

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

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Authors' contributions

This work was carried out in collaboration among all authors. Author MAS designed the study, performed the compilation of the data, wrote the protocol and wrote the first draft of the manuscript. Authors MMNED and TGR created the paintings and managed the analyses of the study and authors AHB and AS managed the literature searches. All authors read and approved the final manuscript.

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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 does not mean that anthropology is an alternative to archaeology, but both are complementary to each other. Owing to various approaches used under the umbrella of

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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 methods to help filling these gaps, which are persisted in the 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 goods, 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 regarding anthropology.

Keywords: Harappan civilization; egyptian civilization; anthropology; archaeology; cross-cultural comparison; ancient societies.

1. INTRODUCTION

Whenever archaeology is understood as a sub- or sister- discipline of anthropology, such as in some U.S.A and U.K. departments, there is a greater chance for Harappan and Egyptian civilizations to be investigated from an archaeological and anthropological perspective [1,2]. Archaeologists and historians analyze an objectified record, fossilized over several centuries, whereas anthropologists interact with people whether living or dead (mummies and human remains) [3]. Much of archaeological studies have been carried out on the ancient Harappan and Egyptian civilizations. However, some of the elements still need further investigations in holistic manners. With the help of archaeology, the Harappan and Egyptian civilizations can be understood well. On the contrary, many ambiguous aspects within these civilizations that could not be explained or 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 to trace out the human culture and human-based research. The Indus or Harappan, Egyptian, and Mesopotamian Civilizations are contemporaries to each other [4]. Generally, Egyptian and Mesopotamian Civilizations has been longer lived than Harappan but existed at the between 2600- 1900 B.C [5]. The Harappan Civilization (See Fig. 1) is generally given name after Harappa, a village in Pakistan, which is a mother site of this civilization [6]. With Harappa, some other important sites of this civilization have the clues and attributes of ancient civilized cultural societies such as Mohenjo-Daro, Ganweriwala, Mehargarh in Pakistan, Lothal, Rakhigarhi and Dhulavira in India [7,8]. It is rough estimation that about 2600 archaeological sites have been

found which elaborated Harappan Civilization well [9]. The main phases of this civilization are; Early Harappan, Harappan, Mature Harappan, Late Harappan, and Post Harappan. This civilization has been noted with the ancient complex culture, which has a great sharing out of Pakistan and Indian Sub-continent [10-14]. Further, this civilization has been stretched over the highlands of Afghanistan, Baluchistan, and some parts of Kutch and Gujrat (India) that illustrates its grandeur [15]. As far as the culture of this civilization is concerned, it has recognized and progressed culture of ancient world. Discussing about the Egyptian Civilization (See Fig. 2), this civilization emerged at the ancient North Africa along the lower reaches on River Nile (Egypt). Chronologically, this civilization materialized in 3100 B.C. as Harappan Civilization belongs to Bronze Age Era (3300 B.C). The interesting similarities between these two ancient civilizations are: ancient Egypt had the kingdoms or dynasties, which appeared mostly in the Bronze Ages such as Old Kingdom (Early Bronze Age), Middle Kingdom (Middle Bronze Age) and then New Kingdom (Late Bronze Age). Almost same case happened with Harappan Civilization because the emergence of this civilization occurred in the Bronze Age (3300 B.C) and followed by other eras such as Mature Phase and Late Phase. If we peep into the past, River Nile has been described as a lifeline for the human beings. The ages of Egyptian Civilization connect ancient cultures with the present cultures too. This civilization has Pre-dynastic Period, Early-dynastic Period, Old Kingdom, First Intermediate Period, Middle Kingdom, Second Intermediate Period, New Kingdom, Third Intermediate Period, Late Period, Ptolemaic Period, and Roman Period, with the whole this time-framework (5500 B.C. to 641 A.D Circa). Harappan and Egyptian civilizations have vibrant cultures of the ancient societies, which depict the

anthropological status of the above-mentioned civilizations. Generally, Egyptian people had *Badri* culture in the earliest period, which found in the Western Desert having full of record about artistic values of the society. Later on, this culture was followed by two other cultures such as *Amratian* and *Gerzeh* [16]. Afterward, in later stages, this culture has also been associated with other dynasties. The amalgamation of other cultures such as Persian, Greek, and Roman intervened into the Egyptian societies too. To elaborate in more clarity, the anthropological perspectives of both above-mentioned civilizations can be a good tool to assess the two different ancient societies. In order to get knowledge about the culture and heritage, the subject of anthropology is concerned communities and groups through its methods and applications. Moreover, this study of anthropology deals with humans and their

behaviors in their societies. The cultural anthropological analysis of both civilizations is considered the best way out to dig out the ancient cultural values. In a deep sense, Egyptian archaeological records could also be led towards the anthropological methods [17,18]. The unification in complex society, cultural and social status, and well-planned town planning has been carved out through archaeological findings [19]. There are innovative objectives of this manuscript that covers the anthropological standpoints of Harappan and Egyptian Civilizations. This manuscript also provides an exclusive opportunity to understand how ancient societies of Harappan and Egyptian Civilizations developed the diverse cultures and what was the anthropological (cultural) status of the said civilizations? To know the answers of these questions the methods of the anthropology are the best explanations to execute.

