THE WORD āc IN KHMER: A SEMANTIC OVERVIEW[1]

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1.1.   Modern Khmer (mod.K.) āc /ʔaac/ is not what would normally be
called a problem word. It is a verb pure and simple, and as such is
likely to be modified by adverbs and, in particular, post-posed result-
ative verbs covering the ideas of *'to be possible'* and *'to be not
possible'*. It belongs to the written language more because of its
refined associations than because of any obsolescence.

1.2.   Turning to our two Khmer dictionaries, we find āc defined as fol-
lows:
   VK, 1719b: Āc.   a) *to be brave, courageous, fearless*; b) *to be en-
titled to; to be possible, can.*
   DCF, 35b: Āj.[2]   *to dare; daring, bold.*
   Although there is no apparent semantic problem, in reality these
glosses and their illustrations in the two dictionaries are far from
adequate.
   The best-known derivative of āc is aṃṇāc /ʔəmnaac/, which is glossed
as follows:
   VK, 1848a: Aṃṇāc.   a) *courage, boldness*; b) *capacity, title*;
c) *strength, force, power.*
   DCF, 80b: Aṃṇāc.   a) *power, authority*; b) *right, title, liberty,
permission.*
   It is clear enough from the foregoing that aṃṇāc is a nominal
derivative of āc, but once again the glosses provided by our two dic-
tionaries are far from satisfactory and far from complete.
   Another derivative, formed with prefix /bən-/, is glossed as follows:
   VK, 533b: Paṅ-āc.   a) *capacity, right*; b) *to encourage, make bold*
(causative derivative).

DCF, 915a: **Paṅ-āc.** *daring, fearless.*

Here we note an obvious discrepancy between the two dictionaries; in my view, this points up the obsolescence of this derivative. The editors of the dictionaries have definitely failed to pinpoint the full sense of the item, and have therefore failed to assign it to the same wordclass.

1.3. Borrowed by Siamese, probably before the appearance of the earliest written document (end of thirteenth century), āc seems to have followed the same lines of development as in Khmer, as is suggested in

TED, 989b: **Āc.** *daring; bold; fearless; valiant; undaunted...; ...capable; proficient; qualified; fitted.*

Siamese also has the same two derivatives of āc as does Khmer, and I am inclined to believe they were borrowed at approximately the same period as the wordbase.

TED, 996b: **Āṃnāc.** *power; authority; right; jurisdiction; ability; capability; ...licence.*

TED, 475a: **Păṅ-āc.** *to be very bold, daring or fearless; to overstep the bounds of propriety.*

The striking similarity between the Khmer and Siamese glosses is significant insofar as it shows that their editors' investigations were limited to the modern languages.

1.4. This much leads us into problems raised by the interpretation of āc as it occurs in older documents, namely of the Old Khmer and Middle Khmer periods. It must be mentioned here and now that these problems are not recognisable as such in translations of the Old Khmer inscriptions edited successively by Aymonier, Finot and Cœdès (cf. 2.2.).

For example, I myself was quite satisfied with the definitions of āc given in various dictionaries until I began, some five years ago, to analyse the Middle Khmer texts. It was only then that it occurred to me that the semantic range of āc was markedly broader and richer than I had suspected, and that it required further consideration and a reworking of its definition. The next step was intensive analysis of the Old Khmer inscriptions independently of their translations. Here again all occurrences of āc pointed to a breadth of meaning previously unknown to myself and previously unrecorded in the dictionaries. But the problem is even larger: Professor Alexander B. Griswold, the well-known student of the Old Siamese inscriptions, has recently called my attention to the fact that the various dictionaries cited (cf. 1.2., 1.3.) likewise do not cover all the senses that āc has in Siamese texts.

1.5. Sensing a need for external evidence, I next turned to Mon[3] with a view to finding a cognate which would throw light on the problem. It was a disappointment at first to find that āc ᷇ āt in Old Mon and modern Mon alike is confined to the notions of *'to ask, to request'*, which seemed to rule out any possibility of comparison. However, it was not long before I was brought back to this question, for my most recent comparative studies[4] seem to show the importance of the pre-inscriptional stage of Khmer and Mon, when these languages probably had more in common than is visible through written documents. This supposition led me to ask myself, "Could Khmer āc ever have meant *'to request'*, as in Mon?"

2. The answer to this question calls for re-examination of representative texts of all three periods. In presenting the results of my analysis I choose, for the sake of clarity and the reader's convenience, to work forward from the earliest texts rather than in the contrary direction. At the same time, data from modern Khmer are adduced whenever they seem to throw light on data from earlier periods.

