The History of Cambodia from 1st Century to 20th Century

[1] What does Kampuchea mean in “Pali/Sanskrit”?

SLK
05/02/2009

In 1967, archaeological excavations at Ban Chiang, in Udon Thani province of north-eastern Thailand, shed further light on the history and culture of the Khmers. The earliest excavations discovered hand-painted patterned ceramics in red colours, bronze weaponry, and jewellery from prehistoric times, excavations in 1974 and 1975 unearthed human remains, painted pottery, bronze spears and axes, bronze accessories, bronze casts, and glass-bead necklaces. The oldest and most precious item—a bronze spear with intricate patterns—was dated to 3600-3900 BC, 600-900 years earlier than bronze vessels previously discovered in Asia Minor.

PIECING together what happened in prehistoric Cambodia, the period before Siamese and Yuonese colonization when written historical records were first well-kept in all Chinese texts and on the base-reliefs of Khmer Ancient Monuments. Many sources of information are used--data collected by linguists who study the movement of languages across Southeast Asia, remains from societies which have been excavated by archaeologists, historical documents kept by Chinese and travelers, and origin myths which are still told today about the beginning of Cambodia and its people.

Cambodia is the transliterated name of Cambodja, the remnants of a once mighty Khmer empire that stretched out over much of Southeast Asia.¹

Ignorance and misinterpretation by language barriers caused me suffered as individual and even the whole ethnic people like Khmer Krom. Any further question you feel free to email me

When I was young, I hated Vietnamese called me, Khmer. In sixth grade, Kampuchea was named Cao Khmer to make me outraged and asked the geography teacher. I felt frustrated and humiliated because I thought Khmer meant something bad. The teacher frankly answered it was just a name of the country. One day I heard a Chinese talking about Kao Mien and he said I was a Kao Mien. He explained Kao meant high and Men meant people. It made sense because Kampuchea located on the highland. Later a Vietnamese boy called me name “Tho” to make me so mad that I knocked him down in class. Luckily the Vietnamese principal seemed to be fair and I did not get suspended. At that time, two words of Khmer “Tho” overwhelming my mind. I thought they meant I was a wild, barbarian, uncivilized highlander. I started to hate myself and always questioned why did I have Karma to have been born in inferior race of nation less people? Actually Kao Men derived from Khmer. Chinese is a tone language and it can't blend two consonants Kh+m so it needs to make up another syllable Kao. The ending r becomes n like Men. In second hand translation in Vietnamese “Cao Khmer” is far away from the original Khmer.

Southeast Asia: area south of China and east of India which today is comprised of these countries: Brunei, Burma, Cambodia, Indonesia, Laos, Malaysia, the Philippines, Singapore, Thailand, and Vietnam.

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Historians believe that people have been living in Cambodia since about 4,000 B.C. The Khmer Kingdom of Funan was the first great empire in Southeast Asia. It became part of the Chenla Kingdom in the seventh century.

The golden age of the Khmer Empire began in A.D. 790 when a Khmer rule named Jayavarman II took the throne. His dynasty ruled from the ninth century to the fifteenth century. Its Kingdom was built around the city of Angkor.²

Most European works are based on the thousand-odd archaeological finds of Khmer, Sanskrit, and Champa inscriptions, supplemented by studies of Khmer architecture, sculpture, ruins, and literature. However, they all rely on ancient Chinese annals for discussions about the founding of the Khmer empire and Khmer history up to the ninth century. (The first dated Khmer-language inscription from Cambodia was incised only in 611.) Moreover, they all quote from Memorials on the Customs of Cambodia, an eyewitness account written by Chou Ta-Kaun (Zhou Daguan) in 1297, a member of the diplomatic mission that visited Cambodia during the Yuan Dynasty (1271-1368). His account provides details information on the geography, customs, produce, and commence in the ancient capital of Angkor. More than a first-rate travelogue, it is the only direct, valid account on the history, geography, and culture of the Khmer kingdom, and indispensable to the study of ancient Khmer culture.³

To investigate the origins of the Khmers, we must first turn to the founding of the Khmer empire. Like other ancients, the birth of the Khmer empire has mythical origins. Its foundation myth first appears in ancient Chinese sources from 15,000 years ago, long before archaeology yield evidence to either confirm or refute the ancient texts. Called Funan by the Chinese from the first to the end of the seventh century, it became known as Zhenla (Chenla) from the mid-sixth to the late eight century. After that, from the early ninth to mid-fifteenth century, the name Khmer empire was commonly used, from the late Ming Dynasty onwards, Kampuchea. China’s dynastic histories describe its feudatory states, putting on record their geography, climate, customs, products, political and human affairs, and tribute missions to the Middle Kingdom.

For the past hundred years, Memorials on the Customs of Cambodia has been the source book for all publications on Angkor and the Khmer Empire. It is even quoted in Kampuchea’s own history books and travel literature. During the eighteenth century, French Catholic missionaries in Beijing translated an abridged version of Zhou’s book, published in 1789 in Paris. In 1819, the French scholar Abel Remusot produced a complete translation. (ibidem)

Hence the study of the Khmer empire at its height must not rest on the Chinese texts alone, but must also rely on archaeology and epigraphy over the past hundred years, and architecture and other cultural artifacts of Angkor.

² Dora Yip, Dayaneeta De Silva: Welcome to Cambodia (2001) P.10
Scholars have ascertained that Hun Tien, or Kaundinya in Sanskrit, the ghost-and-spirit-worshipping conqueror who arrive from the sea, was a member of a prominent Hindu family from India (probably a Brahman), or from the Malay Peninsula. An epigraph unearthed in Takeo in the Mekong Delta the nineteenth century offers the following testimony:

_A Brahman named Kaundinya, armed with a magical bow, appeared one day off the shore of Cambodia; a dragon-princess paddled out to meet him. Kaundinya gave her clothes to wear, and in exchange, her father, the dragon-king, enlarged the possession of his son-in-law by drinking up the water that covered the country. He later built them a capital, and changed the name of the country to Kambuja._

This myth coincides exactly with the Chinese texts except for two significant details: the queen in the text becomes Naji, daughter of the serpent king Nagaraja, and it is Kaundinya, the son-in-law himself, who carries out the enterprise of empire-building. In Hinduism, the serpent symbolises the origin of life, but in Buddhism, it is Buddha’s guardian deity. In mythical terms, the Khmer believe their royal ancestors to be descendants of Naji and therefore blessed by the gods. In secular terms, the Khmer are a people sprung from the union of local natives and powerful conqueror.

‘Kambuja’, an old Chinese transliteration of Kampuchea, is the name of country inscribed on the above stone tablet. It first finds its way into Chinese annals in AD 430 publication of the late Han Annals:

_In the first year of the Yuan He period (AD 84), during Emperor Xiao Zong’s reign, the Kambuja aliens at Rinan duly made tributes with live rhinoceros and white pheasants._

Other names of the country can be found in Memorials on the Customs of Cambodia, written by the Yuan-dynasty diplomat Chou Ta-Kuan (Zhou Daguan) in 1297:

_To the Chinese, the country called Cambodia is known as Chenla (Zhenla) or Cha’n-la, and to its inhabitants as Kan-po-chih (Kambuji). The present dynasty, drawing on Tibetan religious lore, called the country kan-p’u-chih, a name phonetically allied to Kan-po-chih._

The first Chinese publication to use the name Kampuchea is A Study on East and West, published in 1626 during the Ming Dynasty:

_Kampuchea was the ancient Zhenla. The country proclaimed itself as Kambuji, which was later bastardised to Kambuja. This is how Kampuchea came to be._

According to the Late Han Annals, the people of Kambuja first paid tribute to China in AD 84 during the Han Dynasty. The annals do not call Kambuja a ‘state’ but use the expression ‘the people of Kambuja’. Hence it is speculated that Kampuchea was in those days a tribe, and only became chieftain after Kaundinya’s seven sons began to govern the seven principalities set up.
by their parents. Hun Pa’n-huang, who succeeded Kaundinya by a combination of military power and palace intrigue, united the seven principalities to create the Kingdom of Funan.\textsuperscript{4}

From the time Jayavarman I (ca 639-81) moved his capital to Angkor Borie at the end of the seventh century, up until 802, many principalities to the north and north-west wanted to recover their independence. During this period, stone inscriptions appeared not only in Sanskrit, but for the first time in Khmer and in great numbers, all indicating that several parallel royal lines existed within Zhenla simultaneously.\textsuperscript{5}

In 1967, archaeological excavations at Ban Chiang, in Udon Thani province of north-eastern Thailand, shed further light on the history and culture of the Khmers. The earliest excavations discovered hand-painted patterned ceramics in red colours, bronze weaponry, and jewellery from prehistoric times, excavations in 1974 and 1975 unearthed human remains, painted pottery, bronze spears and axes, bronze accessories, bronze casts, and glass-bead necklaces. The oldest and most precious item—a bronze spear with intricate patterns—was dated to 3600-3900 BC, 600-900 years earlier than bronze vessels previously discovered in Asia Minor.

