



Kdark La Tente (Kampot)

Category Seaside Area

Description

Kdark La Tente, located just 12 kilometres across the water from Phu Quoc island, is a beautiful village in Kampot province, about 21 kilometres from town. Kdark La Tente is a great place to stay for anyone who wants a change of pace rather than staying at home or at a hotel or guesthouse. Instead, at Kdark La Tente, visitors can sleep in a tent and enjoy the outdoors. Although the camp is surrounded by beautiful nature, the prices are still a little high, at \$15 to \$20 a night. However, there is no shortage of entertainment here, with visitors enjoying themselves by simply relaxing. 'In addition to living in tents, guests can enjoy many activities from watching the sunrise to visiting waterfalls and catching shrimp. They can also learn about the lives of fishermen who suffered a mortal threat from fishermen Vietnam. The activities can be purchased as a package trip with a visit to Kampot town and waterfalls at a cost of \$40 package for two days one night. For guests who want to stay in a tent, the price ranges from \$ 15 to \$ 20 per night, with 14 tents available, including some with air conditioning.

Source: phnompenhpost.com

Travkod resort

Category Siem Reap

Description

Welcome to Community Eco-Tourism of Travkod

Travkod resort is an Eco-Tourism which has clearly water and a nice view of Kulen mountain range. It's the newest development and beautiful place where you can entertain fishing, rowing boat, swimming with tire tube and other interesting activities that are similar to the West Baray Resort activities. It's a good place for you to have a rest with fresh air, taking picnic, camping, enjoying meal with your family, friends, teamwork and visit a great view of Kulen mountain range and clearly water of Travkod resort. Along the road on the village to Travkod resort, you can buy many kids of local villagers' products and food like: fruits, palm juice, palm sugar or you can buy cakes, grill chicken, beverage, and Cambodian traditional noodle and so on. You can actually buy as similar as at the Angkor Khyung You (60 road) every evening and you also get a good quality food and reasonable price.

Travkod Resort is situated along the way to Kulen mountain Buengmealea

and Koshke temples and it is across a way to that temple above. It is 10 kilometers nearer than Southnikum district's way and this way let all drivers can save their times and money from transportation. Certainly, for hotels, tourists, guides, taxis and Rirmok Association will get more benefit when we add Trackod resort and Chaosrey Vibul Ke temple program into the Itinerary. It is a new and interesting program that can attract many tourists to spend more longer to stay in Seim Reap town and it also provides more jobs for farmers in this rural area community and partake to develop this new Eco-Tourism Resort.



Sihanoukville Autonomous Port

CategorySeaside Area

Description

Contact

034 933 416

Sihanoukville City

CategorySeaside Area

Description

Sihanoukville (Khmer: ក្រុងព្រះសីហនុ, Krong Preah Sihanouk), also

known as 'Kampong Som' (Khmer: កំពង់សោម), is a coastal city in Cambodia and the capital city of Sihanoukville Province, located at the tip of an elevated peninsula in the country's south-west at the Gulf of Thailand. The city is flanked by an almost uninterrupted string of beaches along its entire coastline and coastal marshlands bordering the Ream National Park in the East. The city has one navigatable river, the mangrove lined Ou Trojak Jet running from Otres pagoda to the sea at Otres.



Song Saa Island (Koh Sang Saa)

CategorySeaside Area

Description

Song Saa Private Island sits in Cambodia's Koh Rong Archipelago, which is made up of mostly uninhabited islands – oases of virgin rainforests, coral reefs and pure white beaches.

Song Saa is Cambodia's first private island resort, and aims to set a high standard of luxury, environmental sustainability and community wellbeing though its conservation and sustainable livelihoods programs.

While the island feels secluded, it is only 35 to 40 minutes away from Sihanoukville on the resort's luxurious speedboat.

Song Saa Private Island provides luxury transfers in our fleet of BMW 5 Series from the Cambodian capital Phnom Penh to Sihanoukville. Journey time is approximately 3.5 hours.

Reservations:

023 6860 360

Sales:

023 6860 361

Email

info@songsaa.com
sales@songsaa.com
reservations@songsaa.com

Sihanouk International Airport

CategorySeaside Area

Description

Sihanouk International Airport (formerly Sihanoukville International Airport)

(IATA: KOS, ICAO: VDSV)(Khmer: អាកាសយានដ្ឋានអន្តរជាតិក្រុងព្រះសីហនុ French: Aéroport International de Sihanouk), located 20 kilometres (12 mi) east of Sihanoukville in Preah Sihanouk Province, is Cambodia's third largest international airport.

The airport is also known as Kaong Kang Airport (Kaong Kang, កោះកង = mangrove). The IATA code KOS is derived from Sihanoukville's alternative name Kompong Som.



Silver Pagoda

Category.....Phnom Penh

Description

Inside the complex of the Royal Palace in Phnom Penh, Silver Pagoda is located on the south side of the Royal Palace, Phnom Penh. The temple's official name is Preah Vihear Preah Keo Morakot (Temple of the Emerald Buddha) which is commonly shortened to Wat Preah Keo. The pagoda itself is clearly influenced by Bangkok's Wat Phra Kaeo, also home to a precious crystal Buddha to which the one in Phnom Penh bears an uncanny resemblance.