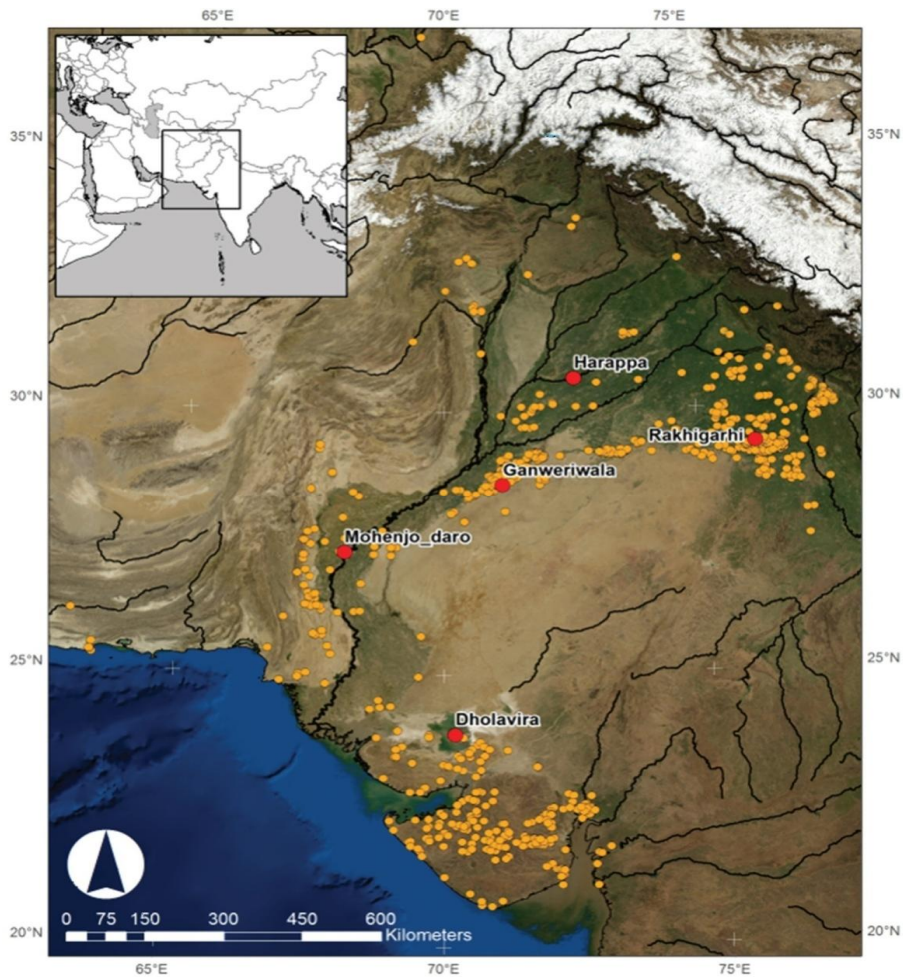


Fig. 1. The map showing the distribution of the Harappan sites, mainly Metropolitan sites [20]