Further excavations at Ban Phak Top, 26 kilometres south-west of Ban Chiang, yielded black pottery dating from 2900-3600 BC. Non Nok Tha, 100 kilometres south-west of Ban Chiang, gives evidence of the farming of edible grains from 3500 BC, and a bronze technology from 2500 BC.

The excavations at Ban Chiang attest that prehistoric inhabitants here using bronze and had a highly developed culture dating back to the third millennium BC. They also give evidence that the creators of ‘Ban Chiang culture’ were people entirely indigenous to the area, and not migrants from India or China.\textsuperscript{6}

In the inscriptions, the inhabitants of Cambodia are called Kambuja, “descendants of Kambu,” the legendary founder of their race. Their country is called Kambujadesa, “land of the Kambuja,” and sometimes simply Kambuja. But these names were probably given to them by Indian hierarchy who wrote the inscriptions. In their legends they called the country Kok Thlok, “country of the thlok (a kind of gourd)” and later Srok Khmer, “country of the Khmers” (514, 19). Cham inscriptions called them first Kambuja, or Kamvuja, later Kvir, or Khmer. Arab travellers of the ninth and tenth century called them Kamar, Kimer, Komar, and Kumar and Khmer. Chinese writers called the country of Chenla, which if it is not a transliteration of Kambuja, was used by the Chinese in that sense. The term Khmer, practically synonymous with Kambuja, is the adjective generally used with Empire, and this history aims to cover more than Kambujadesa proper.

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\textsuperscript{5} Peter Wai-Chuen: Angkor Wat, The Khmers in Ancient Chinese Annals (2000) P.20  
\textsuperscript{6} Peter Wai-Chuen: Angkor Wat, The Khmers in Ancient Chinese Annals (2000) P.25
Chenla seems to have been the Chinese equivalent of Kambuja or Kambujadesa. But in this period the people rarely, if ever, called their country Kambuja, at least in the inscriptions. They designed their country by the name of the capital city, whatever it might be, and this in turn was often called after the monarch; e.g., Isanapura, “city (or country) of Isanavarman.” After the founding of the Khmer Kingdom by Jayavarman II on Mount Mahendra in 802, the inscriptions use the terms Kambuja and Kambujadesa; consequently, this date will be taken as the end of what we will call the Chenla Period, although the Chinese continued for many centuries to use the term Chenla to designate Cambodia.

The Kambuja or Angkor Period extended from 802 to the capture of Angkor by the Siamese in 1431 and the definitive removal of the capital to the southern-eastern part of the Kingdom in 1432. During all this period the capital was at, or near, Angkor. This was the Classical Period of Cambodian history—the period of the far-flung empire, of the marvellous works of architecture and art, of the wonderful Sanskrit inscriptions.

The country maintained a more or less independent existence for more than five centuries, with its capital in the vicinity of modern Phnom Penh and with constantly-diminishing boundaries. In art, religion, and everything that goes to make up a culture, the transformation was great. Europeans began to frequent south-eastern Asia, and Kambuja became Camboxa, Camboja, Camboya, Camboie, Camboie (Portuguese and Spanish), Cambodge (French), and Cambodia (English). We will call this the Cambodia Period.7

The door-inscription of the temple of Preah Ko in the Rolous group at Hariharalaya southeast of Angkor, dated 879, is one of a group of inscriptions at the beginning of the reign of Indravarman I and is one of the earliest known inscriptions of what we have called the Kambuja period. The

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genealogy of Indravarman in this inscription gives as his father, King Prithivindrarvarman, born of Akshatriya (i.e., not royal) family. His mother is not named, but is said to be born “of a family where kings succeeded each other. Her father’s name was Rudravarman and her maternal grandfather was king Nripatindrarvarman, through whom Indravarman claimed his right to the throne.

The genealogies of the inscriptions of the five towers of Bakong of a neighboring group, and the stele inscription of the temple of Bayang (I), near Chaudoc, of apparently the same date, are similar to those of Preah Kό.  

The inscription of Baksei Chamkrong, at the foot of Phnom Bakheng, Angkor, in Sanskrit, dated 946, gives the genealogy of Rajendravarman II (944-968). Only the early part of the inscription need concern us here. It mentions first the eponymous ancestor, Kambu Svayambhuva, and the Apsaras Mera and their descendants “who have Srutavarman for root.” Then comes the race having for chief of branch of the King Sri Rudravarman, drawing their origin from Sri Kaundinya and the daughter of Soma. The first king of the family mentioned after Rudravarman was Jayavarman II, who is called “guardian of the honor of the solar race of Sri Kambu.” As to Indravarman I, the inscription simply says that he was the son of the maternal uncle of Jayavarman III.

As has been stated, the death of Jayavarman I was followed by a period of internal strife. Two new dynasties arose and disputed the supremacy with that of Vyadhapura. Nripatindrarvarman, Isvara of Aninditapura, apparently revived his ancient kingdom and controlled a western strip of the delta to the sea at Oc Eo, probably establishing his capital at Angkor Borei, which seems to have been called Baladityapur; while the new dynasty of Sambhupura was building up a Kingdom on the eastern bank of the Mekong, in the Sambor-Kratie region.

Snakes of all kinds, including several poisonous varieties, crept through the grass or sunned themselves on the banks. The king of all snakes was the hooded cobra, whose legendary chief, or Nagaraja was the fabled proprietor of the land and which has woven itself so curiously into Cambodian legend and art.

Cobra is the Portuguese word for snake, and the name of cobra Capella was probably given to the hooded cobra by the first Portuguese to come in contact with them. In Sanskrit, the language of the Brahmanic upper classes, the word for snake is naga. The naga, which forms such a striking and characteristic feature of classical Cambodian art, is the hooded cobra with fan deployed.

The naga is interwoven with the legend of the Buddha and is mentioned as an object of worship in the classic Indian epics and even in the later Vedas, and the royal-cult of the Nagaraja can be

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traced back to the court of the Pallavas, and even further. The Brahmans lost no time in introducing it into Cambodia and attaching it to the hooded cobra. Cambodian legends and legendary genealogies agree in having their kings descend from the union of a fabled ancestor (an Indian, of course, as the Brahman were from India) with a naga, daughter of the Nagaraja, owner of the soil. As late as the end of thirteenth century, a Chinese visitor to Cambodia relates that every night the King of Cambodia went high up into the tower of the royal temple of the Phimeanakas at Angkor, to spend the first watch with the naga princess, daughter of the Nagaraja, and that on this union depended the welfare, even the existence, of the Kingdom. So, at least, believed the people of Cambodia. This story will give some idea of the respect in which this king of serpents was held by the early inhabitants of Funan.10

The Naga Legend and the Lunar Dynasty

With Kaundinya and the wave of Indian immigrants who came in about this appears to have come the story, familiar at the Pallava court, of the marriage of the great Brahman Kaundinya (the prototype of the two Brahmans of that name who figure in the history of Funan) with the Nagini Soma, daughter of the Nagaraja Soma, founder the Lunar line of kings of Indian legend. According to the Indian legend, which appeared in a Cham inscription of the middle of the seventh century (Mi-son (II) 535, 3, 23), Kaundinya, landed in Funan, drove his spear, which he had obtained from Drona’s son Asvathamam (Best of Brahmans) into the ground and married Soma, daughter of the serpent king (Nagaraja). (In the earlier Chinese account, Hun Tien (Kaundinya) shot an arrow from his bow, frightened the sylvan queen and married her. According to Cambodian legend (368, 31), Preah Thong, son of a king in India, chased from his home, went to Kok Thlok (Cambodia), where a Cham King was reigning, seized the throne and married Naga princess, whose father, the Nagaraja, helped him conquer his kingdom, and changed its name to Kambuja.

