

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 ~~of the present study~~ is to utilize the anthropological perspective to help filling these gaps ~~existing~~~~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, ~~from~~ ~~with~~ the perspectives of anthropology.

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

Introduction

1. 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, a~~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 ~~athe~~ 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 could ~~not~~ ~~neither~~ be explained nor justified by applying archaeological methods and techniques alone. Anthropology is ~~an~~ interdisciplinary science, concerned with the holistic study

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

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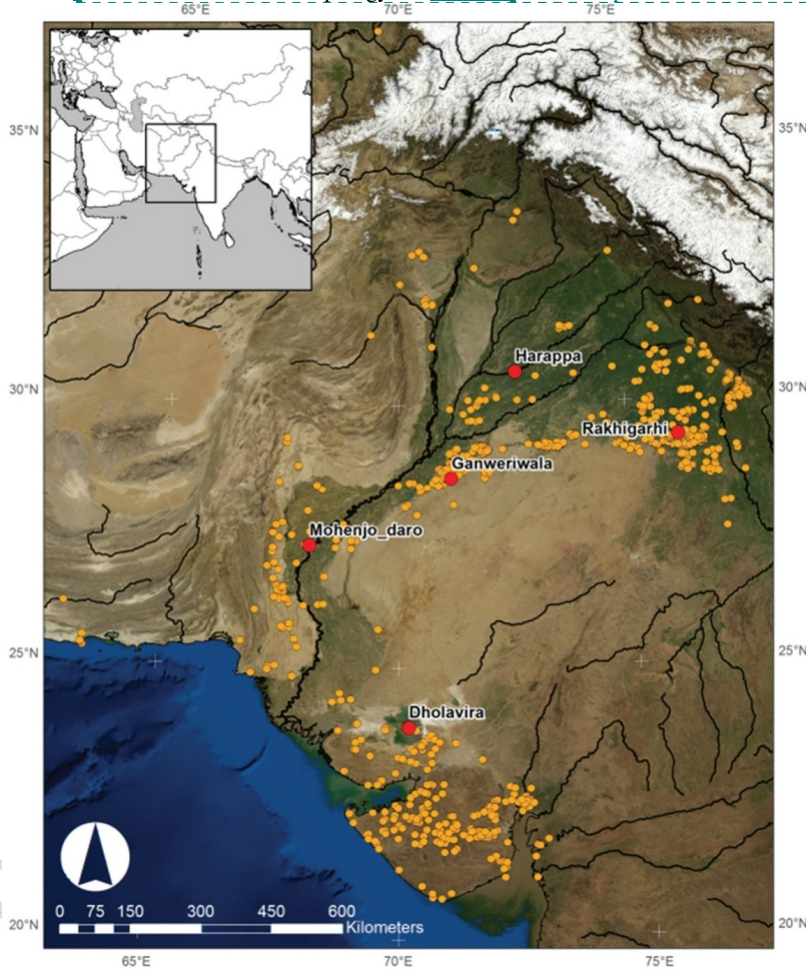
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Harappan and Egyptian Civilizations, which is unique to depict the status of the ancient societies. This manuscript also provides an exclusive opportunity to understand how ancient societies of Harappan and Egyptian Civilizations developed their diverse cultures. And what were the anthropological (cultural) statuses of the said civilizations? To know the answers to these questions, the methods of the anthropology are followed.

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



Fig

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

105 **Methods, Analysis, and Cultural Mapping**

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

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119 **Comparative Method**

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

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132 **Ethnographic Method**

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

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

145 **Observational Method**

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

155 **Genealogical Method**

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

164 **Quantitative and Qualitative analysis in anthropology**

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

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175 **Cultural Mapping Technique**

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

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185 best place or site to get maximum knowledge about Harappan Civilization (Sameer et al. 2018). Through
186 cultural mapping technique, Social Structure, language, belief system, art, architecture, social systems,
187 and traditions of the society can be mapped with the help of modern tools. The concrete knowledge about
188 Tangible and Intangible cultures can be known with the applications and using the tools of cultural
189 mapping.
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191 Results & Discussion

192 Pre-history

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

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

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231 | resembled Faiyum A culture. In this culture, people used to live in small huts and they had pottery and
232 | stone tools too. Initially, the people belonging to this culture cultivated wheat and barley and reared with
233 | the domestication of cattle, goat, and sheep (Eiwanger 1999). In the almost Nearly the same time, the
234 | Badarian culture was flourished in Upper Egypt (Shaw 2000) with the clues of stone tools and copper
235 | respectively.