Constructed in 1962 by former King Sihanouk to replace the wooden pagoda built by his grandfather in 1902, the Silver Pagoda is so named because of its 5329 silver floor tiles, each around 20cm square and weighing more than a kilogram.

Within the Royal Palace compound is the extravagant Silver Pagoda, the floor of which is covered with five tons of gleaming silver. The staircase leading to the Silver Pagoda is made of Italian marble. Inside, the Emerald Buddha, said to be made of Baccarat crystal, sits on a gilt pedestal high atop the dais. In front of the dais stands a life-sized gold Buddha decorated with 9584 diamonds, the largest of which weighs 25 carats. Visit Silver Pagoda with Indochina tours Cambodia

Phnom Penh Riverside

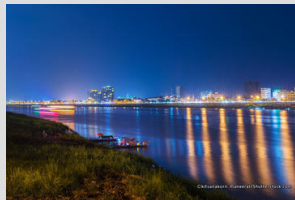
Category.....Phnom Penh

Description

since it is quit difficult to understand the city's nomenclature plus it is easier to point out in a map the place you want to go to a moto-taxi, cycle or taxi than trying to explain it in English or any other language to your Cambodian driver.

Along the riverside you find the oldest sectors of the city and the footprints of different generations since the kings abandoned Angkor to the arrival of the French colonization. The views of the rivers is amazing with the confluence of the Mekong and Tonle Sap rivers to form the Bassac just in

front to the Royal Palace and in the same point where it is celebrated the races of the Water Festival in November.



Choeung Ek

Category.....Phnom Penh

Description

Choeung Ek (ខ្មែរ : ជើងឯក [cəəŋ æk]), the site of a former orchard and mass grave of victims of the Khmer Rouge - killed between 1975 and 1979 - about 17 km south of Phnom Penh, Cambodia, is the best-known of the sites known as The Killing Fields, where the Khmer Rouge regime executed over one million[9] people between 1975 and 1979. Mass graves containing 8,895 bodies were discovered at Choeung Ek after the fall of the Khmer Rouge regime. Many of the dead were former political prisoners who were kept by the Khmer Rouge in their Tuol Sleng detention center.

Today, Choeung Ek is a memorial, marked by a Buddhist stupa. The stupa has acrylic glass sides and is filled with more than 5,000 human skulls. Some of the lower levels are opened during the day so that the skulls can be seen directly. Many have been shattered or smashed in.

Tourists are encouraged by the Cambodian government to visit Choeung Ek. Apart from the stupa, there are pits from which the bodies were exhumed. Human bones still litter the site.

On May 3, 2005, the Municipality of Phnom Penh announced that they had entered into a 30-year agreement with JC Royal Co. to develop the memorial at Choeung Ek. As part of the agreement, they are not to disturb the remains still present in the field.

The film The Killing Fields is a dramatized portrayal of events like those that took place at Choeung Ek.

Tourist Information Center (TIC)

Category.....Tourist Information

Description

Preah Sisowath Quay, in front of Court of Appeal Phnom Penh, 12207.



Tourist Information Center

Category.....Tourist Information

Description

Serendipity Beach (St.), Sihanoukville, Preah Sihanouk

016 351 319



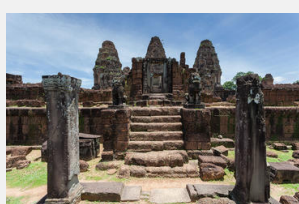
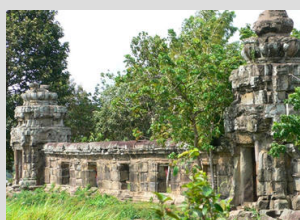
Tourist Information Office

Category.....Tourist Information

Description

Sivatha (St.), Mondul 1 Village, Sangkat Svay Dangkum, Siem Reap City, Siem Reap

063 763 829



West Mebon

Category.....Siem Reap

Description

The West Mebon (Khmer: ប្រាសាទមេបុណ្យខាងលិច) is a temple at Angkor, Cambodia, located in the center of the West Baray, the largest reservoir of the Angkor area. The temple's date of construction is not known, but evidence suggests the 11th Century during the reign of King Suryavarman I and Udayadityavarman II.

In the dry season today, it is reachable by land. In rainy season, the waters of the 7,800-meter-long baray rise and the temple, located on a site higher than the baray's floor, becomes an island.

Khmer architects typically surrounded temples with moats that represent the Hindu sea of creation. The West Mebon, located amid waters so vast that they can seem like a real sea, takes this religious symbolism to the ultimate level. The temple was built to a square design, with sides measuring about 100 meters. Each side had three tower-passages crowned with stone lotus flowers and arrayed about 28 meters apart. In the center of the square was a stone platform linked to the eastern wall by a laterite and sandstone causeway.

