

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. Āri Bhadreçvaranivāsa K91 ('the residence of the god Āri Bhadreçvara; the temple of Ārī Bhadreçvaranivāsa).

The ancient country of 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 (Prachinburi province in Thailand), K935. This latter is dated by year 1052. In all the inscriptions made in Sanskrit 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 Sanskrit, the name Kamvudeça appears for the first time in the inscriptions from Korat (in Thailand), K400, dated by 868 and for the last time in the inscription from Angkor Vat (Siemreap), K300, dated by XIV century).

It must be noted that the three names of Cambodia (Kamvuja, Kamvudeça, Kamvujadeça) are all of Sanskrit origin, all of them have the word Kamvu. In the Sanskrit-French dictionary the word Kambu (the v - b correspondence in Sanskrit and Khmer is usual) is translated as 'shell, an attribute of Vishnu'. From the inscriptions in Sanskrit of Cambodia we derive that Kamvu was known as an anthroponym. In the inscription in Sanskrit from Baksei Chamkrōñ (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

(cakravatin) - the ceremonies took place in Rdval (now Baphnom) and on mountain Mahendraparvata (now mountain Phnom Kulen). Only in the XIV century that is to say during the last period of the Angkor Empire, in the inscription from Prah Vat Khvav (Kompong Thom), K177, the name Kamvujadeça was replaced by the name Kamvujarāstra - the Kingdom of Kamvuja.

giri, parvvata 'mountain': sr. Bhadrāgiri K235D ('a beautiful mountain'; the district of Bhadrāgiri); Candanāgiri K258 ('a mountain of sandal trees'); Malayaparvvata K136 ('the mountain of Malaya'); k.j. Dviradaparvvata K136 ('the mountain of "the elephant"'); the temple of Dviradaparvvata;

taṭāka 'a large reservoir of water (artificial)': Lakṣmīndratatāka K702 ('the large reservoir of water of Lakṣmīndratatāka' - Lakṣmīndra 'the goddess Lakṣmī and the god Indra'); Yaçodharatatāka K70 ('a large reservoir of water Yaçodharatatāka, made during the rule of Yaçovarman I, 7 kilometres long and 1,800 metres wide);

āçrama 'sanctuary, hermitage': sr. Çri Bhadreçvarāçrama K852 ('the sanctuary of the god Çri Bhadreçvara'; the district of Çri Bhadreçvarāçrama); sr. Harāçrama K175N (the sanctuary of the god Hara'); the district of Harāçrama); sr. Purvvāçrama K207 ('an oriental sanxtuary'; the district of Purvvāçrama).

As it is seen from the example above, almost all the place nouns (i.e. pura, grāma, pada, pattana, alaya, nivāsa, ksetra, giri, parvvata, āçrama) were used to form toponyms denoting either sacred places (temples) or places of great or small

dimentions where people lived (territories, provinces, districts). Very often a temple and the correspondent district were given the name of one and the same toponyme. For example: k.j. çri bhadreçvarāçrama K258 'the temple of Çri Bhadreçvarāçrama', sruk çri bhadreçvarāçrama K852 'the district of Çri Bhadreçvarāçrama'; k.j. joyaksetra K205 'the temple of Jayaksetra', sruk jayaksetra K832 'the district of Jayaksetra'. This might have the following explanation: in course of time the name of the temple could have been used to denote the correspondent district or vice versa the name of the district could have been used to denote the corresponding temple. In other words, as to the problem of localization of toponymic objects, in case one toponyme was used to denote two objects it is possible, that the object of smaller dimentions was situated withing the object having larger dimentions.

Among the toponymes of Sanscrit origin found in the texts of the inscriptions there are one hundred and forty eight toponymes which have the element pura as a final component. It means that pura was most productive in Sanscrit toponymes formation 'of Kambujadeça. The names of almost all the successive capitals of Cambodia during the pre-angkor and the angkor periods have the element pura: Vyādhapura K276 ('the town of hunters' - the town which was situated in the neighbourhood of the town of Baphnom); Bhavapura K939 ('the town of the god Bhava' - the capital of king Bhavavarman, situated on the northern bank of the Great Lake); Sambhupura K293 ('the town of the god Sambhu' - a town situated on the riverside of Mekong up the river from

the town of Kratié); Iṣānapura K314 ('the town of the god Iṣāna' - the capital of king Iṣānavarman, situated to the north of the town Kompong Thom); Indrapura K235 ('the town of the god Indra' - a town situated in the region Thbong Khmum); Amarendrapura K235 ('the immortal town of the god Indra' - situated in the neighbourhood of the town Siemreap); Yaṣodharapura K70 ('a beautiful and glorious town' - the capital of Kambujadeṣa in IX-IXV c., also the name of Angkor).