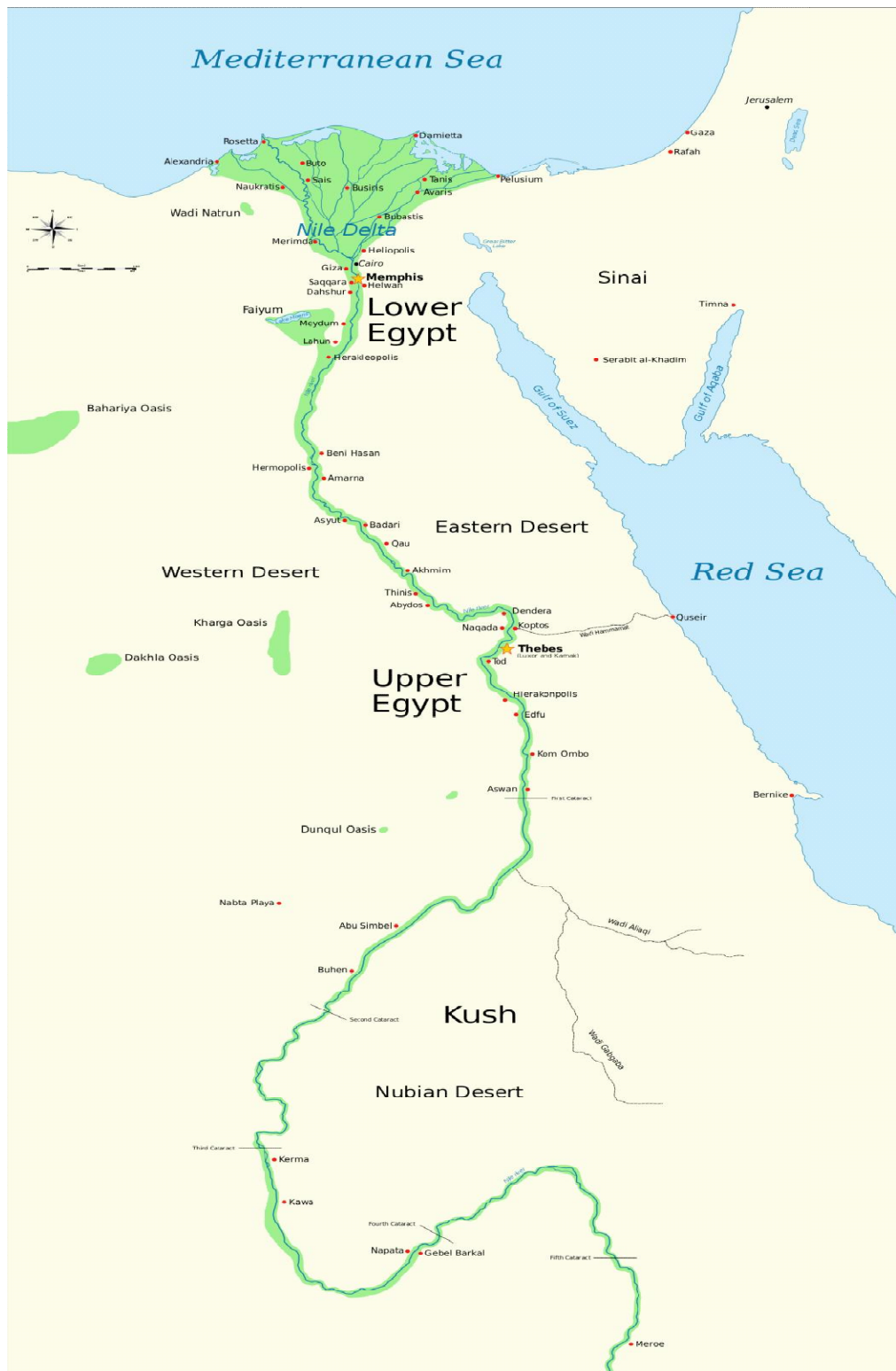


Fig. 2. The upper and the lower Egypt with the illustration of important sites
https://commons.wikimedia.org/wiki/File:Ancient_Egypt_map-en.svg

2. METHODS, ANALYSIS, AND CULTURAL MAPPING

The methodological approach taken in this study is a mixed methodology based on qualitative and quantitative analysis for data that would be collected from written records, texts, pottery, monuments, and mummified remains. A matter that could improve our understanding and uncover some ambiguous points of the Harappan and Egyptian cultures with the applications of anthropology. The applications of anthropological methods and techniques would elaborate social issues, and comparative viewpoints of both civilizations. The anthropological approach can also reveal the cultural heritage of the ancient complex societies. Following anthropological methods are best tools to highlight the ancient cultures of the Harappan and Egyptian civilizations.

2.1 Comparative Method

Cross-cultural or comparative method has been used to investigate the co-evolution of the cultures as well as addictiveness of the different cultural practices in different atmospheres [21]. Anthropology is incomparable subject, which deals the comparative methods to illustrate the human behavior regarding their cultures and traditions. Through this method, ancient societies, their activities, social institutions, and social situations are analyzed. In addition, family structure and social norms depicting cultural activities have been evaluated too. In the depth of anthropological studies, the comparative method has been applied to get the data from multiple resources. The evolution of cultures and its practices have also been investigated through this method. This method also highlight the ethnographical picture of the communities and groups. Therefore, since past decades, this method has been used to investigate and carve out the cultural trends of the ancient societies with cultural substance.

2.2 Ethnographic Method

The systematic study about the people and their cultures is called ethnography, which is formulated to find out the cultural trends of the society. In a broader spectrum, the study of ethnography presents the orderly activities of the social groups [22]. Through the method of ethnography, data has been collected to necessitate the behaviors of a certain social group with the context of cultural trends [23].

