its town planned cities which depict Harappan
340 people as civilized. Usually, from the western side, they used to build citadels on the higher place and
341 towards the eastern side the residential region was built. The streets of the cities were straight and on right
342 angles, these streets meet each other. After observing Mohenjo-Daro, well-planned drainage system is
343 observed which is built with bricks with corbelled roofs and such drainage system is not found any other
344 contemporary civilization yet. With planned streets and drainage system, the granaries, great bath, and
345 road sided houses have been observed which show the great symmetry and planning of the cities. The
346 Egyptian Civilization also has different town planning. We have examples of fortress towns, vernacular
347 buildings, planned towns, and elevated cities (built on high debris to protect the people from floods).
348 Egyptian people also built military settlements. Interestingly, city quarters were also built which were
349 arranged around the crossing of two main roads. Palaces for royal families, residential districts, and
350 temple districts have been considered as the key features of Egyptian Civilization.

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352
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354 Cemetery Culture

355
356 Among some other cultural attributes, the cemetery culture is also exceptional of the Harappan
357 Civilization. After examining the cemetery culture, the natural concepts of the Harappan people can be
358 known well including the concept of life after death like Egyptian people. There are many burial sites in
359 Harappan Civilization but the main sites are Harappa, Lothal, Rakhigahi, Rojdi etc. Cemetery R-37 and
360 Cemetery H are best to understand the burial practices of ancient times. In a deep sense, Cemetery R-37
361 site has about 200 burials, maybe belong to a group or specific family. The unanimous verdict about
362 Cemetery R-37 is that the status of the people was considered much in the society and if a person's status
363 is higher than others then he had the separate burial. Mostly, the bricks or stones were used to build oval
364 pits. With the corps, the other things like jewelry, bangles, beads, shells, and pots were kept. Such
365 practice shows the concept of life after death because people used to think that the corps would have
366 needed such goods after his death. Cemetery H culture has been noted as an important feature of
367 Harappan Civilization (1900-1300 B.C.). It was given name after a cemetery explored in "H" region at
368 Harappa site. This culture also depicts the biological affinities of the earliest Harappan people. Usually,
369 the bones of the people were stored in a big painted vase which is different than other Harappan practices
370 where the wooden coffins were used. The pots or vases were remarkably unique because these pots were
371 reddish in colors painted in black with the images of animals such as peacocks and antelopes and some
372 motifs. There were also burial practices in Egyptian Civilization which was practiced to ensure the
373 immortality, the concept of life after death. There are many examples of such actions such as
374 mummification, magic spells on burials, and the presence of grave goods in the cemeteries. In Egyptian
375 Civilization, there were burial practices in the Pre-historic period and people used to dig up round grave
376 where they buried the corps in a big pot. But in the early dynastic period, the people used to build tombs
377 over their burials and this shows the wealth of the people. With this, there were some goods which kept in
378 the graves with corps such as jewelry, furniture, weapons, cosmetic palettes, and foodstuffs inside the jars.
379 Suddenly this tradition got another shape such as the construction of Pyramids in Old Kingdome Period.
380 In Old Kingdom Period, the corpses were mummified and wrapped in linen bandages and placed in plain
381 wooden coffins or Sarcophagi. In the First Intermediate Period, some of the coffins were designed with
382 the inscriptions as well as hieroglyphs were also used to decorate the sarcophagus. In Middle Kingdome
383 Period, the rectangular coffins have been depicted with the short inscription in Twelfth Dynasty. In Upper
384 and Middle Egypt, the practices of the cutting of the tombs into mountains of the Thebes have been
385 noticed in Eleventh Dynasty. In Late Period, the temple like tombs for the non-royal people also found for
386 the first time that shows the change in burial philosophies and culture. In the Ptolemaic and Roma Period,
387 this change of burial practices occurred prominently and this time the amalgamation of Greek and Roman
388 culture is observed in the culture of burial practices. The most interesting feature of our discussion is that
389 whether Egyptian Pyramids have been denoted as the best example of architecture and such architecture
390 has never been practiced any of contemporary civilization in the ancient world but these pyramids tell the
391 philosophy of the concept of life after death.