Today the platform, causeway and much of the east wall and towers remain; the other sides are largely gone, though their outlines in stone are

visible when the baray's waters are low. There is no central sanctuary to be seen, though the platform may have supported some comparatively small structure in times 1936, the West Mebon yielded up the largest known bronze sculpture in Khmer art, a fragment of the reclining Hindu god Vishnu. The fragment includes the god's head, upper torso and two right arms.

A local villager is said to have dreamt that an image of the Buddha was buried in the West Mebon and wished to be freed from the soil. Subsequent digging unearthed the statue of Vishnu.

The Chinese diplomat Zhou Daguan, who visited Angkor at the end of the 13th Century, wrote that the West Mebon had a large image of Buddha with cascading water. Zhou mistook the Vishnu statue for a Buddha image, and the West Mebon for the East Mebon

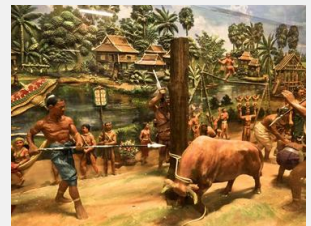
Cambodia Cultural Village

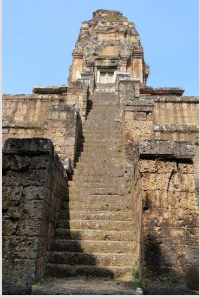
CategorySiem Reap

Description

Cambodian Cultural Village situated in Siem Reap province along the road number 6 distanced 3 Km from International Siem Reap Airport and 5 Km Angkor Wat temple the world heritage with 210.000 square meters complexes. CCV assembles all the miniatures of famous historical buildings and structures, local customs and practices of all races. There are 13 unique villages, which represent difference cultural heritages with 8 scenes of show performance. At each scene, the tourist will be able to enjoy with traditional dancing perform by our dancers that suitable to find out, the lifestyle landmark providing completed facilities and recreation services for both tourists and local community. Just a half day visit Cambodian Cultural Villages such as travel over Cambodia and getting to know about Cambodia, Cambodia Culture, Cambodia ethnic, Khmer Traditional, the significant people in Cambodia and more.

The village where you can find all the significant people in Cambodia. Come and visit us, it like you have traveled all over Cambodia in haft day. Cambodian Cultural Village welcomes the visitors all around the world.





Baksei Chamkrong

CategorySiem Reap

Description

This temple is one of the first temples constructed of durable material such as bricks and laterite and with decoration in sandstone. A brick enclosure originally surrounded the pyramid with a stone gopura on the east side is now almost completely disappeared. Much of the stucco on the surface of the temple has vanished. The main sandstone lintel is decorated with a fine carving of Indra standing on his three-headed elephant Airavata. Garlands emanate from either side of Indra in the style current to the monument. There is an inscription on either side of the small doorway which detail the dedication and praises the early Khmer kings from Jayavarman II onward as well as earlier legendary kings, including the ancestor of the nation, the hermit Kambu.[4]

The pyramid measures 27 metres across at the base and 15 at the summit for an overall height of 13 metres. Four stairway reach the summit at the cardinal points. The brick sanctuary tower, eight meters square on a sandstone base open to the east with the usual blind doors on the other sides.

Koh Ker Temple

CategorySiem Reap

Description

Koh Ker was the capital of the Khmer Empire from 928 AD to 944 AD. This was the only interruption in the almost 500 year history of the Khmer Capital being at Angkor. About 20 years after the establishment of the capital at Angkor, there was a breakdown in the line succession for reasons that are unclear, and in 928 AD King Jayavarman IV, probably a usurper to the throne, created a new capital at Koh Ker. Whatever the reasons for the move to Koh Ker, King Jayavarman IV created a large royal capital of Brahmanic temples, shrines, and prasats, which surrounded a huge Rahal (baray). King Jayavarman IV ruled at Koh Ker for 20 years until his death in 941 AD, and King Hashavarman II, his son, would remain at Koh Ker for some 3 years before returning the capital to Angkor.

Koh Ker Location: 100km northeast of Siem Reap, Construction period: 928 AD to 944 AD Religion: Hindu Built by: King Jayavarman IV Getting there: Take National Highway #6 east from Siem Reap to Damdek, turn north, and follow the signs. There is a toll road for part of the way. Always check road conditions before departing, especially in the rainy season.





Phnom Penh Night Market

Category.....Phnom Penh

Description

Night Market in Phnom Penh is located just by the riverfront and offers a wide and varied range of Cambodian handicrafts silks, art, clothes and souvenirs. The market was originally aimed towards visitors and tourists but interestingly thought is that it is probably more popular among Cambodians than foreigners.

The market has a more relaxing, cooler and festive atmosphere than a typical local market in Phnom Penh. In the middle of the market is a big stage where they most of the time have some kind of performance or concert. There is also a picnic area behind the stage where you can sit down and enjoy the food from the food stands and listen to music.

The Night Market is opened every Friday, Saturday and Sunday evening from 5 pm to midnight.