The grain of historical truth in these accounts seems to be that an Indian Brahman, who took the name of Kaundinya, whom the Chinese call Hun Tien, married a Khmer or native princess and become king. This must have been the earlier Kaundinya, for the Chinese account dates long before the coming of the second Brahman of that name. The second Brahman probably assumed the name of the first, as the first had apparently assumed that of the great Brahman who had married the Nagi Soma, later probably connecting her with Liu-yeh.

This story seems to have been brought across at this time or a little later and the spear substituted for the bow and arrow of the legend. Nearly all subsequent kings of Funan, Chenla, and Kambuja trace their genealogies back to the Lunar Dynasty of Kaundinya and Liu-yeh, as no legend or account has joined the second Kaundinya in marriage with a naga princess.

The naga played a prominent part in Khmer art and decoration, and the story of the nightly union of the King and the naga princess in the tower of the Phimeanakas was told by the Chinese envoy, Chou Ta-Kuan, as late as the end of the thirteenth century. Aymonier tells us that even today the royal couple of the ancient legend presides over the marriage ceremony in certain villages:

*While the parents of the young couple circulate little metal disks in which the sacred fire of the candle burns, the music invariably plays the ancient and national air of the Divin Thong and the Dame Nag (Preah Thong and Preah Neang Soma); this air whose melancholy notes are listened to religiously and provoke a tender feeling, an emotion often translated into tears.*

In 1911 Finot published an article (368) in which he identified the story of Kaundinya and Soma of the Cham inscription and that of the Cambodian annals with that of the first Kaundinya as taken by Chinese dynastic histories from the story of Kang Tai of the third century. This became the Funanese (later also Kambuja) legend of the origin of their dynasty, their right to the soil and the founding of their first capital by the planting of the spear or the use of the bow, symbols of authority.11

As we have seen, at the dawn of history in this region, the Khmers were found just below the junction of the Mun River with the Mekong.

The Chinese document mentioned above and later inscriptions of Kambujadesa help to locate more precisely the ancient cradle of the Khmer race and to establish more closely the relations between the early Chams of this region and those of the coast across the mountain-passes. Coedes finds it easy to transliterate Ling-Kia-po-po [Ling Chia Po Po] as Lingaparvata (=mountain of the linga) and Po-to-li as the first syllables of Bhadresvara. Now, Lingaparvata is mentioned in several inscriptions as the mountain on the lower slope of which Vat Phu stands and Bhadresvara is the name of the god worshipped on that mountain. Now, according to Pelliot Lingaparvata is also the name given to the mountain at Cape Varella where the Chams worshipped a stone linga (663, 217), which Coedes says is similar to that on the summit of the mountain which dominates Vat Phu, and both are worshipped under the name of Bhadresvara.

The two great races, or royal dynasties, of the epic legends of India were (1) the Lunar race, or Somavamsa (Vamsa is Sanskrit for family of dynasty) (which drew its name from the terrestrial deity Soma), whose most illustrious representative was Krishna, an incarnation of Vishnu, and (2) the Solar race, or Suryavamsa (so named from the great sun-god Surya), whose chief representative was Rama, another incarnation of Vishnu. It has been seen that that the Lunar dynasty of Funan originated in the marriage of the Brahman Hun Tien and the native queen Liu-yeh, afterwards sublimated into the great Brahman Kaundinya and the Nagini Soma, daughter of Soma represented as Nagaraja. Now the Solar dynasty of Kambuja is said to have its origin in the

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union of the Maharshi, or great hermit, Kambu Svayambhuva, with the Apsaras, or celestial nymph, Mera, a gift of Hara (Siva).

Srutavarman, the first historic or semi-historic king of the Kambuja, a descendant of Kambu and Mera, was succeeded by his son, Sreshthavarman, who is said by an inscription to have been the “Origin of a brilliant family of Kings.” The inscription continued: “Son of this sky which is the family of Sri Kambu, born in this mountain of the Levant, which is Jayadityapura, he awoke the hearts of living beings like the lotus, this treasury of splendour, supreme king of Sreshthapura. His capital, Sreshthapura, has been located by Coedes at the foot of the mountain on which Vat Phu stands, in the present province of Basak, in what is now Laos.

The above mentioned inscription, written many centuries later, says Sreshthavarman was the origin of a brilliant line of kings; but we do not know who ruled immediately after him or how much time elapsed between him and Bhavavarman, who seems to derive his claim to the throne of Kambujarajalakshmi, of the family of the mother Sreshthavarman.

An inscription of the tenth century (Baksei Chamkrong-161, st. 13-16), giving the genealogy of the then reigning king, speaks of “these kings” who followed Sreshthavarman, and continues: “Then came the kings having as chief of branch the King Sri Rudravarman, drawing their origin from Sri Kaundinya and the daughter of Soma”; but we know Rudravarman was never king of Chenla. An inscription of the twelfth century (Ta Prohm157, st. 8-9) speaks of Kambujarajalakshmi as having ruled Chenla and says she was “born in the maternal family of the King (Sreshthavarman).” It speaks of Bhavavarmadeva as if he were the husband of this Laksmi, Queen of the Kambuja, who apparently descended from the family of Sreshthavarman’s mother. An inscription of the seventh century (Ang Chumnik-23, st.5) says Bhavavarman reigned after the Rudravarman-who was suzerain, not king, of Chenla. Bhavavarman seems to have come to the throne of Chenla about 550 or later.

The chronicles of Cambodia, which disappeared during the wars of the eighteen century and were “rewritten” early in the nineteen century, relate that a descendant of Kambu, Preah Thong, son of the King of Intapath, or Indraprashtha, was banished from that Kingdom and came to settle in Kok Thlok, “the land of the Thlok-tree,” Khmer name of Cambodia, which was then occupied by the Chams. Preah Thong married a beautiful Nagi, daughter of the Nagaraja, who helped him to conquer the Chams (600, 2, 9). It is to be noted here that the modern Cambodian considers the Kambuja who settled in Chenla, and not the Funanese, as his ancestors.12

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The region around Phu Basak near the mouth of the Mun River, sometimes called Champassak, is the reputed cradle of Kambuja. Around the foot of the mountain are supposed to have been located the ancient capitals of Sreshthapura and Bhavapura.\textsuperscript{13}

Two dated inscriptions have been assigned by the author to the end of Mahendravarman’s reign, chiefly because there is a long gap between them and the many inscriptions of his successor. An inscription of Ak Yom which seems to be dated 609 shows that a temple was dedicated there to Gambiresvara. It seems to be the oldest inscription in Khmer language. It is also the first example of the use of Arabic figures in an inscription in Cambodia. The inscription of Angkor Borei, dated 611, is more surely dated, but is assigned to this reign with less confidence. It is a temple inscription, more certainly in Khmer.

