Dawn F. Rooney

AN INTRODUCTION TO THE TEMPLES

ANGKOR
The Chinese version has been linked to the narrative origins and the geography of

of the Chinese empire, which expanded to

the west and south, reaching what is now Xinjiang and Tibet. The expansion of Chinese influence was driven by factors such as the need for trade, control over resources, and the desire for cultural and political dominance.

China's economy was based on agriculture, with rice as the staple crop. The climate and geography of China made it well-suited for agriculture. The Chinese were skilled in irrigation and flood control, which allowed them to cultivate crops in a wide range of conditions. This agricultural surplus supported a large population and allowed for the development of a strong centralized government.

The Chinese Empire was known for its military prowess, and its army was one of the most powerful in the world at the time. The military played a key role in the expansion of Chinese influence, and the Chinese were known for their use of advanced weaponry, such as the crossbow.

In addition to its military achievements, China was also known for its contributions to science, technology, and medicine. Chinese mathematicians and astronomers made significant contributions to these fields, and their work has had a lasting impact on the development of these disciplines.

The Chinese Empire was also known for its rich culture and arts. Chinese literature, poetry, and music were highly esteemed, and the Chinese were known for their love of literature and the arts. Chinese paintings, sculptures, and ceramics were also highly regarded, and these arts continue to be celebrated today.

The Chinese Empire was a time of great prosperity and cultural achievement, and its influence can still be seen in many aspects of modern Chinese society. The Chinese Empire was a time of great change, and it was a time when the Chinese people were able to achieve great things.

Historical Background
Historical Background

The Angkor period, spanning from the 9th to the 15th centuries, marks the apex of the Khmer Empire in Cambodia. The capital of the empire was at Angkor, a city renowned for its grandeur and extensive network of temples and palaces. This period is marked by significant cultural and architectural achievements, including the construction of the famous Angkor Wat complex, which is one of the largest religious monuments in the world.

The Angkor period was marked by the rise of several great Khmer kings, each of whom sought to leave their mark on the empire through grandiose building projects. The most famous of these was Jayavarman VII, who ruled from 1181 to 1219. Under his reign, the Eastern Mebon was completed in 1191, the Angkor Thom was constructed, and the famous Bayon temple was built.

The Angkor period also saw the development of the Khmer script, which was used for the first time in inscriptions at Angkor. This allowed for the preservation of Khmer history and literature for centuries to come. The period ended with the fall of the Khmer Empire to the Vietnamese in 1431, marking the end of the Angkor period and the beginning of a new era in Cambodia's history.

The Angkor period was characterized by a blend of Hindu and Buddhist influences, as evidenced by the construction of both Hindu and Buddhist temples. This period also saw the development of the Khmer language, which played a significant role in the cultural and political life of the empire.
Historical Background

Champa (or Champa Kingdom) was a kingdom located in what is now Vietnam. It was established in the 4th century and reached its peak during the 12th and 13th centuries. The kingdom was known for its rich culture and influence in Southeast Asia.

The capital of Champa was at My Son, a site with numerous temples and shrines that are now considered important historical and cultural landmarks. The kingdom fell to the Vietnamese in the 15th century and was eventually absorbed into the Vietnamese state.

The Champa Kingdom is often seen as an example of the cultural exchange and influence that occurred in Southeast Asia during the medieval period. Its legacy continues to be felt through the many temples and cultural artifacts that survive to this day.

Archaeological evidence suggests that the Champa Kingdom had strong trade connections with other regions, including China and India. This allowed for the exchange of ideas, technologies, and materials that contributed to the development of the region.

Over time, the Champa Kingdom faced challenges from other powers, including the Khmer Empire to the north. Despite these challenges, the kingdom managed to maintain its independence for several centuries, until it was finally conquered by the Vietnamese in the late 15th century.

The fall of the Champa Kingdom marked the end of a significant period of cultural and political development in the region. Its legacy continues to be an important part of the cultural heritage of Vietnam and the wider Southeast Asian region.
Historical Background 33

Sixteenth Century to Nineteenth Century AD

Another reason is that we are now aware of the influence of Aequor in 1833, which was more significant for the development of Cambohon, a phenomenon that was discovered by the Spanish in the 1840s and was regarded as a landmark in Cambohon's history. Although the term was not used until the mid-1850s, it referred to the discovery of Aequor in 1833, which was the first time that Aequor was observed in the Cambohon region. The discovery of Aequor, along with the discovery of other phenomena in the 1830s, led to the development of Cambohon, and the region became a center of scientific research and innovation.

In addition, the discovery of Aequor led to the development of new methods of studying and understanding the ocean and its inhabitants. These methods were used to study the behavior of Aequor and other phenomena, and they also provided new insights into the ecological and environmental systems of the Cambohon region.

The discovery of Aequor also led to the establishment of new institutions and organizations, which were dedicated to the study of the ocean and its inhabitants. These institutions, such as the Cambohon Institute of Oceanography, were established to promote research and education in the field of oceanography, and they played a key role in the development of Cambohon and its scientific community.
Charles-Emile Bouilleaux, a French missionary, saw Angkor in 1850 and published an account of his travels eight years later. DO King, an Englishman who travelled in Indo-China in 1857-8, detailed his journey in a paper read to the Royal Geographical Society in London in 1859. He pointed out the ruins and the existence of a map of Angkor in a French work. ‘The Temple stands solitary and alone in the jungle, in too perfect order to be called a ruin, a relic of a race far ahead of the present in all the arts and sciences’, he wrote.¹⁰

Despite these published accounts by foreigners who saw and wrote about Angkor, they seem to have gone mainly unnoticed in the West. European interest in the ruins was not aroused until Henri Mouhot, a French naturalist, reportec on his visit. At the time he planned his trip to the East he was living in Jersey with his Scottish wife. He was fortunate to gain the support of the Royal Geographical Society in London. Mouhot departed for Singapore in April 1858 and arrived in Siam in September.

Three months later he set off on a journey that continued until April 1860. During that time he spent two months in Cambodia, including three weeks at Angkor. He surveyed and measured the temple of Angkor Wat and kept detailed notes on his observations of the ruins. His last journey in the region was an exploration of uncharted territory in north-eastern Siam and a survey of the Mekong in Laos designed to fill in the blanks on maps made in the 17th century. Mouhot continued his work until November 1861 when he contracted a fever and died at Luang Prabang in Laos at the age of 35. His notes were taken to Bangkok by his faithful servants and later sent to his widow and brother in Jersey where they were published in 1864.

By the time of the publication of Mouhot’s diaries, France had a presence in Indo-China. In 1864 a French Protectorate over Cambodia was in place except for Battambang and Siem Reap provinces, which were under the jurisdiction of Siam. A treaty between Siam and France in 1907 ceded these territories to France where they remained except for a brief period during the Second World War when they were returned to Siam.

The temple of Banteay Srei, north-east of Angkor, was disputed because it was located in the territory granted to Thailand. In 1941 the Japanese served as mediators in negotiations between Thailand and France and it was decided the temple should belong to Cambodia.