Indus recycled their material wealth to subsequent generations. This is attested by remarkable hoards of metal vessels and of precious metal and semi-precious stone ornaments that were buried and forgotten in villages, towns, and cities alike and by the absence of great wealth in graves. Convincing evidence for temples and for palaces is also lacking.

The technological sophistication of Indus craftsmen in working clay, metals, and stone was remarkable, as was the access they had to the resources of surrounding mineral-rich highland zones, in which they sometimes established outposts or colonies. They transported finished goods, raw materials, and agricultural produce by sea to Arabia (Magan), where their remains are attested, and there is both textual and iconographic evidence for Indus folk from Meluhha in Mesopotamia. At home, the farming, herding, and fishing populations lived in walled cites of great size or in small towns or villages, characterized by architecture constructed of mud brick and of baked brick or cut stone depending on the region. Distinctive Harappan artifacts, particularly ceramic vessels, ornaments, standardized weights, and intaglio seals of steatite, are characteristic of Indus sites, co-occurring with artifacts of local traditions. The "Indus script," characters of which were incised into seals, ceramics, metals, and stone, as well as into moulds for making miniature terracotta and faience "tokens," has yet to be deciphered.

SEE ALSO: Indus; Magan; Meluhha.

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Infamia

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The word *infamia* has both a moral and a legal meaning. Starting in the Archaic age, a person was called *infamis* because of his bad reputation (*fama*). Such a bad reputation could originate either from specific acts or from belonging to a class of individuals who were *infames* by definition, because of their profession or their way of life. Among these were actors and, in general, people appearing on the public stage; prostitutes (male and female); procurers (*lenones*); soldiers discharged from the army with dishonor; and so on (*Dig.* 3.2.1–4). Along with this moral meaning, the word *infamia* soon acquired a legal one also, being used to identify the legal condition of individuals who, having been condemned or belonging to categories of reprehensible persons, were totally or partially deprived of legal capacity. The *infames* were excluded from public offices and deprived of the right to vote. It is possible to distinguish *de facto infamia*, as a consequence of shameful actions or occupations, from *infamia* as a penalty inflicted as the result of a judicial decision. *Infamia* was always the consequence of conviction in criminal trials (*Dig.* 48.1.7). The praetor's edict imposed *infamia* also as a consequence of condemnation in some civil suits, specifically people condemned in suits for private wrongs (the *delicta*). Even condemnation in some civil actions (*actio depositi, actio pro socio, actio fiduciae, actio tutelae*; *see* ACTIO) could lead to *infamia*, as a punishment for an especially reprehensible breach of trust by the defendant towards the plaintiff (*Dig.* 3.2.1). *Infamia* could also be the punishment for the condemned defendant who would not fulfill the obligations imposed by the judicial decision. *Infamia* is somewhat related to the power of the censors, who could punish at their leisure people who acted reprehensibly, removing them from the Senate, depriving the *equites* of their status, or downgrading them to the lowest class of citizens, without the right to vote (*see* CENSOR).

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SEE ALSO: *Crimen.*

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Infant diseases and mortality

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Caring for sick children was the responsibility of the family, usually borne by the mother or the nurse. Information about common children's diseases was probably passed on by word of mouth, but our sources do not provide any evidence for this.

Ancient medicine does not seem to have known the concept of pediatrics; specific ancient writings on childhood diseases are not extant. However, medical literature reports illnesses that mainly befell children, although childhood diseases are only rarely mentioned even in the Hippocratic Corpus. Children, nevertheless, were understood to form an epidemiological category of their own, distinguished from adults by their age, physical disposition, and physiology. According to the doctrine of Qualities first introduced by Empedocles, and later developed by Hippocratic physicians and Galen, a child is a warm and cold mixture (*krasis*). In the course of one's life the body gradually dries up. If the mixture of liquids (*eukrasia*) is balanced, a healthy harmony is created, which coincides with the middle of human life. Since children are subject to an imbalance of these liquids, they are more vulnerable to illnesses.

The *Hippocratic Aphorisms* lists the following diseases according to the different ages: young children and babies frequently experience *aphthae*, vomiting, coughs, sleeplessness, terrors, inflammation of the navel, and watery discharges from the ears (*Aph.* 4.24); at the onset of dentition, children may suffer from irritation of the gums, fevers, convulsions, and diarrhea (*Aph.* 4.25); older children suffer from infections of the tonsils, curvature of the neck vertebrae, asthma, urinary calculi, round worms, ascariasis, warts, swellings of the ears, scrofula, and tumors in general (*Aph.* 4.26). Older children and those approaching puberty were believed to suffer from most of the progressive diseases, fevers of the more protracted type, and nose bleeds (*Aph.* 4.27). According to the *Hippocratic Aphorisms*, most childhood diseases occur at the ages of forty days, seven months, seven years, and at the approach of puberty (*Aph.* 3, 28 (IV 496–501 L.); Gal. in Hippoc. *Aph.* comm. 3, 24–8 (17, 2, 627–40); for infections of the tonsils, see also Hippoc. *Dent.* 20–7 (VIII 546–9 L.)). Treatment regimens and medicines for this age group hardly existed in antiquity. Bleeding for therapeutic purposes was already rejected for children in the Hippocratic Corpus. Other medical authors list similar childhood diseases: *aphthae*, epilepsy, urinary calculi, and other illnesses are named (Celsus *Med.* 6.11.3 f.; Sor. *Gyn.* 2.23–8; Oribasios *Eup.* 5.10–13; Aetios 4.8–27; Paul of Aigina 1.6–13). Polluted water probably caused many children to die from the results of diarrhea (for diarrhea, see Aretaios 4.7; Hummel 1999: 224). Serious infectious diseases like smallpox and cholera (note that the diseases mentioned in the ancient texts do not necessarily correspond to those that we think of nowadays) may have heightened the mortality rate, even though, according to Aretaios, cholera was rarely as lethal for children as it was for the elderly (Aretaios 2.5; Garland 1990: 108; Hummel 1999: 229 f., 267 f.).

Tomb inscriptions and mummy tablets from Egypt containing the age of death, the taxes paid, and the census declarations conserved on papyri from imperial Egypt provide material for the calculation of the average life expectancy in ancient societies. The insights gained