Moreover, ethnographic method is the key method of anthropological studies. Through this method, whole units of peoples' cultures comprehended and assumed the behaviors of the people in broader range. Overall, any anthropological research is fundamentally pedestal on ethnographic method. The data, which is assumed with the help of ethnographic method directly observable material, that gives the facts about peoples' behaviors, performances, arrangements, ideas, and cultural addictiveness. All these items recorded and configured with systematic and approachable techniques of this method. The most valuable feature of this method is; whatever has been approached, should have scientific and testable. The success of this method is based on the clearness and correctness of the data.

2.3 Observational Method

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

2.4 Genealogical Method

This method is concise to one's ancestors that is well focused on studying the kinship of society. This method is a standard way of examining the forefathers such as parents, grandparents, and great grand-parents and so on. This kind of method was firstly introduced in about 1900 A.D and then a regular course of action was followed by the tailing social anthropology and ethnographical studies. Through this method, social organization and social bindings have been observed with the viewpoint of the social living framework of the society. Observing the inheritance, succession, and the descent of the individuals have been the key points of this systemic method. Mapping the pedigrees,

recording the demography, and social structure have also been central objectives of this method.

2.5 Quantitative and Qualitative Analyses in Anthropology

Quantitative and qualitative analyses in anthropological studies have been considered a significant and worthwhile. Through the quantitative and qualitative data, the cultural differences as well as identities can be explored systematically. Through these two methods, any community, group, and society can also be organized with an understanding of cultural concerns. The quantitative data is based on censuses or surveys that tells about the statistics, percentile, and statements about any society. On the other hand, quantitative research data is comprised of shreds of evidence about numbers of people, places, and incidents, which have been happened in that specific society or organization. The qualitative research data requires a smaller size, which is evocative or expressive that denotes the deep research that articulates and comprehends the happenings. In a broader spectrum, the qualitative data highlights a single or multiple objects related to culture and heritage.

2.6 Cultural Mapping Technique

The culture is the best illustrator of any society that expresses the uniqueness of human creeds (Sameer et al. 2018). Culture has two main divisions such as Tangible culture and Intangible culture. In further detail, Tangible culture is referred to immovable heritage such as monuments, historical palaces, a vernacular building etc. on the other hand, Intangible culture belongs to moveable things, which may or may not be sensed physically. To attain the maximum information about the culture of any society, the technique of cultural mapping is the good hand for the researchers. In this regard, its limitation is bound to map the major and important sites or area of the specific society or civilization. As an example of "Harappa" which is the mother site of Harappan Civilization. After mapping its culture, the rest of the sites of this civilization can also be clued fully or partially. Overall, Harappa has been depicted as the important or site to get maximum knowledge about Harappan Civilization [24]. Through cultural mapping technique, Social Structure, language, belief system, art, architecture, social systems, and traditions of the society can be mapped with the help of modern tools. The concrete knowledge about Tangible

and Intangible cultures can be known well by applying the cultural mapping techniques.

3. RESULTS AND DISCUSSION

3.1 Pre-history

The expression of the Pre-history elaborates the enormous length time after the beginning of Earth or life, specifically the appearance of human [25]. As far as its ending is observed, there have been different claims, which are varied from place to place, such as Egypt, Greece, and Rome. It is the concrete observation that the Pre-history time in Egypt ended around 3200 B.C. The same case happened with Harappan Civilization, this civilization starts from 3300 B.C. (Bronze Age) and before this time, the era is recorded as the Pre-history. Following paragraphs are about the Pre-historic cultures of Harappan and Egyptian Civilizations. Fortunately, ancient Harappan and Egyptian civilizations are blessed with the exceptional dense archaeological record reflecting the transformation of human life throughout different stages of these ancient civilizations. In addition, to study the interaction between man and his surrounding environment of the earlier stages, the study of the Pre-history is worthwhile. Moreover, Pre-historic culture has been dealt by anthropological science, which is a core concern of the archaeology as well. Therefore, Harappan Civilization is started from the Bronze Age, 3300 B.C. and before this period, the Era has been noted as Pre-Harappan phase or Pre-history. The changeover from the Middle Paleolithic to the Upper Paleolithic is called to be one of the chief transitions in the Pre-history of humankind, and as far as Harappan Civilization is concerned, the Mesolithic culture is the productive and broad distributed time of the Pre-historic culture [26]. In the Pre-Harappan time, there is a site, named Mehargarh (7000 B.C.), which is also entitled as the Neolithic site, situated near the Bolan Pass (Kacchi Plain) of Baluchistan (Pakistan). This site has the history of early farming as well as herding in Harappan Civilization, specifically Pakistan and India to illustrate Harappan Civilization [27]. Overall, the history of earliest crops, ceramics, artifacts, stones, chard blades and other findings detailed the Neolithic age with the reference of this site. As far as the earliest agriculture of this site is concerned, this site does not have record of the *Oryza sativa* or rice. Contrary to it, the Mehargarh has an ancient record of other crops including wheat (*Triticum aestivum*) and barley