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236 | **Ethnography**

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

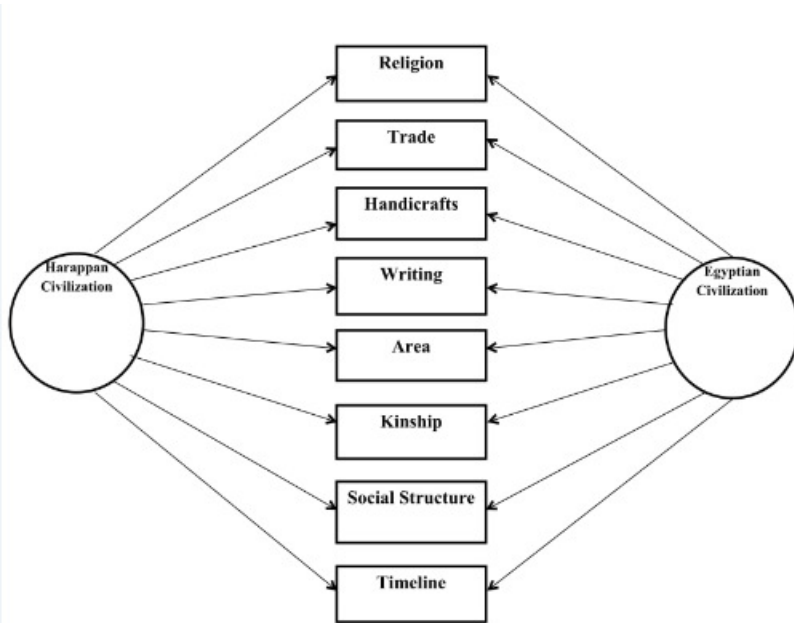
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259 | **Cross-cultural comparison**

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

277 cleanliness with proper drainage system, on the flip side, Egyptians' settlement are found on the
278 floodplain of Nile as well as use of mud bricks. Harappan people have been noted with cast system but
279 not Egyptians. Both civilizations are also different in religious beliefs. Egyptian Civilization's most of
280 part is covered by desert but the status of Harappan Civilization is opposite to it. To understand fully both
281 the civilizations, the following models are imperative.

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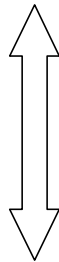