2.1. Āc is one of the most current lexical items in the Old Khmer inscriptions, being particularly common in the Angkorian inscriptions.

Analysis calls first of all for consideration of the kinds of speech involved. Briefly, occurrences of āc in a) "actual" speech (narrative, statement) must be distinguished from occurrences of āc in b) "virtual" speech (wish, injunction, potentiality). We turn first to consider virtual speech, the more complicated of the two types, since any light thrown on it will elucidate actual speech, whereas the contrary does not apply.

Occurrences of āc in virtual speech conform to the following pattern:

	I. Actual speech	II. Virtual speech
A.	_____	āc ti
		vvaṃ āc ti _____

This means that āc introduces a clause in virtual speech (II) connected with a clause in actual speech (I) that precedes it. To pinpoint its sense and function it may be helpful to consider similar patterns of virtual speech in Old Khmer and modern Khmer:

	I. Actual speech	II. Virtual speech
B. (OK)	_____	leṅ
		kaṃpi leṅ _____
C. (OK)	_____	jā
		vvaṃ jā _____

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D. (mod.K.)_____   sūm   _____
                          sūm kuṃ

(OK **vvaṃ** and **kaṃ** and mod.K. **kuṃ** are negative particles.)

Regarding A, B and C, our first readings of the texts do not make us aware of any difference between āc, leṅ and jā. All three appear in similar constructions indicating that an actor, following the predication in I, next gives a kind of "warning" or "injunction", which may be expressed as follows:

I.   II.

_____, *'let (the object mentioned)* _____.'

_____, *'let (it) not* _____.'

or:

_____, *'let (the recipient)* _____.'

_____, *'let (him, her, them) not* _____.'

2.2. Moreover, one is made even less aware of differences between āc, leṅ and jā by French translations.[5] As it happens, French has only one way of rendering all three, namely by the conjunctive particle **que** plus a verb in the subjunctive, the effect of which is to conceal all the nuances of the original. Be this as it may, analysis of the French subjunctive itself shows that it includes a range of aspects such as the optative, the potential, and an injunctive of various shades (which permits the subjunctive sometimes to overlap with the imperative), all of which offer clues to differentiating the senses intended in Khmer.

2.3. With reference to French translations, leṅ (B) is shown by the texts to mark the optative. I shall not dwell on this case, as it has little bearing on the question at hand; however, I should at least note the fact that this use of leṅ disappeared during the Middle Khmer period.

The case of jā (C) calls for a sharper focus. In Old Khmer as well as modern Khmer this lexical item means *'to be in such and such a condition; to be in good condition; to be good, proper; to be free (not a slave), of good breed; to be in good health'*.[6] Thus what the actor in I means to say in II is:

I.   II.

_____, *'it is good (it behooves)* _____.'

_____, *'it is not good (does not behoove)* _____.'

In other words, he expresses his way of thinking and/or his desire regarding the object of the preceding clause (I).

The case of āc (A) is a particular problem, since no known modern senses of it (cf. 1.2., 1.3.) fit the contexts; hence the need for comparative investigation.

2.4. In sorting out the data of virtual speech in modern Khmer, I chanced upon constructions with sūm (D), a marker of the optative but primarily a verb meaning *'to ask, request, ask for a favour, wish'*. This brought me back to Mon āc ∼ āt, of similar meaning, and led me to posit *'to ask, to request'* for proto-Khmer /ʔaac/ in order to account for the semantic and grammatical development of āc in historical times. Before entering into details on this point, it may be useful to sum up the foregoing comparative considerations:

<div align="center">

Pre-inscriptional Khmer

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Optative	āc
Desiderative	jā
Injunctive	?

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Inscriptional Khmer

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Optative	leṅ
Desiderative	jā
Injunctive	āc

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Modern Khmer

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Optative	sūm
Desiderative	guor
Injunctive	trūv

3. While the above table helps elucidate the changes which took place in the system, they emphasise in particular the change which occurred with āc early in the history of Khmer, probably within or before pre-Angkorian times (sixth to eighth century A.D.). We turn now to consider how āc passed from virtual speech to actual speech.