Measured by later inscriptions, those of this reign are very short and meager. Sometimes they are of value only for their location and date. Their pertinent data are woven into the text of this chapter. The inscription of 624 found in the temple of Bayang is one of the earliest Cambodian inscriptions containing a date (the date 598 has recently been found in the inscription of Robang Romas) and is also the first known example in Cambodian epigraphy of expressing numbers by symbolic words; e.g., “in the year (designate) by the [6] flavors, the [2] Asvins and the [5] arrows [of love]”; reading the figures backward, according to the custom, gives 526 saka=A.D. 604.\textsuperscript{14}

The new capital was called Isanapura, a name which, following the Khmer custom, was applied also to the Kingdom. The city probably not founded by Isanvarman I. The north group of monuments seems to have belonged to an earlier period. Perhaps it was Baladitya’s later capital. Baladitya does not seem to have survived the overthrow of his Kingdom; for an inscription says that after Baladitya, the Kings were called “Lords.” They undoubtedly moved their capital to another part of their kingdom, probably to the west.\textsuperscript{15}

Several inscriptions beyond this region, in what is now Siam, were made during this period. An undated inscription at Chantaboun (Vat Sabad), mentions king Isanavarman. Two undated inscription near Chantabun (Thong Thua and Khalung), probably also date from this period. Two inscriptions of the Siamese province of Krabin, near the present Cambodian border (Khao Noi and Khao Rang), dated 637 and 639, may belong to the close of Isanavarman’s reign or the beginning of that his successor.\textsuperscript{16}

The first inscription of Ang Chumnik records the restoration and donation of a linga, apparently erected there by Mahendravarman. The two-dated inscription of Bayang (1) commemorated the erection of a Sivapada. Although no trace of the Sivapada has been found, this is said to be the

\textsuperscript{13} Lawrence Palmer Briggs: The Ancient Khmer Empire (1999) P.43
\textsuperscript{15} Lawrence Palmer Briggs: The Ancient Khmer Empire (1999) P.49
\textsuperscript{16} Lawrence Palmer Briggs: The Ancient Khmer Empire (1999) P.50
only record in Cambodia of a “footprint of Siva” (Vishnupadas and Buddhapada are not uncommon).

Coedes is of the opinion that the inscriptions of Ponhear Hor and Hanchey also, which Barth had considered the oldest in Cambodia, belong to the reign of Bhavavarman II. The inscription of Ponhear Hor consists of 17 Sanskrit lines on the left pillar of the door on a square brick sanctuary, in the Residence of Takeo. The right pillar carries an inscription of 6 lines in Khmer. The inscription is said to be vary mutilated and difficult to decipher. The name of Bhavavarman can be made out.

Of the nineteen inscriptions assigned to this reign, one-a doubtful, Phu Huu—was far to the south in the delta, near Sadec (Khet Long Ho), the most southerly Khmer inscription yet found except Phnom Ba-The. One-Vat Phu—was far to the north. Eight of the other eighteen were strung along the eastern bank of the Mekong, between the region of Ba Phnom and that of Kompong Cham. Of these, three-vat Prei Vier (I and II) and Kdei Ang Chumnik (II), were in the Ba Phnom region; three-Kompong Rusei, Tuol Preah Theat, and Snay Pol—were in the province of Prei Veng, a little to the north; one-Prasat Preah Theat—was at Banteay Prei Nokor, still a little further up the river near Kompong Cham. Two were on the western side of the Mekong, a few hundred kilometers from the river-vat Barai, or Baray, in the north; Longvek, the near the Tonle Sap, and five-Vat Tnot, Phum Chrei, Tuol and Tnot, Phum Komrieng, and Tuol Tramung—a little to the north and west of Angkor Borei.17

There were several inscriptions of this early period, but they do not give much light regarding political conditions. Three of these inscriptions come from Sambor. The Khmer inscription of Trapeang Prei, dated 683, celebrates donations to the god Amaresvara and is the most ancient date known to Cambodia which uses a cipher to denote zero. The Sanskrit inscription of Anlung Prang contains two dates, 683 and 708. The Khmer inscription of Ta King (I), undated but believed to be of this period, records gifts to the god Mandalesvara.18

The inscription of Lovek (II), a little to the north-west of Phnom Penh, of the reign of Harshavarman III (1066-1080) gives a genealogy of a famous family, who served as ministers and other savants to the kings of Cambodia for several genealogies. The first mention is a Punnagavarman, son of Rudravarman and Narendralaksmi, who lived in the village of Saptadevakula, near Lovek. Then comes a relative of Punnagavarman in maternal line, who served Jayavarman II as chief of fan-carriers. This family played an important part in the later history of the capital.

The stele of Ta Prohm, near Angkor Thom, in Sanskrit, dated 1186, traces the genealogy of Jayavarman, “origin of a brilliant family of kings-Son of this sky which is the family of Sri

Kambu, born in this mountain of the Levant, which is Jayadityapura, he awakened the hearts of living being, as the lotus (is awakened), this treasury of splendor, supreme king of Sreshthapura. But instead of enumerating the “brilliant family of kings” of which Sreshthavarman was origin, the inscription mentions only Kambujarajalakshmi, “born in the maternal family of this king,” i.e., apparently descended from the family of Sreshthavarman’s mother and not from Sreshthavarman. It then speaks of Bhavavarmadeva (Bhavavarman I), who ruled at Bhavapura, as if he were the husband of Kambujarajalakshmi, and from this king was descended the mother of Jayavarman VII.\(^{19}\)

According to the annals of the country of Zabag (Zabag is the name of Arabs called the Maharaja’s empire), there was formerly a King of Khmer. Khmer is the country from which Khmer aloes are exported. The country is not an island. There is no country which possesses a more numerous population than Khmer. All the Khmer travel on foot. Drunkenness and all fermented liquors are forbidden to them; in the cities and in the Empire practicing drunkenness or using fermented liquors (is forbidden). Khmer is situated in the same longitude as the king of the Maharaja, i.e., the island called Zabag. Between these two countries, the distance is from ten to twenty days’ travel by sea, in the North-South direction, or inversely; ten days with good wind and twenty days with average wind.\(^{20}\)

Jayavarman II established his capital on Mount Mahendra and declared his independence of Java in 802. Then, for more than six hundred years, the capital of the independent Khmer Empire was in the vicinity of the present Angkor.

No inscription of Jayavarman II has come to light; but, from the inscriptions of later reign, it appears that, at the beginning of his reign, he proclaimed himself King of Kambuja, of the Suryavamsa, or Solar line of Kambu-Mera. It was during his reign that the name Kambuja appeared for the first time in ancient inscription of Champa-Po Nagar (II), A.D. 817-and one of his queens carried the significant title of Kambujarajalakshmi. His successors called him, “the guardian of the honor of the Solar race of Sri Kambu”.

An inscription of the reign of Indravarman I speaks of that king as “sovereign of the Kambuja.” This seems to be the first appearance of that term in Cambodia epigraphy. But after Jayavarman II the expressions “Kambujesvara” became part of the official title of the Kings of the Kamumja and at one time, Yasovarman I gave the name of “Kambupuri” to his capital, Yasovarman.

For these reasons, we have called the period A.D. 802-1432, the Kambuja, or Angkor, period of Cambodian history.

This ceremony took place in 802. It was the Khmer Declaration of Independence. It had the effect of establishing supreme government by divine sanction and of rendering Kambujadesa

independent of Java. It marked the most important date of Khmer history. Many later inscriptions speak of Jayavarman II as the king who established his government on Mount Mahendra in 802.

What was the nature of the ceremony by which a new dynasty was created in Cambodia and a chakravartin king was seated on the throne, thus at one stroke making Cambodia free from Java and the Khmer king sovereign over all the kinglets among the Kambuja?

