KHMER TOPONYMES OF SANSCRIT ORIGIN
(in Inscriptions of Cambodia VI-XIV)

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In the texts of inscriptions of VI-XIV we find about 400
toponyms of Kambujadeça denoted by Sanscrit loans - it is one
third of the whole amount of toponyms attested in the inscrip-
tions. These toponyms differ from the toponyms formed with
the help of Khmer words by native speakers in a somewhat
spontaneous way since they were made by a deliberate act of
nomination by scholars or educated people who knew Sanscrit well
as their second language. We mostly find these Sanscrit topo-
nymes in the texts of King's orders and in a way we may consider
them to be the toponymes of objects of importance, they are:
administrative units of different kinds (provinces, capitals,
villages, districts), monasteres, temples, water basins, moun-
tains, rivers etc.

These toponymes were well adapted by Khmer since we find
them in the texts written in Khmer as well as they were used
together with other toponymic terms of Khmer or Sanscrit origin.
These latter are Sanscrit words have already undergone assimi-
lation in Khmer. They were examined in detail in chapter "topo-
nimic terms" (i.e. pramāṇa, visaya, bhūmi).
One characteristic feature of the Sanscrit toponymes is that many of them have determinative elements which are nouns denoting place.

pura/puri '(fortificated) town': sr. (= sruk 'district') Vanapura K957 ('town surrounded by forests'; the district of Vanapura); vis. (= viṣaya 'province') Virapura ('a heroic town', the province of Virapura); pram. (= pramāṇa 'territory') Ėreṣṭhāpura K944 ('a beautiful city', the territory of Ėreṣṭhāpura);

k.j. (= kamrataḥ jagat 'god; temple') Liṅgapura ('the town of Liṅga'; the temple of Liṅgapura); Rudrapuri K9 ('the town of the god Rudra'; name of a town);

grāma 'place where people live; village': sr. Devigrāma K258 'village of a goddess'; the district of Devigrāma); pram. Āṣatogrāma K207 ('a hundred villages'; the territory of Āṣatogrāma);

k.j. Ğṛi Narendragrāma K276 ('the village of the god Ğṛi Narendra'; the temple of Ğṛi Narendragrāma);

pada 'place; residence': Janapada K235 ('residence of people'; name of a region); sr. Viṣṇupada K292 ('the abode of Viṣṇu'; the district of Viṣṇupada); sr. Rudrapada K352 ('the abode of the god Rudra'; the region of Rudrapada); Ğivapada K580 ('the abode of Ğiva; name of a temple);

pattana/pattana 'town': sr. Viṃḍrapattana K713 ('the town of the god Viṃḍra; the district of Viṃḍrapattana); sr. Nāgapattna K238 ('the town of Naga'; the region of Nāgapattna); Ğivapattana K163 ('the town of Ğiva; ai Ğivapattana K163 'in the town of Ğivapattana');
alaya 'refuge; abode': sr. Mahēçvaralaya K467 ('the abode of the god Mahēçvara'; the region of Mahēçvaralaya); sr. Bhadralaya K262 ('a beautiful refuge'; the region of Bhadralaya); nivāsa 'residence, refuge': sr. Vṛddhanivāsa); k.j. Ğri Bhadreçvaranivāsa K91 ('the residence of the god Ğri Bhadreçvara; the temple of Ğri Bhadreçvaranivāsa).

The ancient country fo the Khmer in the Angkor period was called Kamvujadeça. This name is attested in the inscriptions in Khmer of Vat Samroën (Baphnom district), K956 and in the inscriptions of Sdok kak Thom (Prachinburi province in Thailande), K935. This latter is dated by year 1052. In all the inscriptions made in Sanscrit during the pre-angkor and the angkor periods Cambodia is called Kamvuja and Kamvudeça. The name Kamvuja is mentioned about forty times in different texts of the inscriptions in Sanscrit, the name Kamvudeça appears for the first time in the inscriptions from Korat (in Thailande), K400, dated by 868 and for the last time in the inscription from Angkor Vat (Siempreap), K300, dated by XIV century).

It must be noted that the three names of Cambodia (Kamvuja, Kamvudeça, Kamvujadeça) are all of Sanscrit origin, all of them have the word Kamvu. In the Sanscrit–French dictionary the word Kambu (the v – b correspondence in Sanscrit and Khmer is usual) is translated as 'shell, an attribute of Vishnu'. From the inscriptions in Sanscrit of Cambodia we derive that Kamvu was known as on anthroponym. In the inscription in Sanscrit from Baksei Camkroën (Siempreap), K286, dated by 947 - this inscription was qualified by G.Coedès as a kind of resumé of the history of Cambodia from its origin till the reign of king Rājendravarman
The name Kamvu is given as the name of a great ascetic (maharsi) - the first founder of the kingdom of Khmers. Having had married the legendary queen Mera he has founded the solar dynasty of cambodian kings. G. Coedès has proposed that the ethonym "khmer" (first appears in the inscription K227) was formed by way of abbreviation of the names Kamvu and Mera. The name Kamvu is also used in anthroponyms, toponyms and the most important théonyms: Kamvujarājalakṣmī, K272, (name of a queen); Kamvupūrī, K283, (the town of Kamvu), one of the names of the ancient capital of Angkor; Hari Kamvujendra K549 (Hari: name of Vishnu; Kamvujendra-aword, formed by way of sandhi from words Kamvuja and Indra, which is the name of a god dess protecting Kamvujadeça whose image was put in the cave of the mountain Phnom Da (Takeo).

From all that we can deduce that the name of the ascetic Kamvu has become an onomastic unit and the three names of ancient Cambodia could have the following semantic structure: Kamvudeça - a country, founded by the ascetic Kamvu or the land of Kamvudeça; Kamvuja - the descendants of the ascetic Kamvu or the land of Kambuja; Kamvujadeça - the country of the descendants of Kamvu or the country of Kamvujadeça.

It seems that due to different historical events the name Kamvujadeça was most important both in semantics and in political sense. In the texts of the inscriptions from Sdok Kak Thom and Vat Samroûn (which are considered to be the texts of the royal chronicles of the Angkor period) the word Kamvujadeça is used as an official term for denoting the Angkor Empire beginning from the period after the ceremonies of coronation of king Jayavarman II (802-850) having become as a universal ruler