Location: Night Market (Phsar Reatre) is located on Street 1 (Preah Sisowath Quay) in Wat Phnom Commune, Daun Penh District

Ream National Park

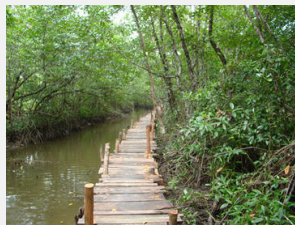
Category.....Seaside Area

Description

Ream National Park is a national park of Cambodia located 18 km from Sihanoukville city in the Prey Nob district of the Sihanoukville Province in south-eastern Cambodia. It was established in 1993, as the Cambodian government began to take action for the protection of the country's threatened natural resources. The national park's biological value is defined by its combination of rivers, forests, mangroves, estuaries, beaches, coral reefs, wildlife, and marine life.

Contact:

092 628 878





Banteay Samré

Category.....Siem Reap

Description

Banteay Samré (Khmer: ប្រាសាទបន្ទាយសំរែ) is a temple at Angkor, Cambodia, located 400 metres to the east of the East Baray.[1] Built during the reign of Suryavarman II[2]:119 and Yasovarman II in the early 12th century, it is a Hindu temple in the Angkor Wat style.

Named after the Samré, an ancient people of Indochina, the temple uses the same materials as the Banteay Srei.

Banteay Samré was excellently restored by Maurice Glaize from 1936 until 1944.[3] The design of its single ogival tower is immediately recognizable as Angkor Wat style along with other temples in the region such as Thommanon and Chau Say Tevoda. Due to this temple looks familiar with a few monuments of north-east Thailand, it has very much appearance of a compacted Phimai. While there are no inscription describing about its foundation, it seems likely to be built by a high official of the court during the reign of King Suryavarman II.

It has a single tower over the shrine and this is connected by an antarala to a mandapa. All of this is flanked by two libraries and two concentric gallery enclosures surround the ensemble. Banteay Samré is approached by a long raised causeway's length 200m to the east, suggests that this temple enclosed a reasonably sized town as well as the temple at its heart. An avenue of 350m leads from the East Baray, ending in another cruciform terrace at the west side of the temple. The outer enclosure wall is 6 metre high and inner enclosure have gopuras at the cardinal points.[4]

Ta Som

Category.....Siem Reap

Description

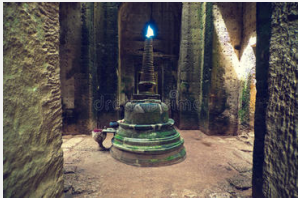
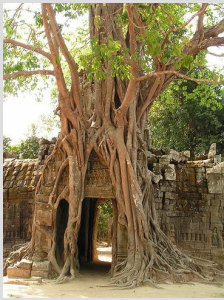
Ta Som (Khmer: ប្រាសាទតាសែម) is a small temple at Angkor, Cambodia, built at the end of the 12th century for King Jayavarman VII. It is located north east of Angkor Thom and just east of Neak Pean. The King dedicated the temple to his father Dharanindravarman II (Paramanishkalapada) who was King of the Khmer Empire from 1150 to 1160. The temple consists of a single shrine located on one level and surrounded by enclosure laterite walls. Like the nearby Preah Khan and Ta Prohm the temple was left largely unrestored, with numerous trees and other vegetation growing among the ruins.[1] In 1998, the World Monuments Fund (WMF) added the temple to their restoration program and began work to stabilise the structure to make it safer for visitors.[2]

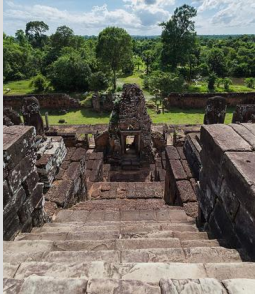
Structure

Designed to be entered from the east, Ta Som is surrounded by a moat and enclosed by three laterite walls which are broken by two sets of gopura (entrance ways). The gopuras are cross-shaped and contain a small room on each side along with windows containing balusters. The main structure of the gopura are carved with four faces in the Bayon style. [1] The eastern outer gopura has been overgrown by a sacred fig (Ficus religiosa) which has grown down through the blocks that make up the gopura and into the ground.[3] The inner section of the temple consists of a central cruciform sanctuary with porches at each arm surrounded by four corner pavilions. Two small libraries sit on either side of the eastern entrance path.[1]

Restoration

According to the APSARA Authority who manage the temples in the Angkor Park, little restoration work had been done at Ta Som until the 1950s. At this time some propping of structures that were near collapse was carried out. After the WMF added Ta Som to their project, the WMF team began to document and interpret the site and carry out emergency stabilization of fragile structures and improvement to visitor flow around the monument.[4] In 2007, WMF and the APSARA Authority conducted clearing and documentation works that allowed the temple to be accessed from all four sides. Many sandstone blocks were repaired and this allowed the reconstruction of the North Central Fronton of the North Gopura.[5]





Pre Rup

Category.....Siem Reap

Description

Pre Rup (Khmer: ប្រាសាទប្រែរូប) is a Hindu temple at Angkor, Cambodia, built as the state temple of Khmer king Rajendravarman[1]:116[2]:73–74[3]:361–364 and dedicated in 961 or early 962. It is a temple mountain of combined brick, laterite and sandstone construction.