In one of these sastras-Sirascheda-figures a decapitation ceremony and, according to the Arab legend, Javanese suzerainty began with the decapitation of the Cambodia king.\(^{21}\)

A Cham inscription, dated 817, says the Senapati Par ravaged the cities of the Kambuja, up to the middle of their country; but no other document mentions such Cham expedition. Maspero thinks they were mere border raids. (This seems to be the first mention of the name of Kambuja in a Cham inscription-a few years than the first mention in a Khmer inscription).\(^{22}\)

The dynasty which had been ruling in Lin-yi (Champa) disappeared about the middle of the eight century and we hear no more of that region until the latter part of the ninth century. In the meantime, a new dynasty came into prominence in the south, in the old Huen Wang region, hereafter generally known as Panduranga. This region was sacked twice by the Malays in the last quarter of the eight century.\(^{23}\)

In a special article a few years ago, Georges Maspero attempted to depict the political geography of Cambodia for the year 960, the year of the beginning of the Sung dynasty in China. He gave to Kambujadesa and its dependencies all of what is now Cambodia, Cochin China and Laos, nearly all of Siam and parts of what now Annam, China and Burma. Its boundary on the east, according to Maspero, was the Annamitic range; on the north, the mountains north of the Sib-song Pan-na, now a part of Yunnan; on the west, the range east of the Salwein, as far south as the state of Grahi on the Bay of Bandon; and, on the south, the Ocean the Gulf of Siam and the State of Grahi. Among the tributary regions, Maspero enumerated Yonoka Nagbandhu (Upper Laos), Alavirastra (Sib-song Pan-na), Khmerrasahtra (Keng Tung, in the southern Shan States), Yonakarashtra, Louvo, and Chen-li-fu (as running down into the Malay Peninsula).\(^{24}\)

As has been said above, Phimai seems to have been a capital of this region during the period of Khmer supremacy and at that time was doubtless the most important Khmer city in what is now Siam, except possibly Lophuburi. Suryavarman I’s interest in the north and the ancient representations of the Buddha found at Phimai lead to the opinion that the transformation from a Sivaite Prasat to a Mahayanist sanctuary may have taken place during reign.\(^{25}\)

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\(^{22}\) Lawrence Palmer Briggs: The Ancient Khmer Empire (1999) P.91

\(^{23}\) Lawrence Palmer Briggs: The Ancient Khmer Empire (1999) P.92

\(^{24}\) Louis Finot: Le temple d'Angkor Vat (1932) P.133

\(^{25}\) Louis Finot: Le temple d'Angkor Vat (1932) P.182
In 1052, Inscription of Sdak Kak Thom, from temple of the same name in Prachinburi province in present-day Thailand, records the installation of the first Devaraja on Phnom Kulen in 802.26

In 1080, Jayavarman VI (r. 1080 - d. 1107) ascends the Khmer throne. He builds Phimai (in Thailand today), Prasat Preah Vihear and Wat Phu (in Laos today).

Age of Learning

If, at the bottom of Khmer Society, this was a period of unrest and ferment, at the top it was one of culture and repose—an ominous clam before a deluge. The hurry and bustle of governing large dependencies, of carrying on an extensive foreign trade and of erecting enormous temples and other works had largely subsided and, like a decadent modern city, the rewards of intense physical activity once removed, the intelligentsia withdrew into themselves, turned to intellectual pursuits. This was an age of University Quarters, of “Halls of Brahmans,” and of “Princes of Professors.”

Louis Finot describes this period in the following terms:

*Sanskrit verse was still written. Wise men abounded there and foreign savants came, drawn by the reputation of this Kingdom of high culture. Nowhere was knowledge more in honor. Scholars occupied the first charges of the State; they were on terms of familiarity with kings. Their daughters were queens. They themselves were royal preceptors, grand judges, minister. There was a “King of Professors.” Very well, in this society of theologians, of grammarians and poets, the professor was King: What did I say? He was God! They erected temples to him. He sat on the altars. Olympus was recruited in the University and divinity tended to become hereditary in the professorial families.*27

Yuon can’t call “Khmer” properly so they call “saskhmer”. Yuon don’t like to call Khmer. So they call “Kho Me/” instead of Khmer. “Kho Me” in Yuon to mean “Idiot-ignorant Khmer” because the Khmers are real ignorant races. Because Khmers like to kill each other with Yuon’s secret instigations, incitements and million dirty demonic tricks. Khmer (n) who was born in Kampuchea and live under the Khmer Law: Khmer nation. In ancient time, Khmer was written differently:

Khmer Empire

Related: Southeast Ancient History

(kemér’), ancient kingdom of SE Asia. In the 6th century. The Cambodians, or Khmers, established an empire roughly corresponding to modern Cambodia and Laos. Divided during the 8th cent., it was reunited under the rule of Jayavarman II in the early 9th cent.; the capital was

26 http://www.geocities.com/khmerchronology/
established in the area of Angkor by the king Yasovarman I (r. 889-900). The Angkor period (889-1434), the golden age of Khmer civilization, saw the empire at its greatest extent; it held sway over the valleys of the lower Menam (in present-day Thailand) and the lower Mekong (present-day Cambodia and Vietnam), as well as N into Laos. The Khmer civilization was largely formed by Indian cultural influences. Buddhism flourished side by side with the worship of Shiva and of other Hindu gods, while both religions coalesced with the cult of the deified king. In the Angkor period many Indian scholars, artists, and religious teachers were attracted to the Khmer court, and Sanskrit literature flourished with royal patronage.

The great achievement of the Khmers was in architecture and sculpture. The earliest known Khmer monuments, isolated towers of brick, probably date from the 7th cent. Small temples set on stepped pyramids next appeared. The development of covered galleries led gradually to a great elaboration of plan. Brick was largely abandoned in favor of stone. Khmer architecture reached its height with the construction of Angkor Wat by Suryavarman II (r.1113-50) and Angkor Thom by Jayavarman VII (r. 1181-c.1218). Sculpture, which also prospered at Angkor, showed a steady development from relative naturalism to a more conventionalized technique. Bas-reliefs, lacking in the earliest monuments, came to overshadow in importance statues in the round; in the later stages of Khmer art hardly a wall was left bare of bas-reliefs, which conveyed in the richness of their detail and vitality a vivid picture of Khmer life.

The Khmers fought repeated wars against the Annamese and the Chams; in the early 12th cent. They invaded Champa, but, in 1177, Angkor was sacked by the Chams. After the founding of Ayuthia (c.1350), Cambodia was subjected to repeated invasions from Thailand, and the Khmer power declined. In 1434, after the Thai captured Angkor, the capital was transferred to Phnom Penh; this event marks the end of the brilliance of the Khmer civilization.28

Khemara also means “Khmer”. (This word is likely to come from Pali, translating to mean “People who have harmony”. Khemara language, Khemara state (n) the language/country of Khmer. For example, today Khmer use one phrase like “The Royal Army of Cambodia”. So translating it into Khemara Army instead of Cambodia. (Dictionaire Cambodgien in 1967) Because Khemara sounds more beautiful than Cambodia. For another example, some like to use the “England”, but others like to use “Britain”. But still others like to use “United Kingdom”. But all means the same.

Kampuch or Kampuchea (noun) come from Pali/Sanskrit words, which mean “Gold” + Ch/Che a “Born/birth” = Sovann Phum or Country of Gold “the village/country is born of gold, which is the name of the country of Khmer.29

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29 Dictionaire Cambodgien in 1967
But it’s a very strange thing in Cambodian society of today; they use the word “Kampuchea” instead of “karma”. “Kampuchea” is divided into three words, “Kam, Pu, and Chea”. They actually say that we have a terrible “Kam” since we were born because we only see foreign warmongers have terribly stirred up so many unrests in our society. Our lives are so cheaper than the dog/cat’s food in the Supermarkets because of this bad “Kam” that has fallen on our Khmer race endlessly. When all Khmer people have this “Kam” that make them to have “Pu+ T, instead of only ‘Pu’, =hypocrisies” that make all present Cambodian leaders and its people become “Hypocrites”. The reason that we all Khmer have “Hypocrites” because all the bad “Kam” that we have appallingly suffered under the hot-yokes of Siamese and Yuonese imperialists and colonialists for more than 6 centuries since these two warmongers who were brutally chased away from China, in Yunnan. We all Khmer victims have learned this word of “Hypocrites” very well from Siamese and Yuonese imperialists and colonialists who have all bad “hypocrisies”. That’s why these two warmongers who could easily grab Khmer lands piece by piece so far so worse because of these “hypocrisies/two-faced nesses” that they have all in their secret minds and heads. It all means that these “Hypocrisies” that have turned all Khmer victims to become “Hypocrites” as an old saying of Khmer goes: When in Angkor Wat do as the Angkorians do. (Behave as the people around you do.) So, what does “Chea” mean in Khmer? We all Khmer victims who can be “Cured/Chea” from all the past wounded memories that have inflicted on us unless all the Khmer Rouge leaders/cadres who must be handed over to the War Crime Tribunal/International Court of Justice/Penal to see how many kinds of foreigners’ hands were there during Vietnamese Hidden faces behind the killing fields from 1975 to 1979, and from 1979 to 1991 that were occurring in Cambodia. When all Khmer Rouge leaders/cadres are brought over to UN very soon, I supposed. All Khmer victims would be truly “Cured/Chea” from these past wounded memories because we would surely see these real faces of the murderers of Cambodians are clearly unveiled to the world.