(*Hordium vulgare*) and the indication of the domestication of cattle, goats, and sheep [28]. On the other side, it is established fact that Ganges Valley is said to be the center or origin of Indus Valley rice [29]. In addition, the Yangtze River Valley in southern China is the origin and center of the ancient rice [30]. Furthermore, Mehargarh has two divisions, Mehargarh I (aceramic) and Mehargarh II-VI (ceramic). In later stages, after the culture of Mehargarh, the Harappan Civilization emerged during the Bronze Age. As far as Pre-historic culture of the Egypt is concerned, it is extended from the beginning of human history until the starting of early dynasty time in Egypt around 3050 B.C. This Pre-history culture in the Egypt is also called Proto-dynastic period [31] as well. In detail, the Pre-historic culture is mostly found at the Upper Egypt rather than Lower Egypt. Most of the cultural findings are stone tools that belong to Pre-historic culture, which are dating back to the Paleolithic and Mesolithic ages of the Egypt. After the Palaeolithic and Mesolithic phases, the Neolithic Era starts from 9000 B.C [32]. Later on, in the land of Lower Egypt, from around 5000-4200 B.C, Merimde culture flourished, which was resembled 'Faiyum A' culture. In this culture, people used to live in small hut and they had pottery and stone tools too. Initially, the people belonged to this culture, cultivated wheat and barley with the domestication of cattle, goat, and sheep [33] as like Mehargarh phase. In the same time, the Badarian culture was also flourished in the Upper Egypt [34] and the stone tools and copper were the important artifacts of this culture.

3.2 Ethnography

The chief focusing of ethnography is to highlight the people or group of people who corporate each other time to time. Subsequently, the models of ethnography have been made on the basis of historical communities. The ethnographical study of Harappan Civilization has many turns through which the anthropological analysis can be projected. There are many regular traditions of the Harappan ancient people, which distinguish the ethnographical understanding. Here we exemplify the *Swastika* symbol and usage of this symbol was in regular in the society, which was exercised in the Mature Harappan Phase from 2600 – 1900 BCE [14]. Culturally, people used to make ceramics, terracotta figurines, stamps, seals, perforated jars, terracotta bangles, goblets, etc and all these artifacts have been unearthed at countless archaeological sites mainly Harappa,

