# Archaeological Site Survey Form

## Part-1

<table>
<thead>
<tr>
<th>Site Name</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Location</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Nature of Site</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Excavated:</td>
<td></td>
</tr>
<tr>
<td>Explored:</td>
<td></td>
</tr>
<tr>
<td>Newly Explored:</td>
<td></td>
</tr>
<tr>
<td>District/Tahasil/Block:</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>State:</th>
<th></th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>Owner of the Site:</th>
<th></th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>Settlement Pattern:</th>
<th></th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>Condition of Site:</th>
<th></th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>Present Use:</th>
<th></th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>Type of Site:</th>
<th></th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>Type of Monuments:</th>
<th></th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>Nearest Water Source:</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Mineral Outcrop:</td>
<td></td>
</tr>
<tr>
<td>-----------------</td>
<td>---</td>
</tr>
<tr>
<td>Distance:</td>
<td></td>
</tr>
<tr>
<td>Total Site area</td>
<td></td>
</tr>
<tr>
<td>N-S:</td>
<td></td>
</tr>
<tr>
<td>E-W:</td>
<td></td>
</tr>
<tr>
<td>Material Finds:</td>
<td></td>
</tr>
<tr>
<td>Photo No:</td>
<td></td>
</tr>
<tr>
<td>Roll No:</td>
<td></td>
</tr>
<tr>
<td>Site Map:</td>
<td></td>
</tr>
<tr>
<td>Visited Date:</td>
<td></td>
</tr>
</tbody>
</table>

**Part-2**

**Opinion/remarks:**
Check List and Scheduled for Layman

Ph.D, Archaeological Exploration and fieldwork/Ethnological data.
Topic: Megalithic Culture in Chhattisgarh: Insight from Ethnographic Tradition.
BY
Mr. Tirtha Raj Bhoi
ICHR, Doctoral Fellow
Department of History
University of Hyderabad-500046
----------------------------------------------------------------------------------

Interview guide for detailed interview with member of the community on "After Death/Living Tradition" of Megalithism.

Part-I: Personal Details.

1. Name:
2. Age:
3. Sex:
4. Categories:
5. Sub-Category:
6. Address:

Part-II, Question Pertaining to Death Ceremony.

1. What do you mean by death?
2. Why a person died?
3. Different cause of death?
4. If a person dies, what are the primary deaths rites to follow?
5. How do you cremate the body?
6. What are the Beliefs relating to cremation?
7. How do you celebrate the death rituals?
8. Do the women participate in rituals?
9. What are the ritual materials offered to the dead body and Why?
10. Where do you bury the body?
11. How do you bury?
12. Is there any distinction between burning the dead body of a person for example female, Pregnant women, Chronic disease etc?
13. Do you provide any post funeral feast to Villager?
14. Who are cremated and are not cremated?
15. Is there difference in the death rites of Children/adults/aged/Men/women?
16. How the spot for funeral/monuments selected?
17. What is the role of water in the death rites?
18. Which side the head is placed while cremating burning?
19. How the direction like E/W/N/S decided?
20. On what days/festival the monuments are worshipped?
21. What is the link between agriculture/Hunting and the monuments?
22. Do you belief in Ghost?
23. Where the dead person will go?
24. For how many people a monument is erected?
25. How often the monuments are constructed?

Part-III: Question Regarding Megalithic culture.

1. Do you erect a Menhir/Dolmen for your ancestors?
2. What are the belief system regarding Menhirs/Dolmens?
3. Is their any difference between Menhir and Dolmens?
4. If you erect a Menhir/Dolmen, What are the selection procedures of a stone? Who erect the stone?
5. Do you worship the Monuments?
6. If you worship, then do you decorate the stone?
7. Since, When the practice is Exist?

Part-IV: Impact of Modernization on the practice of Megalithic culture.
1. Any changes have occurred in the practices of Megalith?
2. If, yes, what are the changes happened and Why?
3. Do you thing that, there is an impact of Urbanization in Megalithic culture?
4. Dou you belief, there is an influence of Religion?
5. Does anybody make attempt to preserve your Monuments, like Government, Non-Government and Villagers?

**Part-V: Some question on Naxalism relating to tribal culture.**
1. Any Naxal disturbance to your death culture.
2. Relationship of death culture with Naxal.
4. Gonds culture and Naxalism.

**Part-VI: Composition of Population.**
1. Total House Hold of the Village.
2. Total population.
3. No. of Males.
4. No. of Female.
5. Types of Tribes.
6. No. of tribes:

----------o----------
Appendix- iii
Glossary of Vernacular Term and their Meaning