3.1. We first posit for virtual speech āc *'to wish'*:

(Optative) āc ti _____ *'wishes that...'*
vvaṃ āc ti _____ *'does not wish that...'*

This optative notion, taking on force, blends into an injunctive or jussive encompassing "orders" of various nuances. Thus:

(Injunctive)   āc ti _____   *'orders that...'*
               vvaṃ āc ti _____   *'does not order that...'*

Inasmuch as the Khmer verb has no formal distinctions of voice, the above glosses could also be *'it is [not] desired that...'* and *'it is [not] ordered that...'*. In the two negative constructions, moreover, **vvaṃ** may negate the dependent verb: *'wishes that...not...'* and *'order that...not...'*.

Illustrating this injunctive function are numerous instances to be culled from the Angkorian inscriptions, the majority of which are concerned by their nature with the "orders" of sovereigns or high-ranking officers. I confine myself to a few of these dating mostly from the tenth and eleventh centuries.

a.   K.444, *IC* II, p.64, A (19-21):

nā	paṃnvās	gus	gi	nā	thve	vrah	rājakāryya	vvaṃ	āc
as for	*religious*	*only*	*who*		*do*	*Royal*	*Corvée*	*not*	*ordered*

ti		oy	vrīhi	paryyaṅ	viṣaya	cañcūli	phoṅ
passive marker		*give*	*rice*	*oil*	*district*	*ricinus*	*plural*

'Only the religious serving in the Royal Corvée are ordered not to provide rice, local oil, and ricinus [oil].'[7]

b.   K.152, *IC* V, p.192 (13-16):

ri	anak	ta	vvaṃ	thve	raṅka	camnāṃ	saṅkalpa
as for	*person*	*linker*	*not*	*do*	*rice*	*ritual supply*	*ritual supply*

vvaṃ	āc ti	nau	ta	bhumyāśrama	noḥ.
not (are)	*ordered*	*stay*	*linker*	*land hermitage*	*that*

'Those who do not provide ritual rice are ordered not to remain in the hermitage of this land.'

3.2. Here we come to a kind of turning-point where, in the mind of Khmer speakers, an actual transformation takes place. It is but a short step from *'I am desired or ordered to...'* to *'I am obligated or entitled to...'*. Conversely, *'I am not ordered to...'* easily passes into *'I am not required or allowed to...'*. This first step in the shift clearly runs parallel to the initial semantic enlargement. Thus, to use our previous examples:

a.   *It is ordered to*
         (VP_1) *only the religious serving in the Royal Corvée*
                                      (recipient)
         not to provide rice, etc.
                  (VP_2)

= *Only the religious, etc.*
    (recipient)

may not
are allowed not　　　　　　　　　[to] *provide rice, etc.*
  (VP$_1$)　　　　　　　　　　　　　　　(VP$_2$)

b.　*It is ordered to*
    (VP$_1$)　　　　　*persons not providing ritual rice*
                    (recipient)

              not to stay in the hermitage of this land
                    (VP$_2$)

= *Those who do not provide ritual rice*
         (recipient)

may not
are not allowed　　　　　　　　[to] *remain in the hermitage, etc.*
  (VP$_1$)　　　　　　　　　　　　　　　(VP$_2$)

The first semantic shift may hence be summarised as follows: *'it is requested of X to do'* > *'it is ordered of X to do'* > *'X must, is allowed (entitled), has the right, to do'*, or the corresponding negative.

3.3.　From the idea of *'to be entitled'* the semantic development proceeds one step further:

c.　K.33, *IC* III, p.150 (30-32):

ti　　　　　　　añ　svaṃ　　len　　　　āc ti　　añ　ta
passive marker　I　ask　optative marker　be entitled　I　linker

  paṃnvas　　　pvās　　paripāla vvaṃ　　āc ti
  religious　enter clergy　take care not　be allowed

  āyatva　　ta　　kaṃloñ　　　　phon
  depend on　linker　dignitaries　collective particle

'It is my request, I who am a religious in the clergy, to be entitled to take care of [this foundation], not to have [it] depend on the mandarins.'

d.　K.933,　　IV, p.48, B (15-16):

nau　　anak pvās　　ta　　mān　dharmma　　　　pi
as for　religious　linker　have　virtue　marker of coming action

    āc   paripālana   pi   vvaṃ pidā   noḥ
be up to   take care marker of coming action   not oppress that

    gi ta   āc   stap   vartamāna camnyar   dau
linker be entitled listen to   news   future translative marker

'*Religious endowed with virtue who would be up to taking care of [the*
āśrama] *and would not do harm to it would be entitled to receive of-*
ficial information from now on.'

e. K.693, *IC* V, p.205, B (27-28):

    vraḥ sabhā tantyaṅ   daha   āc   vyavahāra nu   vāp
Royal Court inquire whether be up to   sue   then male title

    vrahmaputra   kathā   man   vvaṃ   āc
personal name declare particle not be up to

'*The Court asked* vāp *Vrahmaputra if he meant [or was up] to*
bringing suit; he then declared that he did [or was] not.'