The temple's name is a comparatively modern one meaning "turn the body". This reflects the common belief among Cambodians that funerals were conducted at the temple, with the ashes of the body being ritually rotated in different directions as the service progressed.

The site

Located just south of the East Baray, or eastern reservoir, Pre Rup is aligned on a north-south axis with the East Mebon temple, which is located on what was an artificial island in the baray. The East Mebon was also a creation of the reign of Rajendravarman. Pre Rup's extensive laterite and brick give it a pleasing reddish tone that is heightened by early morning and late afternoon sunlight. The temple has a square lay-out and two perimeter walls. The outer enclosure is a platform bounded by a laterite wall, 117 meters N-S by 127 meters E-W. A laterite causeway gives entry from the east; unfortunately, a modern road cuts across it. The four external gopuras are cross-shaped, having a central brick section (consisting of three rooms flanked by two independent passageways) and a sandstone vestibule on both sides. To either side inside the eastern gate is a group of three towers aligned north to south. One of the towers appears to have never been built or to have been dismantled later, however they are later additions, probably by Jayavarman V. Further ahead, through another gate, libraries lie to either side of the walkway on the second platform. Just before the entrance there is a stone "cistern", but scholars believe it was a basement for a Nandi bronze statue rather than being used for cremation ceremonies.[4]

There is also a series of long distinct galleries running along each side, a distinctive feature of 10th century architecture that would be substituted by a continuous gallery from Ta Keo onward.[5]

The final squared pyramid, measuring 50 m at its base, rises in three steep tiers a dozen metres in height to a 35 m square platform at the summit. The lowest tier is symmetrically surrounded by 12 small shrines. At the top, five towers are arranged in a quincunx, one at each corner of the square and one in the center. Deities carved as bas-reliefs stand guard at either side of the central tower's eastern door; its other doors are false doors. The southwest tower once contained a statue of Lakshmi, the northwest tower a statue of Uma, the southeast tower a statue of Vishnu and the northeast tower a statue of Shiva. The last one has an inscription on doorjamb that dates from Jayavarman VI and is the only proof of his reign at Angkor.[5]

History

Pre Rup was dedicated to the Hindu god Shiva, and it is probably located on a former shivaite ashram, built by Yasovarman I in the previous century.[6] Perhaps it was standing at the centre of a new capital city built by Rajendravarman, with the southern dike of East Baray as northern city limit, but nothing of the dwellings survived[6] and this "eastern city hypothesis" by Philippe Stern was never confirmed by archeological discoveries.[7]

Baphuon

Category.....Siem Reap

Description

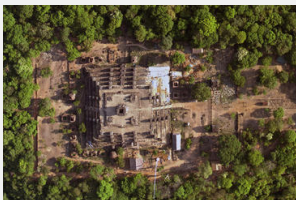
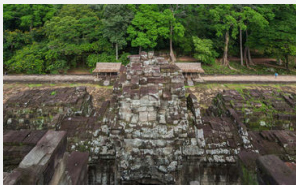
The Baphuon (Khmer: ប្រាសាទបាវ្យូន) is a temple at Angkor, Cambodia. It is located in Angkor Thom, northwest of the Bayon. Built in the mid-11th century, it is a three-tiered temple mountain[1]:103 built as the state temple of Udayadityavarman II[2]:103 dedicated to the Hindu God Shiva. It is the archetype of the Baphuon style with intricate carvings covering every available surface[3]. The temple adjoins the southern enclosure of the royal palace and measures 120 metres east-west by 100 metres north-south at its base and stands 34 meters tall without its tower, which would have made it roughly 50 meters tall. Its appearance apparently impressed Temūr Khan's late 13th century envoy Chou Ta-kuan during his visit from 1296 to 1297, who said it was 'the Tower of Bronze...a truly astonishing spectacle, with more than ten chambers at its base.'

In the late 15th century, the Baphuon was converted to a Buddhist temple. A 9 meter tall by 70 meter long statue of a reclining Buddha was built on the west side's second level, which probably required the demolition of the 8 meter tower above, thus explaining its current absence. The temple was built on land filled with sand, and due to its immense size the site was unstable throughout its history. Large portions had probably already collapsed by the time the Buddha was added.

Surrounded by a wall 125 by 425 m the central tower was probably gilded wood, which has not survived.[4]:376

By the 20th century, much of the temple had largely collapsed, and restoration efforts took on an epic quality. A large-scale project to dismantle the temple so that its core could be re-enforced before the whole is re-constructed again -- a process known as anastylosis -- was abandoned after civil war broke out in 1970. The workers and archaeologists were forced to leave 300,000 carefully labelled and numbered blocks organised across 10 hectares surrounding the temple. However, the plans identifying the pieces were lost during the decade of conflict and the Khmer Rouge that followed.