The great difference between Khmer and Sanscrit toponymes lies in the fact, that the former were made in course of spontaneous nominations with the help of botanic and zoological terms and the latter were formed with the help of theonyms taken from the Brahman pantheon and words derived from nouns and adjectives denoting positive, favourable notions. According to the theonyms used we can offer the following classification of the Sanscrit toponymes:

- toponymes designated by the theonyme Ṣiva and everything what is connected with this god: k.j. Ṣivaliṅga K697 ('the phallus of Ṣiva' - a symbol of the cult of godking, the word which concretizes the power of the monarch cakravartin, represents the god Ṣiva on the earth (the temple of Ṣivalinga); Ṣivapada K344 ('the foot of Ṣiva' - (the temple of) Ṣivapada); k.j. Ṣivapura K195 ('the town of Ṣiva'; the temple of Ṣivapura); sr. Ṣivagarbha K809 ('the embryo of Ṣiva'; the district of Ṣivagarbha);

- toponymes designated by the theonyme Vishnu: sr. Viṣṇupura K67 ('the town of Vishnu'; the district of Viṣṇupura); Viṣṇugrāma K521 ('(the land of) Viṣṇugrāma');

There is a great number of toponymes designated by the theonymes *Çiva* and *Vishnu* found in the texts. It means that there was a strong influence of çivaism and vishnuism. On the other part, it is possible that trying to evade hononymic formations the learned made use of different names of *Çiva* and different names of avataras of *Vishnu* to form new toponyme. According to the book of Kamaleswar Bhattacharya "Les religions brahmaniques dans l'ancien Cambodge" (Paris, 1961) there are about thirty names of *Çiva* and some of them were used in toponyms. For example: *Rudra* in *sruk Rudra* K467 'the district of *Rudra*'; *Içāna* in (the capital) *Içānapura* K314; *Içvara* in (the temple of) *Içvarapura* K91; *Hara* in (the district of) *Harāçrama* K175; *Virendra* in (the district of) *Virendrapura* K467; *Çarvva* in (the temple of) *Çarvvāçrama* K44; *Bhava* in (the capital) of *Bhavapura* K939; *Çri Bhadreçvara* in (the region of) *Çri Bhadreçvarāçrama* K852; *Amogha* in (the territory of) *Amoghapura* K221; *Svayambhu* in (the district of) *Svayambhupura* K580.

As we could see in the examples analysed above, the theonyme *Çiva* and the different names of this god were used in different types of toponyms. These are different hagiographic words based on common nouns in Sanscrit. For example, *çiva* 'charitable; benevolent'; *bhava* 'prosperity'; *amogha* 'fertile'; *bhadra* 'beautiful'; *hara* 'destroyer'. As toponymic elements they are considered as words with a symbolic meaning.

There is a number of names of the avataras of *Vishnu* attested as elements of toponyms in the texts of the inscriptions

Kṛṣṇaguha K133 'the cave of Kṛṣṇa'; k.j. Narāyana K260S 'the temple of Narāyana'; sr. Vikramapura K467 ('the town of Vikrama'; the district of Vikramapura); Rāmakṣetra K257 ('the field of Rāma'; name of estate).

One of the names of the capitals of Kambujadeṣa was denoted by sandhi of two hagiographic words: Hariharālaya K293 'the residence of Hari (Vishnu) and Hara (Ṣiva)'. This toponym bears evidence to the fact that at the beginning of the Angkor period there was a syncretism of vishnuism and ṣivaism. Due to this religious syncretism king Jayavarman II got a possibility to conduct the policy of reconciliation and to pacify the ancient Khmer principalities which were disconnected, especially the Tchenla of water and the Tchenla of soil. As far as we can judge by the toponyms, the cult of Brahma was not so popular as the cult of Ṣiva and Vishnu. There are but few toponyms denoted by the theonym Brahma found in the texts of the inscriptions. For example: sr. Vrahmapura K235 ('the town of Brahma'; the district of Vrahmapura); Vrahmapada K235 ('the residence of Brahma'; name of an estate); Vrahmagarbha K235 ('the embryo of Brahma'; sr. Brahmagarbha K352 'the rice field of Vrahmagarbha').

Besides the names of the three principal gods of the brahmanic pantheon, the names of other, secondary gods are found in toponymes too. For example: Indrapura K235 (Indra 'the god of tempest' the name of one of the capitals of Kambujadeṣa); sr. Indra Parass K292 (parass 'to abandon'; the district of Indra Parass; according to a Khmer legend the god Indra had abandoned his adopted son who became king of Angkor); sr.