The following is a typical verbal phrase found in descriptions of
land or ricefields:

f. K.817, *IC* V, p.201 (12-13):

    bhūmi noḥ   ti   duñ ta   anak   ta   rohh noḥ
land that passive marker buy linker person linker like that

    phoṅ   āc   ti vroḥ   bhay mvay tap
plural marker capable linker sow twenty one ten

'*The land bought from those people has a capacity of thirty sowings*
of grain.'

g. K.258, *IC* IV, p.179, A (11-12):

    bhūmi noḥ nu vrai vnur mvat   āc   ta   vroḥ
land that and forest hill put together capable linker sow

    śata   1
hundred one

'*The land together with the forests and hills has a capacity of a*
hundred sowings of grain.'

3.4. Another aspect of the semantic development of āc involves the
moral connotation growing out of the idea of capability, which is to be
borne in mind if we are to account for āc in Middle Khmer texts.

h. K.227, *BEFEO* XXIX, p.309 (22):

cāmpa sroṃ saṃtac ayat anak mvay ta āc
Cham surround [His] Majesty without person one linker capable

chpaṅ ley
fight ever

'The Cham surrounded His Majesty [Yasovarman] without any of his men
being capable [or having the courage] to fight back.'

i. K.659, *IC* V, p.146 (28-29):

nau sādhu ta āc varddheya neḥ
as for good linker have courage make prosperous this

pūnya neḥ ge mān svargga
good deed this they have heaven

'Good people who have the courage [or are determined] to take good
care of this deed [the cult of a śivaliṅga] will obtain the
heavenly reward.'

j. K.705, *IC* V, p.199 (10-11):

ri ta āc paripālana ge svey divyaloka
as for linker have courage take care they enjoy celestial world

aṃval nu gaṇa phoṅ
together with group plural marker

'Those who have the courage [or have the merit] to take care of
[the cult] will enjoy [the bliss] of the celestial world together
with their folk.'

Before moving on to the Middle Khmer texts, it seems worthwhile to
consider a few of the more involved instances of āc illustrating its
semantic effect.

k. K.292, *IC* III, p.208 (lines unnumbered). This is the famous oath of
allegiance of royal officers to Sūryavarman I.

daha āyuḥ yeṅ āc dan ta vraḥ rājakāryyavelā lvoḥ ta
if life we can reach linker time of Royal Corvée arrive linker

kāla nau prakāra leha yeṅ slāp hetu bhakti
death as for kind whatever we die cause devotion

gi pi yeṅ thve
future marker we do

'In the event that our lives can [fortunately] last as long as the

time of the Royal Corvée, whatever manner of death befall us, we
shall accept it out of devotion [to His Majesty].'

The best of these instances are provided by a text engraved at dif-
ferent places (K.444, *IC* II, pp.63-5; K.868, *IC* VI, pp.170-2; K.175, *IC*
VI, pp.175-8) reporting the creation of two varṇa or *'corporations of*
Royal Officers' by Jayavarman V and consequently containing a number of
regulations expressed by means of āc or **vvaṃ āc.** I choose only one case:

1. K.444, *IC* II, B (9-13):

nau rū   kule   ta   anak   si   man ka   āc ti
as for relative linker person male linker capable

 paryyann   hoṅ   nāṃ mok   oy   ācāryya...   pre   paryyann
 teach   indeed   bring   to   teacher   order   teach

 siksā   āy   nagara   pi   pre   nā   vraḥ
 learn   at   city   marker of coming action order at Royal

 rājakāryya   nā   pamvās   vvaṃ   āc   ti   bhāgavata
 Royal Corvée   at   religious not   be entitled   Bhāgavata

'Male members of the family capable of receiving education [will
be] brought to the ācārya. These are instructed to teach and train
the former in the City and to employ them as religious in the Royal
Corvée [but] not as Bhāgavata.'[8]

3.5. The results of the foregoing analysis (c to 1) may be summarised
as follows:

āc has the following nuances:
   'to have the ability, capability, competence, to; to be up to';
   'to have the power, right, title, mandate, to';
   'to have the intention of, mean to';
   'to have the courage to';
   'to have the merit, good fortune, to';
   'to have the (supernatural) power to'.