A second project to restore the temple was launched in 1996 under the guidance of architect Pascal Royère[5] from the EFEO. It took the team another 16 years to complete what had become known as the "largest 3D jigsaw puzzle in the world"[6]. In April 2011, after 51 years of work, the restoration was completed and the temple formally re-opened. King Norodom Sihamoni of Cambodia and Prime Minister Francois Fillon of France were among those who first toured the renovated temple during the inauguration ceremony on July 3, 2011.[7]



Phimeanakas

Category.....Siem Reap

Description

Phimeanakas (Khmer: ប្រាសាទវិមានអាកាស, Prasat Phimean Akas, 'celestial temple') or Vimeanakas (Khmer: ប្រាសាទវិមានអាកាស, Prasat Vimean Akas) at Angkor, Cambodia, is a Hindu temple in the Khleang style, built at the end of the 10th century, during the reign of Rajendravarmān (from 941-968), then completed by Suryavarman I[1]:115,135[2]:371 in the shape of a three tier pyramid as a Hindu temple. On top of the pyramid there was a tower, while on the edge of top platform there are galleries. Phimeanakas is located inside the walled enclosure of the Royal Palace of Angkor Thom north of Baphuon.[3]

Description

The temple was the focal point of Suryavarman I's capital.[1]:103 The buildings there from his reign are enclosed by a wall 600 by 250 m, with five gopuram, and include the Southern and Northern Khleangs.[4]:95

The tower must originally have been crowned with a golden pinnacle, as Zhou Daguan described it in his report. According to legend, the king spent the first watch of every night with a woman thought to represent a

Nāga in the tower, during that time, not even the queen was permitted to intrude. Only in the second watch the king returned to his palace with the queen. If the naga who was the supreme land owner of Khmer land did not show up for a night, the king's day would be numbered, if the king did not show up, calamity would strike his land.[5]

One of the stele states Jayavarman VII, while on a military expedition in Champa, learned that his father Dharanindravarman II had died, and "returned in great haste to aid King Yasovarman II. Jayavarman's second wife, Indradevi, "...composed in impeccable Sanskrit the inscription...panegyric of her sister" Jayarajadevi, which included biographical detail of Jayavarman VII.[1]:169,172

Phnom Bakheng

Category.....Siem Reap

Description

Phnom Bakheng (Khmer: ប្រាសាទភ្នំបាខែង) at Angkor, Cambodia, is a Hindu and Buddhist temple in the form of a temple mountain.[2] Dedicated to Shiva, it was built at the end of the 9th century, during the reign of King Yasovarman (889-910). Located atop a hill, it is nowadays a popular tourist spot for sunset views of the much bigger temple Angkor Wat, which lies amid the jungle about 1.5 km to the southeast. The large number of visitors makes Phnom Bakheng one of the most threatened monuments of Angkor.[3] Since 2004, World Monuments Fund has been working to conserve the temple in partnership with APSARA.

History

Constructed more than two centuries before Angkor Wat, Phnom Bakheng was in its day the principal temple of the Angkor region, historians believe. It was the architectural centerpiece of a new capital, Yasodharapura, that Yasovarman built when he moved the court from the capital Hariharalaya in the Roluos area located to the southeast.[4]

An inscription dated 1052 AD and found at the Sdok Kak Thom temple in present-day Thailand states in Sanskrit: "When Sri Yasovardhana became king under the name of Yasovarman, the able Vamasiva continued as his guru. By the king's order, he set up a linga on Sri Yasodharagiri, a mountain equal in beauty to the king of mountains." [5] Scholars believe that this passage refers to the consecration of the Phnom Bakheng temple approximately a century and a half earlier.[6]

Phnom Bakheng is one of 3 hilltop temples in the Angkor region that are attributed to Yasovarman's reign. The other two are Phnom Krom to the south near the Tonle Sap lake, and Phnom Bok, northeast of the East Baray reservoir.[7]

Surrounding the mount and temple, labor teams built an outer moat. Avenues radiated out in the four cardinal directions from the mount. A causeway ran in a northwest-southeast orientation from the old capital area to the east section of the new capital's outer moat and then, turning to an east-west orientation, connected directly to the east entrance of the temple.[8]

Later in its history, Phnom Bakheng was converted into a Buddhist temple. A monumental Sitting Buddha, now lost, was created on its upper tier. Across its west side, a Reclining Buddha of similar scale was crafted in stone. The outlines of this figure are still visible.