Somalaya K918 (Soma 'the name of the Moon god'; the district of Somalaya); Candrapura K117 (Candra 'the Moon god'; (the place of) Candrapura); k.j. Āri Sūryyaparvvata K31 (Sūryya 'the Sun god'; the temple of Āri Sūryyaparvvata); sr. Kāmadhenu K467 (Kāma 'the god of love'; dhenu 'the sacred cow'; the district of Kāmadhenu); sr. Anaṅgapura K292 (Anaṅga 'name of the god Kāma; the district of Anaṅgapura); sr. Varuṇa K262S ('the god of waters'; the district of Varuṇa); sr. Vāgindra K380E ('the god of eloquence'; the district of Vāgindra).

In the Khmer language hagiographic words (candra, suryya, Kāma) are also used as common nouns denoting the moon, the sun, sensual love.

During the period of Kambujadeśa both buddism and brahmanism were exercised but place names formed with names of Buddha and Bodhisatva are not attested in the texts of the inscriptions. In buddhism both Buddha and Bodhisatva were not considered as gods. Perhaps when forming the toponymes designating the places of their habitation, people used hagiographic words to protect themselves from enemies, floods and disease, because these words possessed a certain mystic sense. That was the reason why the Sanscrit words denoting the beautiful and the picturesque which were widely used in prayers and votive formulars are often found in toponymes as well. Here is the classification of these toponymes:

toponymes denoted by terms of benevolence expressing the wishes of good health and happiness: sr. Sukhālaya K393 (sukha 'good health'; the district of Sukhālaya); sr. Maṅgalapura K205 (maṅgala 'happiness'; the district of Maṅgalapura);

toponymes designated by terms of benevolence expressing the wish of peace and security, of long life: pram. praçāntagrāma K187 (praçānta 'peace'; the territory of Praçāntagrāma);

sr. Amaralaya K598 (amara 'immortal'; the district of Amaralaya); Abhayapura K357 (abhaya 'fearless'; (the temple of) Abhayapura);

toponymes designated by terms of benevolence expressing the wish of profusion and prosperity: sr. Bhogapura K843 (bhoga 'food'; the district of Bhogapura); sr. Dhanavaha K467 (dhana 'richness'; vaha 'vehicle'; the district of Dhanavaha); sr. Phalapriya K207 (phala 'fruit; harvest'; priya 'pleasant'; the district of Phalapriya); sr. Samṛddhipura K292 (samṛddhi 'richness'; the district of Samṛddhipura); sr. Vasantapura K221 (vasanta 'spring'; the district of Vasantapura); sr. Bhṛttipura K292 (bhṛtti 'that which nourishes'; the district of Bhṛttipura);

toponymes designated by terms of benevolence expressing the wish of success, victory: sr. Lambhapura K292 (lambha 'to succeed'; the district of Lambhapura); sr. Siddhipura K702 (siddhi 'success'; the district of Siddhipura); sr. Vijayapura (vijaya 'victory'; the district of Vijayapura); sr. Vikranta K697 (vikranta 'victorious'; the district of Vikranta);

toponymes designated by terms of benevolence expressing the wish of beauty, splendour: sr. Raṅgapura K476 (raṅga 'colourful; picturesque'; the district of Raṅgapura); Bhadrapura K56 (bhadra 'beautiful'; (the temple of) Bhadrapura); sr. Jyotigrāma K219 (jyoti 'light'; the district of Jyotigrāma); Ṣṛeṣṭhanivāsa K467 (ṣṛeṣṭha 'beautiful'; (the village of) Ṣṛeṣṭhanivāsa);

toponymes designated by terms of benevolence expressing the wish of happiness, beatitude, of having a life full of morality or great intelligence: Mokṣālaya K58 (mokṣa 'liberation (of ignorance)'; (the district of) Mokṣālaya); sr. Dharmmapura K697 (dharmma 'law, religious morals'; the district of Dharmapura); sr. Vidyāvāsa K617 (vidya 'science'; knowledge; avāsa 'residence'; the district of Vidyāvāsa); Vidyāçrama K262 ('sanctuary of science'; name of a temple); sr. Kaivalyapura K868 (kaivalya 'eternal happiness'; the district of Kaivalyapura).

From the toponymes analysed above we can see that most of the toponymes formed with hagiographic words and terms of benevolence are place names having an initial element sruk (sr.) as a component; this element is a term of administrative division well familiar to the speakers of Khmer. Putting this element at the beginning of the toponyme formed with Sanscrit words is a kind of special derivation processes were both Khmer and Sanscrit words are used. This processus might be one of the most productive models that enabled the adaptation of Sanscrit words in Khmer toponymics. About one hundred and ten names of administrative units formed with Sanscrit words were attested in the texts of the inscriptions.

The Sanscrit toponymes comprise but a small part of all the Sanscrit loans in ancient Khmer. But nonetheless they enable us to better understand the ancient linguistic loans and the influence of the religious superstructure in the process of the formation of toponymes in Cambodia.

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