4. Bearing the last value in mind, we may now move on to the Middle
Khmer texts.

m. *IMA* 31 (between 1684 and 1687 A.D.), lines 11-13:

brah   aṅg   jā   bvūṃnāk   trey   trān   rohān   saṃbau
sacred being body   be   refuge   shore   shelter   like   junk

 ratn   ruṅ   ūtuṅ   samār   ñā nū   āc   nāṃ   satv
 gem   wide   noble   capable   that is   capable   lead   creature

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phoṅ          chloṅ   leṅ   vattasaṅsār
plural marker cross   leave cycle of transmigration
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'The Lord [Buddha] was the refuge, the sheltering shore like unto a
precious, broad, and majestic sea-going junk capable of transporting
all creatures across and beyond the [Ocean] of transmigrations...'

This passage illustrates the type of equational expression that
arises in a community of people employing two languages, a learned and a
popular idiom - in the case of Cambodia, Sanskrit and Khmer. The group
samār ñā nū āc is tantamount to saying or writing samār = āc or, better
yet, samār (= āc). In other words, samār (< Skt. samartha 'capable') is
synonymous with our āc.

Here are instances from the cpāp', ethical and didactic texts in verse
composed by religious teachers for their disciples:

n.   C.Kṛ., stanza 4:

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              mtāy     ūbuk    sot ṇā
              mother   father  moreover
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              āc              mak        paṃpuos
              have courage    come  cause to enter clergy

              hetu     caṅ    sambhār
              because  want   accumulation
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'Your parents, moreover, ...had the courage [or the virtue or merit]
to bring you here and make you a religious because they wanted to
accumulate [merits for themselves and for you].'

o.   C.Kṛ., stanza 33:

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              rī       grū    pādhyāy
              as for   guru   preceptor

              praṭūc   nūv    mtāy
              compare with    mother

              ūbuk            eṅ hoṅ
              father          indeed
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āc		oy	ktī	cpā'p
have capacity		*give*		*principles*

praṭau	dharm		phoṅ
instruct	*Dharma*		*collective marker*

'*As for your preceptors, they are comparable to your parents, [since]
they are qualified [or have the merit or virtue] to teach you all
the principles and the Dharma...*'

Slightly different are the two following cases:

p. *C.K.C.*, stanza 67:

kra	bāky	biroḥ
rare	*word*	*harmonious*

kra	citt	āc	smoḥ
rare	*heart*	*capable*	*devoted*

'*Rare are sweet [agreeable] words, rare is the heart brave [bold]
enough to be devoted [to others in distress]...*'

q. *C.K.C.*, stanza 68:

kra	man	baky	saty
rare	*be*	*word*	*true*

kra	citt	āc	kāt'
rare	*heart*	*capable*	*cut off*

sralaḥ	bī	sneh
free	*from*	*love*

'*It is hard to find true words and a heart bold enough to get free
from attachment...*'

4.1. I have so far concerned myself with the wordbase rather than any
derivatives of āc, on the grounds that the occurrences of the former
greatly outnumber occurrences of the latter. Moreover, I have assumed
that the semantic expansion of āc over the centuries has to some extent
had a bearing on the development of the derivatives. Here I shall
confine myself to the most common of these, amṇāc (cf. 1.2.) and mention
one aspect of its development.

   Taking it as understood that amṇāc has progressed from the sense of
'request' to that of '*title, right; ability, capacity; strength, energy,*

(personal, political, administrative) power' and on to *'virtue, merit;
courage, boldness'*, I find still another connotation which goes beyond
the moral and religious implications of the term. In its sense of
'power', aṃṇāc also includes the domain of the supernatural and conveys
the idea of force emanating either from the divine world above us or
from magic. One can possess aṃṇāc *'potential force'* because (a) he has
accumulated merit in the past, even in previous existences, or because
(b) he has acquired magical knowledge. This personal aṃṇāc enables him,
consciously or otherwise, to perform quasi-miracles, and in this sense
the word is equated with Skt. tejas *'hot and piercing power'*. This point
is illustrated by the following passages:

r. *IMA 39* (1747 A.D.), p.113 (29-31):

noḥ   vā   cor   kaṃṇāc pāk papp khlapp khlāc   toy nū   braḥ
then   bandits   evil   routed   submit   thanks to   sacred

aṃṇāc braḥ pāda   anak   jā aṃcass   noḥ   pān
power His Majesty person be   lord   then   obtain

parapūr   sruk khsem   khsān   sāpāy   dūlāy...
abundance   country   pacified   comfortable   well off

*'These evil bandits were then routed and submitted, thanks to the
supernatural power of His Majesty our Lord, and the country resumed
abundance, peace, comfort, and prosperity...'*

s. *IMA 39*, p.114 (40):

[*The General came out victorious and dispersed the enemy*]

toy nū   tejaḥ aṃṇāc braḥ pād   anak   jā aṃcass...
thanks to   power power   His Majesty person be   lord

'...thanks to the supernatural power of His Majesty our Lord...'