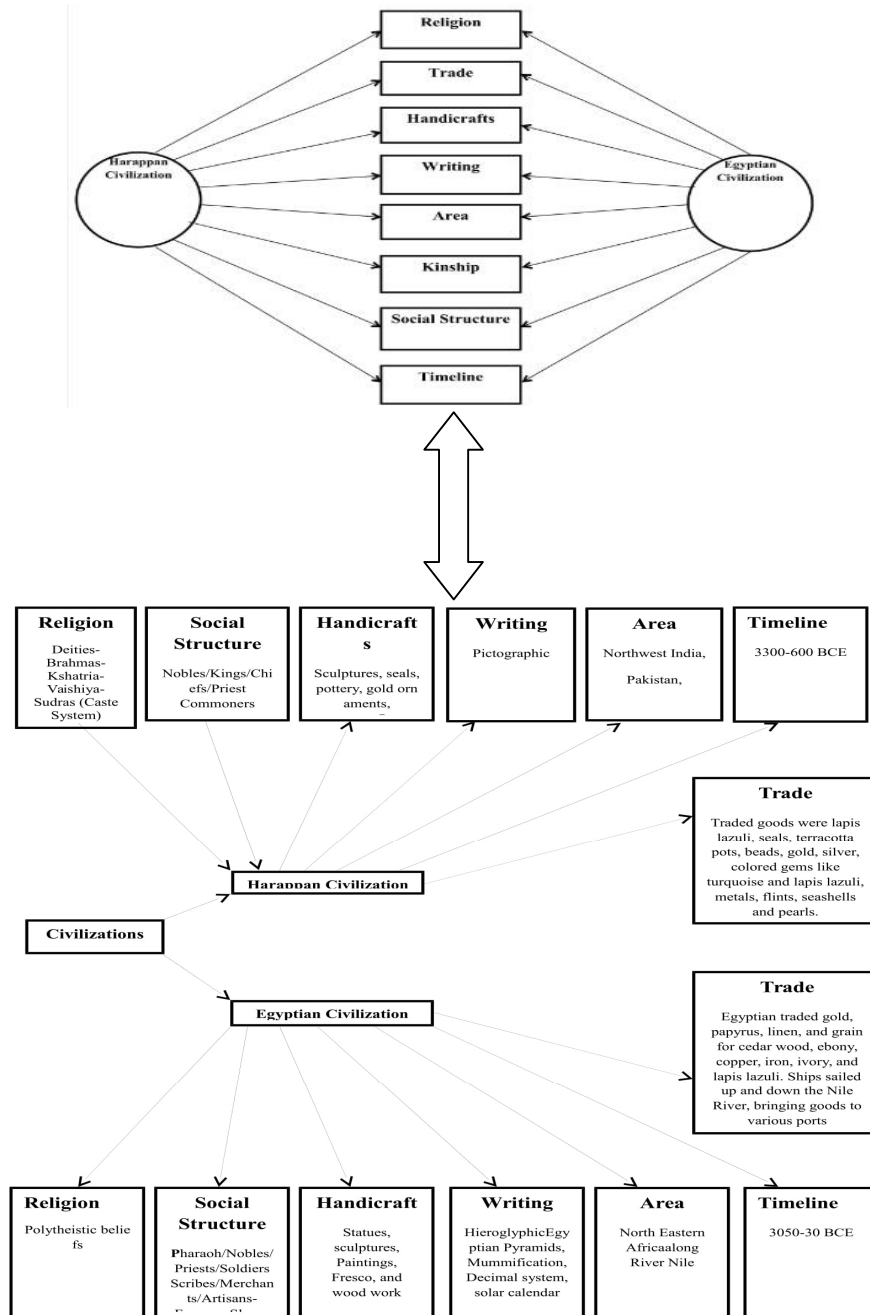
Mohenjo-Daro, Ganweriwala, Rakhigarhi, and Dhulavira. The groups of people had different cultural attributes in different phases of Harappan Civilization, which slightly vary sometimes. For example, in Pre- Harappan Phase the style of pottery was different from the Mature Harappan phase of Late Harappan phase. Similarly, the motifs on the surface of ceramics have also been noted differently in styles in different phases of the Harappan culture. As it has been observed that in urban phase or mature phase, the people were more civilized and tutored than Pre-Harappan phase. There were also ranks among the people with the accordance of social status such as High, middle and lower. Usually, the high ranked people used to live in the citadel of the cities and such example is found at the Harappa Site (Pakistan) where citadel and lower part of the Harappa city can be observed. The association among the Indus or Harappan groups of people has been illustrated by different scholars and archaeologists in the shape of different walks of life like in writing system, religious beliefs, artwork, social structure, trade, economics, and political structure.

3.3 Cross-cultural Comparison

Harappan and Egyptian Civilizations are the notable civilizations, which both have similarities as well as dissimilarities regarding the cultural perspectives. There are some similar cultural practices and similarities in both the civilizations, like emergence of the population on the rivers. These rivers are: River Nile (Egyptian) and River Indus (Harappan or Indus), which have agrarian, dry, and hot weather. Wheat and barley were the initial crops that were cultivated in the land of Harappan Civilization [35] and same crops initiated in Egyptian Civilization. Except these similar attributes, trading, boating, floods, ranks in societies, cemetery culture, concept of life after death, craftspeople, ceramics making, etc. have also been noted as the similar characteristics of these notable civilizations. Trade has been an important tool for both civilizations and there was also trade root (See Fig. 3) between Indus and Egyptian Civilizations. In this regard, there is an ancient record by the 3rd millennium B.C. and trade from Egypt to Harappa, Mohenjo-Daro, and Lothal was extended, modern-day Pakistan and India [36]. In dissimilar scale, Harappa or Indus agriculture was based on the annual monsoons but Egyptians were depended on flooding in the Nile. Harappan writing is un-deciphered but pictorial display in the society, on the contrary side,

Egyptian Hieroglyphs has been deciphered by the scholars. Egyptians have Pyramids and Temples (during Old and Middle Kingdom periods) which were mostly built for the pharaohs and their consorts, but Harappan people not. As far as town planning is concerned, Harappan people used to build double storied houses with no direct access, beehive patterns of the cities, streets run in straight lines(Mohenjo-Daro), sanitation and cleanliness with proper drainage