More importantly, “Kam” is to mean differently “a step of ladder” in Khmer. Therefore, Kampucheans are being used simultaneously as “the steps of ladder” for the human beings go up and down from a tall building after the fall of Angkor.

In the law of karma, the ruling principle of human life as explained by Buddha more than 2, 500 years ago. Many quite evidently lives, grows older, dies. Buddha teaches that man dies and is reborn. He lives again, grows old and dies again, then the cycle continues. But life means suffering. To alleviate his suffering, man must leave his evil ways behind and pursue goodness. Only through good conduct and good deeds can man progressively lighten the burden of his karma (the weight of human existence) until he ho no more karma at all and enters once and for all into the state of nirvana (the state of non-existence). Another way of putting it would be to
say nirvana is the blissful cessation of the apparently endless cycle of birth (=suffering), life (=suffering), illness (=suffering), old ages (=suffering), death (=suffering), reborn (=suffering).\textsuperscript{30}

In 1939, Siam was completely changed to Thailand until today. Every Thai student has terribly been brainwashed since then that there was no more Khmer left a long time ago. Only Kampuchea that French colonialists gave to Khmer. Therefore, Siamese call Khmer “Kham” since then to conceal their national ID as Khmers. In fact, “Kham,” which really means “Khmer,” was being used by Khmer ancestors many centuries ago. The word “Kham” in Dictionnaire Cambodgien in 1967. Khmer in ancient time. The name of a kind of Khmer letter is a large capital (used mostly in written inscription.) Siamese use the word “Kham” in its language to mislead Khmer young generations that there is no a single Khmer left because they were all wiped out by Siamese murderous ancestors. But in fact, as far as I saw there are too many “Kham” speak Khmer very fluently when I went to see Prasat Phnom Ruang in 1991 with my brother and a few of Khmer Surins who live in Thailand. But when I tried to speak Kham/Khmer back to them. They seemed so afraid of speaking Kham/Khmer to me. Instead, they spoke to me in Thai. So I asked my brother. Novice Sang Sour; why can’t they speak Kham/Khmer to me like that? He quietly replied to my question, “Because the foreigners are banned to speak Kham/Khmer.” (Wanting to learn more about “Kham” all in Khmer language, please visit this http://www.khom.us/history/khom3.html)

This Kham/Khmer ancient temple was illegally plundered by Siamese a long time ago. My readers can see me standing in front of the door. This temple was known as “Prasat Phnom Rung”. While I was being taken this photo, I saw many Kham/Khmer workers working on this Prasat/temple it seems to me they were repairing it:

\textsuperscript{30} Norodom Sihanouk: War and Hope: The Case for Cambodia (1980) P.48
An unedited and undated stele inscription of Phnom Rung gives some interesting data on the vamsa of Suryavarman II, according to the resume of it given by Coedes (143, 300-301).

The inscription of the bas-reliefs of Angkor Wat have been of great value in the identifying the personages portrayed there. It is from them that we have learned that this monument was built by Suryavarman II and dedicated to that monarch identified with Vishnu.31

Coedes thinks the images of the Jayabuddhamahanatha have a somewhat similar symbolism. The inscriptions mention the places where these twenty-three images were erected. Only a few of these places are identifiable and they were in distant parts of the Empire-Lopburi, Suphan, Rathburi, Pechaburi, and Muang Sing, in what is now Siam-where prangs, probably Khmer, have been found; it is known that one of these images was erected at Banteay Chmar and it is believed that the temples of Ta Prohm of Bati and Vat Nokor were built to shelter such images.32

Kumphak

Unregistered User (6/30/03 1:01 pm)
Reply
Muang Prasat Phanum Rung
www.bangkokpost.com/News/...ews18.html

Phanom Rung for World Heritage listing Old cultural route links Khmer sites
Ploenpote Atthakor - Buri Ram

The Culture Ministry plans to propose the Phanom Rung Historical Park and associated ancient spots for listing as a World Heritage site. A Fine Arts Department official said the decision followed the discovery of an old cultural route linking all the Khmer-style sanctuaries—Prasat Ta Muen Sanctuary in Surin, groups of Phanom Rung ancient sites around Buri Ram and Pimai Historical Park in Nakhon Ratchasima.

The route goes straight to Muang Phra Nakorn in Siem Reap, Cambodia. The official said the department would register the entire area surrounding Phanom Rung Historical Park as almost 2,800 rai as one historical site, to be known as Muang Phanom Rung. “Formerly, the department registered each site individually. This will be the first time groups of ancient sites have been registered as one whole area,” the official said. In addition to the better known ancient ruins, built in the 12th century AD by Hindu worshippers, Muang Phanom Rung incorporates other historical sites—Prasat Muang Tam and its ancient pond, or Baray, Prasat Ban Bu, and Prasat Prei Bat I and II sanctuaries. The areas are dotted with nursing stations, or arokayasala, believed to have been built in the reign of King Jayavarman VII. The station is also known as kuti rishi. The department was drafting conservation and development master plan for Muang Phanom Rung, to conform with the requirements set by UNESCO for World Heritage listing. The plan was

expected to be completed in September. Deputy Chief of the department Sod Daeng-ied said he
would see to it that the impact on local communities was minimised. Mass eviction was ruled out.
Man this article is pathetic… NO CREDIT to the Khmers for the ancient Ruins…Tips: “Muang
Phra Nakorn” Why not call it Prasat Angkor Wat, Siemreap Cambodia “built in the 12th century
AD by Hindu worshippers” Why Not “built in the 12th century AD by Khmers who were Hindu
worshippers” “The areas are dotted with nursing stations or arokayasala” It Should be
“Dharmasa,Ea” Why do Thais have to have a NAME for everything In “THAI” which is already
available originally in other languages...

We all Khmer victims of the Siamese imperialists should carefully study these phrases are
written by Deputy Chief of the Sod Daeng-ied trying to cover up its super-dirty demonic tricks
by altering Khmer history in the eyes of world and Khmer/Kham people:

- Man this article is pathetic… NO CREDIT to the Khmers for the ancient Ruins...

Why no credit to the Khmers for the ancient Ruins…? Because Siamese themselves feel
shamefully if they give credit to the Khmers for the ancient Ruins..., for those ancient Ruins...
still belong to Khmers/Khams, if they gave credit to Khmers/Khams that meant they
automatically confessed to have plundered illegally those ancient Ruins from Khmer/Kham.

- “Muang Phra Nakorn” Why not calls it Prasat Angkor Wat, Siem Reap Cambodia “built in
the 12th century AD by Hindu worshippers” and Why do Thais have to have a NAME for
everything In “THAI” which is already available originally in other languages...

**Description of the Capital**

Chou Ta-Kuan does not call the capital by name. He speaks of it always as the “city,” “the
walled city,” “the capital city.” (This means Nagara in Sanskrit, Nakhon in Siamese, corrupted to
Nokor or Angkor in Cambodia. A Siamese chronicle, under date of 1432, calls this city Nakhon
Luang, which is Siamese for Sanskrit “Great City of Capital.” The name Angkor Thom is the
modern Cambodian corruption of Pali Nagara Dhamma, “Great, or Glorious, Capital,” a name
which later came to be applied to this city by the Hinayanists.) The Chinese continued to call the
country Chenla and the inhabitants called themselves Kambuja.