Both of these texts refer to victories won by the same outstanding
general. Both, moreover, reflect the collective mind of the times which
interpreted all happenings as manifesting an immanent supernatural
power.

4.2. To bring our inquiry to a close, I propose the following statement
of the semantic range of āc and its derivative:

āc   *to ask, request, require; (impersonal) to be desired,
        ordered to do;*

        *to be required, obliged, expected (supposed) to do; to be
        allowed (entitled), have the right, to do; to be able*

(capable), competent, qualified to do; to mean (intend), be determined to do; to have the courage, have the merit (virtue) or good fortune to do; to have the power (authority) or supernatural power to do.

aṃṇāc   *request, wish;*

liberty, permission, right, title, capacity;

force, (personal, political, administrative, judicial, supernatural) power, (personal, local, national) authority.

1. All extracts from texts are given in transliteration, indicated by bold ("Courier") type, thus: **āc ti; vvaṃ āc ti,** etc.

2. Obsolete spelling.

3. H.L. Shorto, A *Dictionary of Modern Spoken Mon*. London, Oxford University Press, 1962; and, in particular, his A *Dictionary of the Mon Inscriptions from the Sixth to the Sixteenth Centuries*. London, Oxford University Press, 1971.

4. Cf. my attempt to reconstruct the semantic evolution of Mon-Khmer /siŋ/ in a forthcoming article, "Recherches sur le vocabulaire cambodgien: VIII. Du vieux khmer au khmer moderne", in *Journal Asiatique*.

5. It is not my intention to blame the translators of the Old Khmer inscriptions, most of whom were eminent scholars, for having rendered **āc** so vaguely. Their chief aim, after all, was to make these texts available for historical use. For this we must be thankful. My point here is that we must seek to improve upon their translations by applying the techniques of linguistic analysis.

6. It is sometimes forgotten that the so-called particles of Khmer are originally lexical items with full meaning and that they tend to carry part of their original meaning even when grammaticalised. Exceptions to this general rule are a very few particles such as nu ~ nau *'and'*, daṅ ~ doṅ ~ dāṃṅ *'and, together with'*, and pi ~ pī *'marker of coming action'*.

7. In the glosses I use the English passive to show the rôle of **ti** as a passive marker.

8. My translation, which differs from that of Cœdès (1942), is intended to achieve greater accuracy by reflecting the structure of this passage.

Cœdès's comment (1942:67, note 5) on **bhāgavata** is worth reproducing:
"The Bhāgavata represented, together with the Pāñcaratra and Sāttvata,
one of the Viṣṇuite sects of Cambodia (cf. BEFEO, XXXII, p.106). Ac-
cording to this last text, they were not considered regular religious
(paṃnvās), probably because monkhood was the privilege of the Śaivite
sects."

ABBREVIATIONS

BEFEO   *Bulletin de l'Ecole Française d'Extrême-Orient.*

C.K.C.   *Cpāp' kūn cau,* included in *Cpāp' phseṅ-phseṅ,* 4th edition. Phnom-Penh, Institut Bouddhique, 1970.

C.Kr.   *Cpāp' kram,* included in *Cpāp' phseṅ-phseṅ* (as above).

DCF   J. Guesdon, *Dictionnaire cambodgien-français,* 2 volumes. Paris, 1930.

IC   G. Cœdès, *Inscriptions du Cambodge,* 8 volumes. Paris and Hanoi, 1937-1968.

IMA   *Inscriptions modernes d'Angkor,* 2nd edition. Phnom-Penh, Institut Bouddhique, 1958.

K.   Inventory number of Old Khmer inscriptions in *IC.*

Skt.   Sanskrit.

TED   G.B. McFarland, *Thai-English Dictionary.* Stanford, 1956.

VK   *Vacanānukram khmaer,* 5th edition. Phnom-Penh, Institut Bouddhique, 1968.