Aeohundi- junior levirate.
Agaria- is a sub-tribe of Gonds. They have been engaged with the profession of iron smelting. They are mainly living in Chhattisgarh.
Akomama- the mother side of the gonds family is called akomama.
Angapen or Pat Deo- is a clan god of maria gonds.
Bara Deo- is a clan god of Maria Gonds.
Barki- is a cloth. The muria cover their upper portion of the body with a wrapper called Barki.
Bhaiband- marriage relation among the clan is called Bhaiband.
Bhim Khunt- Every Damdami maria family kept a wooden pole in front of the house in the name of god Bhim the Mahabharat hero.
Bhum- the earth
Bhut- the soul of the deceased.
Billa- is a necklace wore by gonds women.
Budha Deo- the tribal god.
Chelik- the young boys.
Choudula Pendul- is a marriage system.
Dadabhai- the family member of the father side.
Daksina Kosal- the Chhattisgarh region was under the rule of Kusa, the son of Lord Ram in ancient time. It was called as Daksina Kosal.
Dandakaranya- the area of study region was called Dandakaranya during the time of Samudragupta.
Danteswari- is famous goddesses of Bastar region of Chhattisgarh.
Dhak-Dhak- it refer the sound of heart bit of human being.
Dharti Maet- the earth mother.
Dinam- calling back of the dead man soul to the home.
Dokra- is a famous folk art in Bastar Region.
Due Pathri- dolmen with two slab.
Dum-Dum-Dum- the rhythm of the tribal drum sound.
Dungri- is a small hillock generally located near the village.
Gadaba, Paraja, Saoras, Bondas- these are the minority type of tribes living in Chhattisgarh.
Ganja/Bhang- is a type of tobacco used by tribals in Chhattisgarh region.
Ghotuls- socio-political institution. Every village we can find a Ghotul in Bastar region.
Gunia or Baid- village physician.
Halbas- is a sub tribe of gonds.
Handi and Lota- Earthen pots used to fetch water.
Jagannath, Bhalabhadra and Subhadra- are the deity famous in Orissa.
Jarasandha- was a king of dandakaranya during Mahabharat time.
Jati Panchayat- is an institution. The community meeting is held in this institution.
Kakatiya King- it refers to kakatiya king of wrangal.
Kamar- is a potter of the village.
Kargudar- hoe.
Koheberdan- marriage by exchanges.
Kosra and Kolha- are a
Kotwar- government appointed village guard.
Koyas- the gonds are called as Koyas in some part of Andhra Pradesh.
Koyeyari- sororrate.
Lamre- marriage by service.
Lenj- moon.
Lungi and Gancha- is a type of cloth.
Mahapuru- the god.
Mahua- is a type of liquor.
Mahua, Barra, Bahera, Aonla, Kusum, Char, Palas, Tinsa, Rohana, Bel, Ber, Khair,
Lendia, Kumhi- are the various type of trees.
Marghat or Hanal Gutta-
Maria, Muria, Damdami Maria- these are the sub-tribe of gonds.
Mauli- is a village goddesses.
Mirako-Mungya- is a type of necklaces.
Mortiari- the young girls.
Murda Gatta- the burial ground of Dhurwa.
Naik- is the leader of four to five villages.
Para Mukhiya- the head of the small unit of village.
Pargana Manjhi- the head of twenty to twenty five villages.
Parka - slash and burn cultivation of Dhurwa.
Parod- sun.
Patel- head of traditional council.
Pedda- the head of the jati panchayat of a village.
Penda/dippa- the slash and burn cultivation of maria gonds.
Pendul- marriage ceremony.
Punarjanma- re-births.
Salpi- the country liquor made with sago-palm.
Salva Judum- the anti naxalite movement started by government of chhattisgarh.
Sarabhapurias- the sarabhapurias was ruled some part of the Chhattisgarh during ninth century A.D.
Sarva Sikhya Prasaran- education scheme of government.
Sirha and Jhankar- both are the village head and physician.
Teejnahani- a pacificator and offer a feast to the relatives are called teejnahani.
Tiya- iron neck ring.
Ukka- stars.
Usendi- a dominant clan among the gonds.
Vitte- marriage by elopement.
Photo-1, Twin Menhir, Karhibhadar

Photo-2, Twin Menhir, Karhibhadar
Photo- 3, Stone-Circle, Karhibhada

Photo- 4, Menhir, Karhibhada
Photo 7, Menhir, Tenga

Photo 8, Cap-Stone, Karhibhadar
Photo- 9, Cap-Stone, Dhanora

Photo- 10, General View of Bartia-Bhata Menhir Site
Photo-14, Cap-Stone, Avapalli

Photo-15, Village Goddess over the Monuments
Photo- 16, Wooden and Granite Memorial Pillar

Photo- 17, Double Menhir and Menhir with Sun Symbol, Timelwada and Dhilimili
Photo- 18, Alignment with Some Picture

Photo- 19, Granite Memorial Pillar, Gamewada and Dhillimili
Photo-20, Megalithic Rock Art, Dhillimili
Photo- 21, Modern Burial Ground with Wooden Pillar, Jampara and Dhurli

Photo- 22, Wooden and Granite Memorial Pillar, Jhaugaon and Dhilimili
Photo- 23, Iron Smelting in Bastar Region

Photo- 24, Villager and Research Scholar, taking notes at Orcha village in Bastar
Photo-25, Twin Menhir, Karkabhat

Photo-26, Menhir, Karkabhat

Photo-27, Destruction of Monuments, Tengna
Photo- 28, Dolmen, Single and Double Slab, Timmelwada

Photo-29, Anthropomorphic Figure, Karkabhat
Photo-40, Menhir with High Cairn Packing, Karkhabhat
Photo-42, Mundrapara, Menhir as Alignment Position
Elevation and Plan Drawing
Figure 1, Twin Menhir, Karhibhadar
Figure-2, Twin Menhir, Karhibhadar
Figure-5, Menhir, Tengna
Figure-4, Menhir, Karhibhadar
Figure 8, Cap-Stone, Karhibhadar
Figure 9, Cap-Stone, Dhanora
Figure-3, Stone Circle, Karhibhadar
Figure-6, Menhir, Tenga