Why not call it Prasat Angkor Wat, Siem Reap Cambodia “built in the 12th century AD by Hindu
worshippers”? This is such an ignorant question for a Thai scholar/intellectual to ask this
ignorant question. A pupil in an Australian kindergarten, if we gave him/her a lolly to chew, who
can answer to this question very easily: First, this pupil will ask a Thai scholar/intellectual a
question, “Why can Thais call Chiang Mai instead of Bangkok?” Therefore, Bangkok is the first
City of Thailand. And Chiang Mai is…of Thailand because they are in different area parts of the
country. So Prasat Angkor Wat is in Siem Reap province was built in the 12th century, and it was

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33 Lawrence Palmer Briggs: The Ancient Khmer Empire (1999) P.245
an ancient city of Khmers/Kham. Thais tried to write in its Siamese language “Muang Phra Nakorn” in this way, because they are trying to destroy concrete evidences of Khmers/Kham in the eyes of the people in the outside world and of the all Khmer people, especially in the eyes of present-Khmer King Norodom Sihanouk. Land-robbers/landplunderers always flatly refused that they didn’t rob/plunder its neighbours’ lands. But, for example, like Jewish who had lost its territories to Arabs for nearly 2000 years; Arabs changed all Jewish’s history but fortunately, when Jewish took its case down to UN. Jewish had won marvellously its case against Arabs. So Jewish got many of its lands back from Arab land-plunderers. As I already said in Khmer Krom where, there were nearly all provinces, districts and villages and towns/cities were all secretly changed to Yuon language. Not only that, Yuonese and Siamese imperialists brutally forced Khmer Krom/Kham people into their racial integrations. And million of million of Kham/Khmer Krom people who are forced to speak Siamese and Yuonese languages so far so worse, inhumanely in terrible barbaric manners.

Why Not “built in the 12 century AD by Khmers who were Hindu worshippers”

- Did Siamese build this Prasat Phnom Rung in 12th century whilst Siamese were under the Chinese domination for so many centuries before they were forced out of China in Yunnan? (See more “Where were Siamese from?”) So, it really means Thai imperialists are still trying extremely hard to seal off its super-dirty demonic tricks like Yuonese imperialists. As an English goes like this: Truth will out. (The truth always becomes known.) So when all Khmer/Kham are united altogether, and one day they will surely bring all cases to the International Court of Justice for claiming back all lost territories from the Siamese and Yuonese imperialists who are the worst bloody muddy leeches in the Cambodia Tonle Sap River for many centuries.

Siamese conquered Khmer: - Siamese requested King Ang Duong to make up the treaty separating Prey Mlu province and Tonle Peo where Siamese conquered before. King Ang Duong who said:

“I won’t give anything to Siamese but Siamese are so strong. Keep Siamese for a while, those provinces that Siamese conquered before...”

In the provinces where Siamese conquered, Siamese used cold-blood means were to reduce taxes from the people and took a little interest back to its country. 34

Siamese has been secretly concealing its Super-Dirty Demonic forced assimilation policy from the outside world. If you go to the countryside, you will see that there are many Khmer Surins/Khams who still speak Khmer very well. I saw too many Khams/Khmer Surins who can speak Khmer/Kham fluently when I was in Ayuthaya in 1991 with a few Kham families as my

34 History of Kampuchea (1970) P.127
readers can see this photo was taken in front of Siamese ancient temples that was destroyed in war by Burmese invaders a long time ago. But unfortunately there are many of Khams/Khmers who are completely national-soul losers because they have been inhumanely and unfairly forced into assimilation with Siamese imperialists like Kampuchea Krom people who have brutally been forced to lose their national soul, too, by Yuon imperialists in the East.
This photo was taken by me in 1991 in front of Prasat Phnom Rung; my readers can see on the left is my brother, Buddhist novice Sang Sour was with a Buddhist novice Kham/Khmer Surin son who can speak Kham/Khmer to me very well but all in Siamese accent.

I am on the right in this photo was taken in 1991 in Khet Ayuthaya with Kham/Khmer children who still can speak little Khmer/Kham to me in Siamese accent:
This photo was taken in front of Kham temple in Khet Buriram in 1991; my brother, Sang Sour is on the right and me on the left. When it’s time for me to have lunch or dinner, I went to eat meal in Buriram market. I saw many Kham/Khmers who sold food, fish and vegetables in that market. It’s unbelievable! If we didn’t see these strange events with our eyes. We would not believe it:

Prehistory and Early Kingdoms

Source: Based on information from John F. Cady, Southeast Asia: Its Historical Development, New York, 1964.

Archaeological evidence indicates that parts of the region now called Cambodia were inhabited during the first and second millennia B.C. by peoples having a Neolithic culture. By the first century A.D., the inhabitants had developed relatively stable, organized societies, which had far surpassed the primitive stage in culture and technical skills. The most advanced groups lived along the coast and in the lower Mekong River valley and delta regions, where they cultivated irrigated rice and kept domesticated animals.

Scholars believe that these people may have been Austro-Asiatic in origin and related to the ancestors of the groups who now inhabit insular Southeast Asia and many of the islands of the Pacific Ocean. They worked metals, including both iron and bronze, and possessed navigational skills. Mon-Khmer people, who arrived at a later date, probably intermarried with them. The Khmer who now populate Cambodia may have migrated from south-eastern China to the Indochinese Peninsula before the first century A.D. They are believed to have arrived before their present Vietnamese, Thai, and Lao neighbors.35

(Data as of December 1987)

35 http://lcweb2.loc.gov/cgi-bin/query/r?frd/cstdy:@field(DOCID+kh0013
When Khmers are in turmoil, Siamese and Yuonese imperialists start to shamefacedly plunder everything from Khmers fighting among themselves. When all Khmers loudly voice to the world that Siamese and Yuonese imperialist that you must get out of Cambodia. All Yuon imperialist leaders and its people start to protect their citizens in Cambodia straightaway that Khmers are really racists/xenophobia. And, when Khmers lost 21 provinces to Yuon imperialists in the East and 75 provinces to Siamese imperialists in the West. The world stays so quiet. Why…? Why…? Why…? Why…?

During the Angkar Leu/Cap Tren’s genocidal regime who liked to use Kampuchea instead of Cambodia like Democratic of Kampuchea. Whereas Yuon like to use Kampucheans People’s Communist Party, which was secretly created by the murderous Yuon leaders.

But already the forces of destruction were at work on the inside-a true “fifth column,” under the form of Hinayanist bonzes, probably chiefly Mon from the partly-Khmerized Mon region of Louvo on the lower Menam valley, now (since about 1000) a part of the Khmer Empire. We have seen that, a century earlier, Talaing, Burmese, Mon, and even Khmer monks were making pilgrimages to Ceylon and that nearly a half century earlier the new Singhalese doctrine reached the Khmer and Mon settlements on the Menam valley and even Kambujadesa proper. It is not likely that the Tai (Thai, Syam), who were forming the Kingdom of Sukhothai in the north and were raiding Kambujadesa proper, had much to do with the introduction of Hinayanism into Kambujadesa, they were comparatively newcomers in the Khmer Empire, were more or less hostiles to the Khmers, and were comparatively new converts to Hinayanism. It is more likely that the new doctrine was introduced by kindred Mons, of the Louvo region (who had been Hinayanists for more than a thousand years and were now partly Khmerized) and by Khmers (who had lived with them for three centuries and had become converted to the Mon form of worship). We have seen how Mon and Khmer bonzes had helped to establish the new Singhalese sect at pagan. It was probably not Tai, but chiefly Mon and even Khmer settlers from Louvo, fleeing in the face of Tai invasions, who first brought the new Singhalese sect to Kambujadesa and converted their kinsmen.36

Khmer ancestors made up an old saying goes mockingly about noting the pleats of ideas of the Three Nations:

- Mon brings down the sky to sit on it
- Cham is lack of Cam Aam reaching to the sky (Span “the distance from the tip of the thumb to the tip of the middle finger, usually from seven to nine inches”).
- Khmer are in the cloud falling to shelter in the earthworms’ dung.