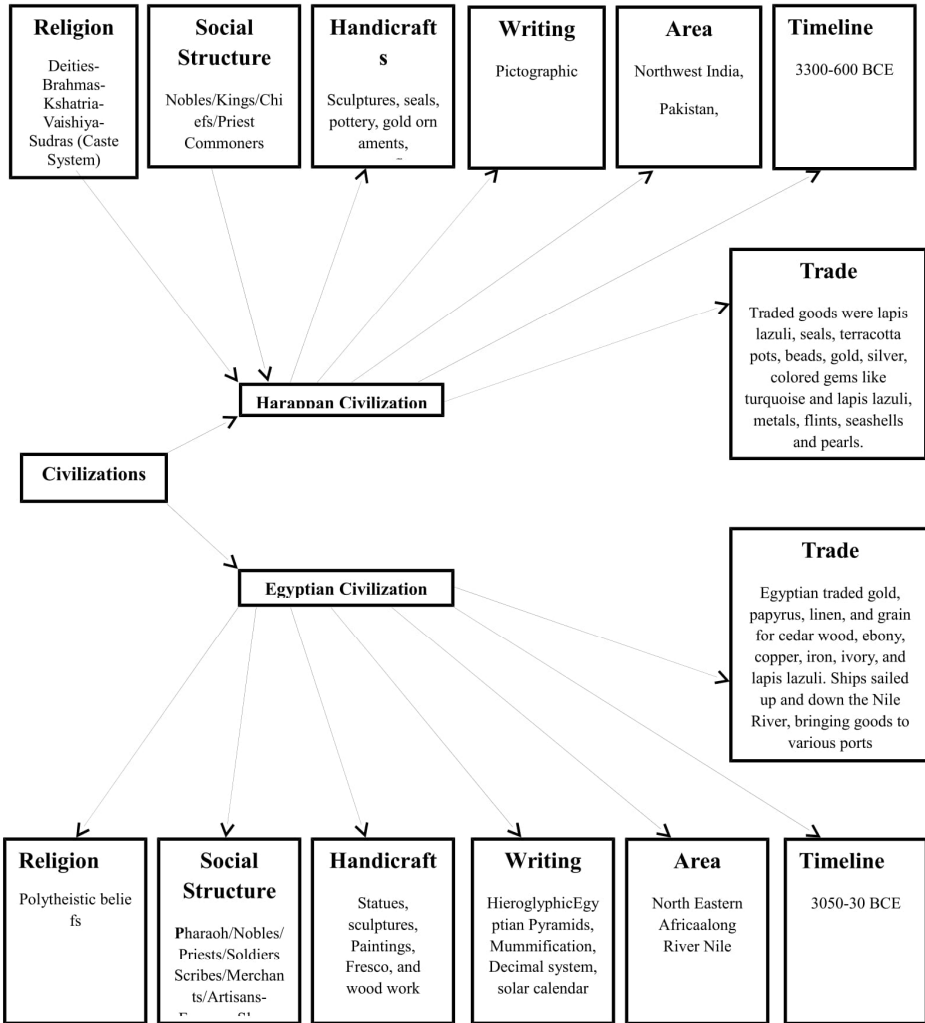
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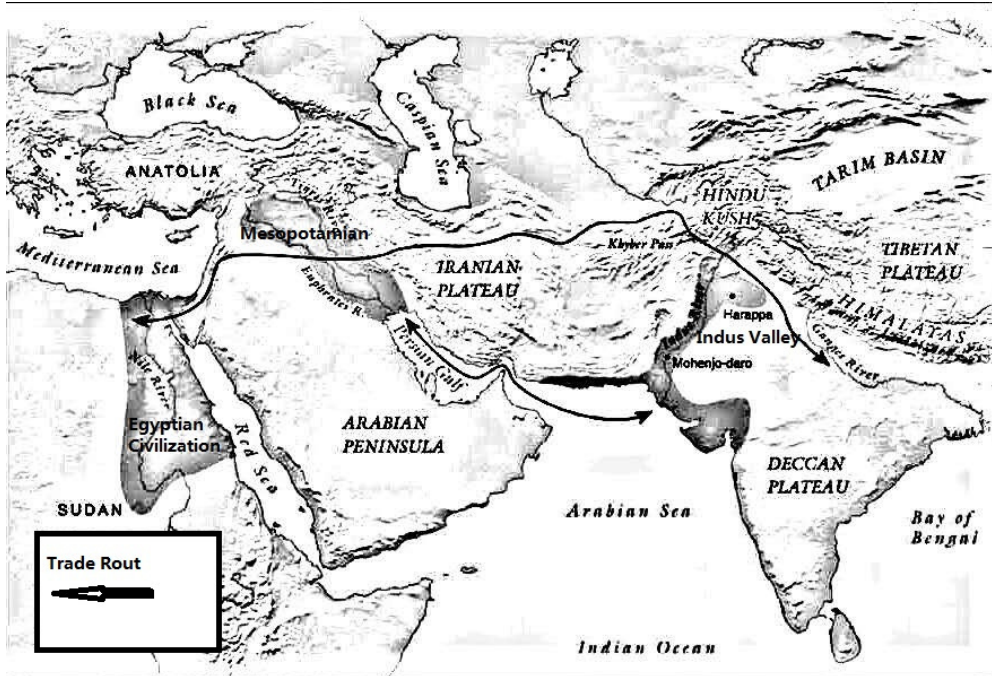
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291 Fig.3 Trade Route Map among Egyptian, Mesopotamian, and Egyptian Civilization
 292 (<https://www.google.com/search?q=trade+route+between+indus+and+egypt&hl=en&authuser=0>)

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

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

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314 **Socio-political culture**

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

345 **Town Planning**

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

362 **Cemetery Culture**

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

400

401 **Miscellaneous**

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

412 Like Harappan people, the Egyptian people were also noted as farmers who were great concerns on
413 hygiene and their appearance. Even though, the people used to clean their whole of the body to show as
414 clean and good looking. For this purpose, they also used cosmetics, jewelry, and wigs. They were joyous
415 people because they were loved with music and games and in this regard, harps, flutes, drums, and
416 trumpets were used. As far as their cuisines are concerned, it is observed that modern Egypt's food
417 slightly resembles with the food which was used in ancient times. The people used to eat bread and beer
418 as well as some vegetables and figs and dates in fruit categories. The record about eating the fish, fowls,
419 and meat, also found in the history of ancient Egypt. Artistically, the people were rich and fascinating to
420 the other civilizations. The key features of the Egyptian artisans and artists are; Iconography, sculpturing,
421 paintings, palettes, figures in hieroglyphs, stone carving, fine reliefs, wood carvings etc. as far as the
422 military status of ancient Egypt is observed, they were dominant from all the sides especially in the
423 eastern side. They also protected local people as well as mines. The military persons have also had a great
424 responsibility for buttressing and important roads. The ancient people of Egypt also had some disease
425 like Malaria and additionally, they had also caught in fear of crocodiles due to living near the Nile River.
426 On the contrary side, they fixed all the medicinal problems with the help of effective medicines. In this
427 regard, Materia medica is the earliest writing about medicine in Egypt consisting about 110 pages on
428 papyrus. In this unique writing, the remedies for different diseases have been written which were
429 followed and practices by the Egyptian people.
430

431 **Conclusion**

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

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