

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

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In the texts of inscriptions of VI-XIV we find about 400 toponymes of Kambujadeça denoted by Sanskrit loans - it is one third of the whole amount of toponymes attested in the inscriptions. These toponymes differ from the toponymes 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 Sanskrit well as their second language. We mostly find these Sanskrit toponymes 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), monasteries, temples, water basins, mountains, 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 Sanskrit origin. These latter are Sanskrit words have already undergone assimilation in Khmer. They were examined in detail in chapter "toponymic 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') Ğreṣṭhapura K944 ('a beautiful city', the territory of Ğreṣṭhapura) k.j. (= kamrateṇ 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. Ğatagrāma K207 ('a hundred villages'; the territory of Ğatagrāma); k.j. Ğrī Narendragrāma K276 ('the village of the god Ğri Narendra'; the temple of Ğri 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/paṭṭana 'town': sr. Vīrendrapattana K713 ('the town of the god Vīrendra; the district of Vīrendrapattana); sr. Nāgapattana K238 ('the town of Naga'; the region of Nagattana); Ğivapattana K163 ('the town of Ğiva'; ai Ğivapattana K163 'in the town of Ğivapattana);

alaya 'refuge; abode': sr. Maheçvaralaya K467 ('the abode of the god Maheçvara'; the region of Maheçvaralaya); sr. Bhadrālaya K262 ('a beautiful refuge'; the region of Bhadrālaya);

nivāsa 'residence, refuge': sr. Vṛddhanivāsa); k.j. Ğri Bhadreçvaranivāsa K91 ('the residence of the god Ğri Bhadreçvara; the temple of Ğrī 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 Samroñ (Baphnom district), K956 and in the inscriptions of Sdok kak Thom (Prachinburu 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 Camkroñ (Siemreap), 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

(944-968) - Kamvu is given as the name of a great ascetic (maharṣi) - 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 ethnonym "khmer" (first appears in the inscription K227) was formed by way of abbreviation of the names Kamvu and Merā). The name Kamvu is also used in anthroponyms, toponyms and the most important théonyms: Kamvujarājalakṣmī, K272, (name of a queen); Kamvupurī, K283, (the town of Kamvu), one of the names of the ancient capital of Angkor; Hari Kamvujendra K549 (Hari: name of Vishnu; Kamvujendra-award, 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 Kamvuja; 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 Samroñ (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