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



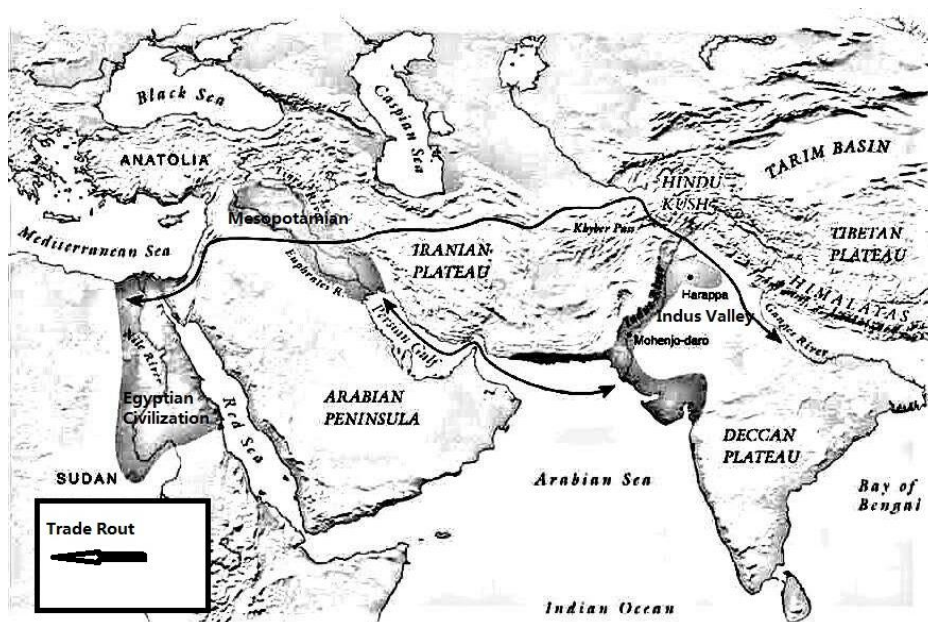


Fig. 3. Trade route map among Egyptian, Mesopotamian, and Egyptian Civilization
 (<https://www.google.com/search?q=trade+route+between+indus+and+egypt&hl=en&authuser=0>)

3.4 Cultural Variation/Phases and Social Structure

The Harappan Civilization has been illustrated with different phases from early phase to the Late Phase.

As the 'Phase' is perceived, it is the shortest logical part or element that classifies and describes the locality with the depiction of artifacts or cultural norms of prescribed span of time and on the whole, writing system, architectural style, ceramics, tool technology, and cultural attributes can also be defined in a phase. Harappan Civilization has been described with the following phases such as Pre-Harappan Phase (7000-5500 BCE), Early Harappan Phase (5500-3300 BCE), Harappan Phase (3300-2600 BCE), Mature Harappan Phase (2600-1900 BCE), Late Harappan Phase (1900-1300 BCE), Post Harappan Phase (1300-600 BCE) then Iron Age started from 600-300 BCE. As far as Egyptian Civilization is observed, it is comprised of different time spans. Early Dynastic Period (3050-2686 BCE CIRCA), Old Kingdom (2686-2181 BCE), First Intermediate Period (2181-1991 BCE), Middle Kingdom (2134-1690 BCE), Second Intermediate Period (1674-1549 and Hyksos), New Kingdom (1549-1069), Third Intermediate Period (1069-653 BCE), Late Period (672-332 BCE), Ptolemaic Period (332-30

BCE), Roman Period (30 BCE – 641 AD), from 639-641 the Roma Period was ended by the hands of Muslims. The comparison between both the civilizations regard the time span following model would be a good hand to understand fully. The anthropological such 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 of both the civilization is presented here.

3.5 Socio-political Culture

It is unanimous fact that there was a single ruler or head many other rulers also governed at different major and metropolitan cities such as Harappa and Mohenjo-Daro and everybody enjoyed the rights according to their ranks in the society in Harappan Civilization. In over scenario, the King or Raja or Priest had not the power and super authority as in Egyptian Civilization. Mostly Rajas or Kings did not rule through military power but trade. On the other side, there was a theoretical monarchy system in Egyptian Civilization. King Narmer coalesced the people and made his government in the beginning stages. Surprisingly, before 3150 B.C, there was also a government but there are not enough

clues or record to elaborate it. Egyptian Civilization also had been noted with the kingdoms (strong government) and intermediate periods (disunity in government). In a nutshell, from the 3150 B.C to 30 B.C, the government system was almost same with slight a change that was settled in 3150 B.C The king ruled over the state with the help of his second-in-command (vizier) with some officials and mayors as well as a police force.

3.6 Administration

Harappan Civilization has some unique attributes that 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 other 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.

3.7 Town Planning

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.