Symbolism

Phnom Bakheng is a symbolic representation of Mount Meru, home of the Hindu gods, a status emphasized by the temple's location atop a steep hill 65 m above the surrounding plain. The temple is built in a pyramid form of



seven levels, representing the seven heavens.[9] At the top level, five sandstone sanctuaries, in various states of repair, stand in a quincunx pattern—one in the center and one at each corner of the level's square. Originally, 108 small towers were arrayed around the temple at ground level and on various of its tiers; most of them have collapsed.[10]

Jean Filliozat of the Ecole Francaise, a leading western authority on Indian cosmology and astronomy, interpreted the symbolism of the temple. The temple sits on a rectangular base and rises in five levels and is crowned by five main towers. One hundred four smaller towers are distributed over the lower four levels, placed so symmetrically that only 33 can be seen from the center of any side. Thirty-three is the number of gods who dwelt on Mount Meru. Phnom Bakheng's total number of towers is also significant. The center one represents the axis of the world and the 108 smaller ones represent the four lunar phases, each with 27 days. The seven levels of the monument represent the seven heavens and each terrace contains 12 towers which represent the 12-year cycle of Jupiter. According to University of Chicago scholar Paul Wheatley, it is "an astronomical calendar in stone." [11]

Following Angkor's rediscovery by the outside world in the mid-19th century, decades passed before archeologists grasped Phnom Bakheng's historical significance. For many years, scholars' consensus view was that the Bayon, the temple located at the center of Angkor Thom city, was the edifice to which the Sdok Kak Thom inscription referred. Later work identified the Bayon as a Buddhist site, built almost three centuries later than originally thought, in the late 12th century, and Phnom Bakheng as King Yasovarman's state temple.[6]



Preah Khan

Category.....Siem Reap

Description

Preah Khan (Khmer: ប្រាសាទព្រះខ័ន; "Royal Sword") is a temple at Angkor, Cambodia, built in the 12th century for King Jayavarman VII to honor his father.[1]:383–384,389[2]:174–176 It is located northeast of Angkor Thom and just west of the Jayatataka baray, with which it was associated. It was the centre of a substantial organisation, with almost 100,000 officials and servants. The temple is flat in design, with a basic plan of successive rectangular galleries around a Buddhist sanctuary complicated by Hindu satellite temples and numerous later additions. Like the nearby Ta Prohm, Preah Khan has been left largely unrestored, with numerous trees and other vegetation growing among the ruins.

Preah Khan was built on the site of Jayavarman VII's victory over the invading Chams in 1191. Unusually the modern name, meaning "holy sword", is derived from the meaning of the original—Nagara Jayasri (holy city of victory).[1] The site may previously have been occupied by the royal palaces of Yasovarman II and Tribhuvanadityavarman.[2] The temple's foundation stela has provided considerable information about the history and administration of the site: the main image, of the bodhisattva Avalokiteśvara in the form of the king's father, was dedicated in 1191 (the king's mother had earlier been commemorated in the same way at Ta Prohm). 430 other deities also had shrines on the site, each of which received an allotment of food, clothing, perfume and even mosquito nets; [3] the temple's wealth included gold, silver, gems, 112,300 pearls and a cow with gilded horns.[4] The institution combined the roles of city, temple and Buddhist university: there were 97,840 attendants and servants, including 1000 dancers[5] and 1000 teachers.[6]

The temple is still largely unrestored: the initial clearing was from 1927 to 1932, and partial anastylosis was carried out in 1939. Since then free-standing statues have been removed for safe-keeping, and there has been further consolidation and restoration work.

Ta Promh

CategorySiem Reap

Description

Ta Promh Temple is a very popular feature of the typical Angkor tour because it is the only major stop which has not been fully reclaimed from the jungle. Many of the walls and structures have been smothered by huge silk-cotton trees and strangler figs, which grow over, around and even through the ancient stone blocks, in some cases holding them together and, in others, causing their collapse. Unlike any of the other popular Angkor temples, Ta Prohm really gives you the feeling of discovering something hidden and truly ancient, giving you a real Tomb Raider or Indiana Jones vibe. In fact, this was used as a location during the filming of the 2001 movie Tomb Raider and, while other Angkor temples featured were digitally altered, Ta Prohm's appearance was largely unchanged.

History of Ta Prohm Temple

Ta Prohm Temple was actually a monastery – one of King Jayavarman VII's first major temple projects from the 12th-13th century, which was dedicated to his mother. It is estimated that this vast, 600-room structure and the surrounding area once had a population of over 70,000 people. The temple is 145 metres by 125 metres, and was home to high priests, monks, assistants, dancers and labourers. It controlled a great wealth of jewels and gold, as well as an estimated 3,000 nearby villages. The temple itself contains a maze of courtyards and galleries, and it is well worth spending some time to explore its many dark corridors. Some walls and doorways of the ancient buildings have been left overgrown and gripped by huge trees and other foliage. Flocks of parrots in the trees add to the atmosphere, and give you the feeling of discovering a temple lost in the jungle. With this image in mind, it is not hard to imagine what the French naturalist Henri Mouhot must have felt when he 'discovered' the temple in 1860.

