

## NOTES

### WAT SĪJUM

In our notice of Recent Siamese Publications No. 299 (JSS LII, 1), where it was mentioned that Prince Naris commented on the significance of this name, we were inclined to accept the Prince's belief that the name was an abbreviation of "Risijum", i.e. an assemblage of risis or seers.

A reader has kindly drawn our attention to the fact that in the north the word *sī* is equivalent to the *Ā*, or bodhi, tree. The name therefore of Sijum has another quite probable alternative interpretation, that of an assemblage of *Ā* trees.

### SRIRĀJĀ

As actually spelt now (ศรีราชา) the name does not seem to have any significance either from any linguistic or historical point of view. Literally it would be translated as 'The auspicious king'. The locality has however never had any connection with royalty at any time. It seems hard therefore to explain the name. Now, in the village there is an old monastery in which stands an old *Ā* tree of large dimensions indicating its great age. Supposing that SI means a *Ā* tree as said above, it is tempting to imagine that Śrīrājā (ศรีราชา) might have been a Sanskritised form of just SIRAJA, the 'King of *Ā* Trees' สิริราชา; and the monastery might have taken its name in the sense of the *Monastery of the King of *Ā* Trees* and the village that of the *Village of the Monastery of the King of *Ā* Trees*. The name is often written Śrīmahārājā but that is the same as the commoner name of Śrīrājā. If this hypothesis is possible of being accepted the name should be henceforth just SIRAJA, the 'Village of (the Monastery of) the King of *Ā* Trees'.

## LAVO

The use of this name is confirmed by Chinese sources where it is LOHOK dating from quite ancient times. Historians have been inclined to suspect that the name was one of the Dvāravati culture. Its meaning was doubtful and has not been explained.

We have however another source of its use. In the inscription of Pra Khan (mid-fourteenth century) King Jayavarman mentioned that he sent the images of the Jayabuddhamahānāth which he had cast on the occasion of the celebration of his victory over the Chām and the rebuilding of the capital of Angkor and the erection of the Nagara Jayaśri (Pra Khan) to 23 localities, among which were Lavodayapura, Svarnapura Jayarājapuri, Vajrapuri etc. This was later than many of the Chinese mentions of LOHOK. It could well have been Sanskritised from an indigenous name.

This note comes to no definite conclusion but is intended for scholars to make use of for further identifications.

*Dhani*

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