What all these mean about? These old sayings above, we carefully examine that Khmers boast themselves only in the cloud is cannot reach to the sky yet and quickly wake up on time. Khmer speak to Khmer themselves who don’t know that they like to boast because the pleats of ideas boasting is very similar, if Khmer speak with Cham who are more boastful than Khmer then Khmer have a strong interest that Cham like to boast. Furthermore, Cham speak with Cham, the

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pleats of the same ideas, who didn’t know that they like to boast. But if Cham speak with Mon then Cham know that Mon is the worst boastful nation.

- *Mon is the worst vehement boastful nation until they lost all their territories.*
- *Cham is worse vehement boastful nation is also to lose all their territories to Yuon imperialists.*
- *Khmer is average vehement boastful nation then they still have land left for their children as today. But we, too, aren’t optimism that Khmer land certainly won’t last forever because today Khmer is traveling into catastrophe.*

Why did these three nations lose all or still have some lands?

Because they are the most vehement boastful nations with their natural resources who are so extremely happy until they completely forget that other nations wanting to plunder their lands at all.37

Moreover, Cham lost all its territories are also because of such boast is to boast until Yuon plundered all lands. It fits with Khmer’s old saying that; “Cham boast forgetting themselves, Yuon plundered all lands”. As being described clearly in Vietnam Imperial March and Nationalism; From “The Two Viet-Nams: A Political and Military Analysis”, Chapter 2: A Glimpse of the Past. By Bernard B. Fall.38

With the decline of the Tangs, Viet-Nam’s chances for freedom rose again. A rash of rebellions in 938 led to the defeat of the Chinese the following year. By 940, the Vietnamese were in full control of their country from the foothills of Yunnan to the 17th parallel Although they retained formal suzerainty ties with China throughout most of their history until French domination became complete in 1883, their northern neighbour, despite sporadic threats, never quite succeeded in controlling the country again, save for the brief period from 1407 to 1427. Having secured their rear areas, the Vietnamese now could address themselves to their major historical mission - securing Lebensraum for their teeming agricultural population in the relatively empty deltas to the south of their boundary. But to the south lay the Indianized kingdom of Champa.

**Vietnam Colonialism**

What happened next was as thorough a job of genocide as any modern totalitarian state could have devised. Founded in 192 AD., the Champa kingdom, whose beautiful capital, Indrapura, was located near present-day Faifo on the Central Viet-Nam coast, prospered for several centuries through its flourishing seaborne trade and its powerful battle fleets, one of which sailed up the Mekong and across the Great Lake (Tonle Sap) of Cambodia to capture and sack Angkor in 1177. Like their near contemporaries in Europe the Norsemen, the Chams were mostly seaborne raiders with all the advantages and drawbacks, of the concomitant social and political

37 Sar Sarun: La Sociologie Khmere (1973-74) Pp.81-82
38 Praeger Publishers, New York, 1971
organization. They were the scourge of the area as long as they were strong and capable of carrying the war to their neighbors in their swift ships, but having neglected agriculture and the penetration of their own hinterland, they were incapable of resisting the slow but steady gnawing-away process with which the peasant-based Vietnamese state faced them. Thus, after several successful Cham raids into the Red River Delta, the Vietnamese finally beat them off, and the Chams were pushed onto the defensive.

Slowly, Vietnamese rice farmers peacefully occupied the unfilled northern plains of the Champa kingdom, very often with the consent of the Chams, who felt that this process would serve their own enrichment. But as the settlements of the Vietnamese grew so grew the willingness and ability of the neighbouring Vietnamese state to protect its own citizens. Slice by slice, delta by delta, the process was repeated. There were a few temporary setbacks in the process but by the end of the eleventh century, all the coastal provinces north of Hue had been conquered. The next important slice, including Hue later Viet-Nam's imperial capital, became Vietnamese in the course of the mid-fifteenth century, thanks to a marriage between his sister of the Vietnamese king and the king of Champa. But in 1471, after renewed bitter warfare, in the course of which the Vietnamese conquered the Chams’ second capital, Vijaya-Indrapura having been lost earlier—the once-flourishing Champa kingdom was near collapse. It lost more than 300 miles of shoreline and in fact became little more than a beachhead stretching precariously over the small deltas of Khanh-Hoa, Phan-Rang, and Phan-Thiet.

One and a half centuries later, the Champa kingdom had simply disappeared. Today, all that is left of it is a series of watchtower ruins at the landward edge of the Central Vietnamese coastal plains and a small group of perhaps 30,000 handsome Indian-featured people eking out livings as fishermen and artisans around the Vietnamese cities of Phan-Rang and Phan-Ri.

Khmer do not boast much is Khmer boast less and quickly come to sense on time. It fits Khmer’s old saying “-Khmer are in the cloud falling to shelter in the earthworms’ dung. Or “Khmer lift to put down”.

When the inscriptions speak of Isanavarman, they usually speak of him as a conqueror ruling an extensive king. “The Deva Sri Isanasena was the master of the earth, the equal of Sakra in might”. “The glorious sovereign of three Kings, the mighty possessor of three cities of extensive fame” (Siva Chno). “Victorious who also is Isanavarman, famed especially for his heroism, who supports the earth like a Sesha Naga”. “He, Sri Isanavarman, king of man, whose splendor spread in all directions, put to the very end.”

Our information is gained almost from that of Sdok Kak Thom, dated about 1052. this inscription records the religious foundations of priestly family—that of Sivakailaya—which held the

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39 Sar Sarun: La Sociologie Khmere (1973-74) P.102
40 Lawrence Palmer Briggs: The Ancient Khmer Empire (1999) P.51
The hereditary position of hotar (royal chaplain) and purohita (chief priest) of the Devaraja for two and a half centuries, from 802 to 1052. Incidentally, the inscription gives a list of kings and a brief chronicle of their reigns during that period. As is customary with Cambodian inscriptions after 802, these kings are called by their posthumous names.\textsuperscript{41}

The Cambodians are closely related to the Mon who settled further to the west but of whom only small pockets survive in Thailand and Burma.

How come there are too many Khmers everywhere in South East Asia?

The aboriginal tribesmen who have inhabited the Malaysian hinterland for 7,000 years call themselves Orang Asli, meaning “Original man,” a name they take pride in. They are the residue of various early migrations that came down the peninsula from southern China. Thus they are physically and racially very mixed, some resembling South Sea islanders, others the Khmer people of Cambodia. A Khmer Krom man who clearly told me recently that one of his friends went to one of Indonesian islands who saw there are also too many Khmers on that Island. That man was friendlily greeted by Khmers on that Island like his Khmer Brothers and Sisters in Cambodia; he was so surprised about that. Those Khmers on that Island still speak Khmer very fluently.\textsuperscript{42}

\textbf{And today, Khmer people use the Kingdom of Cambodia}

These are all the roots of all destructions, starting from here, are secretly created by the Khmers’ 6-Formidable-Cancerous-Century-Old-foes-Siam, the fugitives of Mongols, and 3-Century-old-Leech-Hereditary-Foes-Yuon, the prisoners of Mongols, who are the worst murderous violators of human rights on earth. Who were behind the Gall Bladder harvesters? How many Khmer Rouge groups are there? How many Pol Pots are there? Who was behind Angkar Leu/Cap Tren? Who brutally forced Cambodian refugees back into Cambodia from 1975 to 1979? Who secretly created Killing Fields in 1800-1845 and 1945 in Khmer Krom, and in Kandal from 1975 to 1979 to brutally massacre more than 3 million innocent Cambodians, more 460 000 live again from 1979 1991 in Cambodia like that? Why are there so many and many Khmer refugees who are brutally dispersed to live everywhere on this planet so far so worse? Why are Cambodian lands getting shrank a little by little in the West “Siam” and in the East “Yuon” like that? Can the people in the outside world consider “Siamese and Yuonese” as the “Two civilized Nations” on the dead bodies of Khmers who were brutally butchered in the name of protecting of a tiny present-Cambodia?

\textsuperscript{41} Lawrence Palmer Briggs: The Ancient Khmer Empire (1999) P.82
\textsuperscript{42} Guide to Malaysia (1977) P.29