392

393 Miscellaneous

394
395 In daily life, the cuisines are significant to live on. In this regard, the cuisines of Harappan people are
396 concerned, the Harappan people have been depicted as the farmers and they used to eat barley and wheat
397 as their staple food. Except for barley and wheat, they also had rice, millets, sesame, lentils, and peas in
398 their daily routine life. In artistically values people used to mage figurative seals. With this, people also
399 used to make designed ceramics, terracotta figurines, jewelry, steatite beads, garlands, etc. They used the
400 figurative seals in their trade purposes. Whether, Harappan people were peaceful but the usage of
401 weapons such as spears, axes, arrows, sword, armors, daggers etc. It is also evident that the Harappan
402 people also used some musical instruments in their leisure times. Bow shaped- harp and drums have been
403 recorded that show the ancient people were joyous and they like entertainment in their daily routine lives.

404 Like Harappan people, the Egyptian people were also noted as farmers who were great concerns on
405 hygiene and their appearance. Even though, the people used to clean their whole of the body to show as
406 clean and good looking. For this purpose, they also used cosmetics, jewelry, and wigs. They were joyous
407 people because they were loved with music and games and in this regard, harps, flutes, drums, and
408 trumpets were used. As far as their cuisines are concerned, it is observed that modern Egypt's food
409 slightly resembles with the food which was used in ancient times. The people used to eat bread and beer
410 as well as some vegetables and figs and dates in fruit categories. The record about eating the fish, fowls,
411 and meat, also found in the history of ancient Egypt. Artistically, the people were rich and fascinating to
412 the other civilizations. The key features of the Egyptian artisans and artists are; Iconography, sculpturing,
413 paintings, palettes, figures in hieroglyphs, stone carving, fine reliefs, wood carvings etc. as far as the
414 military status of ancient Egypt is observed, they were dominant from all the sides especially in the
415 eastern side. They also protected local people as well as mines. The military persons have also had a great
416 responsibility for buttressing and important roads. The ancient people of Egypt also had some disease
417 like Malaria and additionally, they had also caught in fear of crocodiles due to living near the Nile River.
418 On the contrary side, they fixed all the medicinal problems with the help of effective medicines. In this
419 regard, Materia medica is the earliest writing about medicine in Egypt consisting about 110 pages on
420 papyrus. In this unique writing, the remedies for different diseases have been written which were
421 followed and practices by the Egyptian people.
422

423 **Conclusion**

424
425 After examining the Harappan and Egyptian Civilizations, the unanimous verdict is that both the
426 civilizations have some similarities as well as dissimilarities in the perspectives of the cultural
427 denomination. The key features of both the civilization are observed through which the essence of
428 anthropological perspectives carved out minutely. According to these perspectives, the vibrant and unique
429 social set up of both the ancient civilizations is exclusive to understand the ancient societies of the ancient
430 world. These perspectives are based on especially issues such as kingship, administration, political and
431 social structures, town planning, cemetery cultures, religion, and daily life of both the civilizations.
432 According to cross-cultural results, the kingdom system of ancient Egypt is more vibrant and obvious
433 than the ancient Harappan Civilization. Cuisines, musical instrument and the usages, the army set up,
434 town planning, and medicinal activities of both the ancient cultures were slightly opposite to each other. If
435 the Harappan people did not have Pyramids like structures then Egyptian also did not have Great Bath
436 like Harappan Civilization. If the Egyptian people did not have the well-planned town planning like
437 Harappan people then Harappan people also did not have the organized Pharaonic way of government. If
438 the Harappan people did not have the powerful army then the Egyptians also did not have the seals like
439 Harappan people. There is no any record of covered drainage system in ancient Egypt as like in Mohenjo-
440 Daro. The administration system of both the civilizations was also dissimilar to each other. But it is also a
441 fact that both ancient societies had connections to each other regarding trade and other activities in
442 ancient times as well as some unique similar concepts of life such as the concept of life after death. The
443 findings of this manuscript are unique forthcoming and approach towards the ancient history of above-
444 mentioned civilizations.

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