3.8 Cemetery Culture

Among some other cultural attributes, the cemetery culture is also exceptional of the Harappan Civilization. After examining the cemetery culture, the natural concepts of the Harappan people can be known well including the concept of life after death as like Egyptian people. There are many burial sites in Harappan Civilization but the main sites are Harappa, Lothal, Rakhigahi, Rojdi etc. Cemetery R-37 and Cemetery H are best to understand the burial practices of ancient times. In a deep sense, Cemetery R-37 site has about 200 burials, maybe belong to a group or specific family. The unanimous verdict about Cemetery R-37 is that the status of the people was considered much in the society and if a person's status is higher than he had the separate burial. Mostly, the bricks or stones were used to build oval pits. With the corps, the other things like jewelry, bangles, beads, shells, and pots were kept. Such practice shows the concept of life after death because people used to think that the corps would have needed such goods after his death. Cemetery H culture has been noted as an important feature of Harappan Civilization (1900-1300 B.C.). It was given name after a cemetery explored in "H" region at Harappa site. This culture also depicts the biological affinities of the earliest Harappan people. Usually, the bones of the people were stored in a big painted vase, which is different from other Harappan practices where the wooden coffins were used. The pots or vases were remarkably unique because these pots were reddish in colors painted in black with the images of animals such as peacocks and antelopes and some motifs. There were also burial practices in Egyptian Civilization, which

was practiced to ensure the immortality, the concept of life after death. There are many examples of such actions such as mummification, magic spells on burials, and the presence of grave goods in the cemeteries. In Egyptian Civilization, there were burial practices in the Pre-historic period and people used to dig up round grave where they buried the corps in a big pot. Nevertheless, in the early dynastic period, the people used to build tombs over their burials and this shows the wealth of the people. With this, there were some goods, which kept in the graves with corps such as jewelry, furniture, weapons, cosmetic palettes, and foodstuffs inside the jars. Suddenly this tradition got another shape such as the construction of Pyramids in Old Kingdome Period. In Old Kingdom Period, the corpses were mummified and wrapped in linen bandages and placed in plain wooden coffins or Sarcophagi. In the First Intermediate Period, some of the coffins were designed with the inscriptions as well as hieroglyphs were also used to decorate the sarcophagus. In Middle Kingdome Period, the rectangular coffins have been depicted with the short inscription in Twelfth Dynasty. In Upper and Middle Egypt, the practices of the cutting of the tombs into mountains of the Thebes have been noticed in Eleventh Dynasty. In Late Period, the temple like tombs for the non-royal people also found for the first time that shows the change in burial philosophies and culture. In the Ptolemaic and Roma Period, this change of burial practices occurred prominently and this time the amalgamation of Greek and Roman culture is observed in the culture of burial practices. The most interesting feature of our discussion is that whether Egyptian Pyramids have been denoted as the best example of architecture and such architecture has never been practiced any of contemporary civilization in the ancient world but these pyramids tell the philosophy of the concept of life after death.

3.9 Miscellaneous

In daily life, the cuisines are significant to live on. In this regard, the Harappan people have been depicted as the farmers and they used to eat barley and wheat as their staple food. Except for barley and wheat, they also had rice, millets, sesame, lentils, and peas in their daily routine life. In artistically values people used to make figurative seals. With this, people also used to make designed ceramics, terracotta figurines, jewelry, steatite beads, garlands, etc. They used the figurative seals in their trade purposes.

Whether, Harappan people were peaceful but the usage of weapons such as spears, axes, arrows, sword, armors, daggers etc. It is also evident that the Harappan people also used some musical instruments in their leisure times. Bow shaped- harp and drums have been recorded that show the ancient people were joyous and they like entertainment in their daily routine lives.

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

4. CONCLUSION

This study on anthropology revealed some hidden facts related to Harappan and Egyptian civilizations. After applying the anthropological methods, there have been some similarities and dissimilarities in both the cultures of these

civilizations. The key features of both the civilization are observed through which the essence of anthropological perspectives carved out minutely. According to these perspectives, the vibrant and unique social set up of both the ancient civilizations is exclusive to understand the ancient societies of the ancient world regarding cultural traditions. These perspectives are based on special issues such as kingship, administration, political and social structures, town planning, cemetery cultures, religion, and daily life of both the civilizations. According to cross-cultural results, the kingdom system of ancient Egypt is more vibrant and obvious than the ancient Harappan Civilization. Cuisines, musical instrument and the usages, the army set up, town planning, and medicinal activities of both the ancient cultures were slightly opposite to each other. The Harappan people did not have Pyramids structures as in Egyptian Civilization. Contrary to it, there has not been rich and prominent Great Hamam system as like in Harappan Civilization. If the Egyptian people did not have the well-planned town planning as like Harappan people. The Harappan people also did not have the organized Pharaonic way of government. If the Harappan people did not have the powerful army then the Egyptians also did not have the seals like Harappan people. There is no any record of covered drainage system in ancient Egypt as like in Mohenjo-Daro. The administration system of both the civilizations was also dissimilar to each other. However, it is also a fact that both ancient societies had connections to each other regarding trade and other activities in ancient times as well as some unique similar concepts of life such as the concept of life after death. Furthermore, in future, ancient agriculture of both the civilizations may reveal other hidden facts related to domestic and agricultural activities of the ancient inhabitant of both the civilizations.

COMPETING INTERESTS

Authors have declared that no competing interests exist.

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