Ta Prohm Temple Design

Ta Prohm is similar in general design to the temples of Preah Khan and Banteay Kdei, which were also built by Jayavarman VII at a later date. Preah Khan was dedicated to Jayavarman VII's father. Compared to Angkor Wat and Angkor Thom, Ta Prohm Temple has relatively few bas-reliefs, including one which some believe resembles a stegosaurus, but is more likely to be a rhinoceros or boar on a leafy background. This is an excellent example of the monastic complex-style temples and, thanks to a wooden walkway built around the compound, it is quite easily accessed and explored. The dramatic tree roots covering large parts of the buildings make it a very popular place, particularly with photographers. Naturally, this means that it can sometimes be as crowded as Angkor Wat or Bayon Temple, so some patience is necessary if you want the full 'jungle explorer' effect.





Bokor Hill Station

Category..... Seaside Area

Description

Distance from Phnom Penh to Bokor

3 h 51 min (181.7 km) via NH 3

3 h 53 min (182.8 km) via Route 41

Bokor Hill Station, (Khmer: ភ្នំព្រីយ៉ាបូកគោ) or Kothany Phnom Bokor) refers to a collection of French colonial buildings (hotel & casino, church, royal residence etc.), constructed as a temperate mountain luxury resort and retreat for colonial residents in the early 1920s atop Bokor Mountain in Preah Monivong National Park, about 37 km (23 mi) west of Kampot in southern Cambodia. Here to be used as a retreat from the heat of the plains, a pre-air condition strategy familiar in all of the Asia. The Old French Palace is a hauntingly beautiful colonial building constructed by French settlers in 1917 and completed in 1925 for the French social elites who were living in Cambodia and needed an escape from the humidity and heat of Phnom Penh. In the 1950s and 60s, the Old French Palace was used as a casino during the time of Prince Sihanouk.

Ruins of The Black Palace or “Damnak Sla Khmao” (Situated 10 km from the hill station) was the King Sihanouk’s residence. It was built by brick and black wood in 1936. The doors and windows were all gone but the villa is still in good shape. You will find an amazing view of the cliff behind and also beautiful sunset in the late afternoon.

The Old Catholic churches were built by the French in the early 1920s as part of the French township on the Bokor Mountain. The interior of the church is surprisingly well kept. Here is the behind the cliff , it is known as beautiful and romantic sunset.

Tuol Sleng Genocide Museum

Category.....Phnom Penh

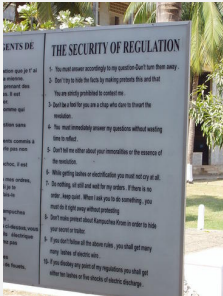
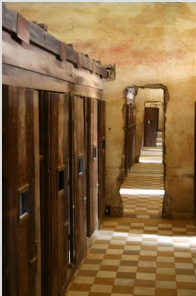
Description

The Tuol Sleng Genocide Museum (Khmer: សារមន្ទីរឧក្រិដ្ឋកម្មប្រល័យពូជសាសន៍ទួលស្លែង) is a museum in Phnom Penh, chronicling the Cambodian genocide. The site is a former high school which was used as the notorious Security Prison 21 (S-21) by the Khmer Rouge regime from its rise to power in 1975 to its fall in 1979. Tuol Sleng (Khmer: ទួលស្លែង) means "Hill of the Poisonous Trees" or "Strychnine Hill". Tuol Sleng was just one of at least 150 execution centers established by the Khmer Rouge. On the 26 July 2010, the Extraordinary Chambers in the Courts of Cambodia convicted the chief of Tuol Sleng Prison, Kaing kek Iew, (Alias Duch) for crimes against humanity and grave breaches of the 1949 Geneva Conventions and sentenced him to life imprisonment.

From 1975 to 1979, an estimated 17,000 people were imprisoned at Tuol Sleng (some estimates suggest a number as high as 20,000, although the real number is unknown). At any one time, the prison held between 1,000–1,500 prisoners. They were repeatedly tortured and coerced into naming family members and close associates, who were in turn arrested, tortured and killed. In the early months of S-21’s existence, most of the victims were from the previous Lon Nol regime and included soldiers, government officials, as well as academics, doctors, teachers, students, factory workers, monks, engineers, etc. Later, the party leadership’s paranoia turned on its own ranks and purges throughout the country saw thousands of party activists and their families brought to Tuol Sleng and murdered.[3] Those arrested included some of the highest ranking communist politicians such as Khoy Thoun, Vorn Vet and Hu Nim. Although the official reason for their arrest was "espionage", these men may have been viewed by Khmer Rouge leader Pol Pot as potential leaders of a coup

against him. Prisoners' families were often brought en masse to be interrogated and later executed at the Choeung Ek extermination center.

In 1979, the prison was uncovered by the invading Vietnamese army. In 1980, the prison was reopened by the government of the People's Republic of Kampuchea as a historical museum memorializing the actions of the Khmer Rouge regime.





Phnom Krom

CategorySiem Reap

Description

Phnom Krom (Khmer: ភ្នំក្រវាម) is a 140 m high hill close to Siem Reap city, Cambodia and there is a temple located on the top which derived its name from the hill, "Prasat Phnom Krom" (Khmer: ប្រាសាទភ្នំក្រវាម). Prasat means "temple".

There is an Angkorian temple named " Prasat Phnom Krom " which is located on top of the hill. It is a Hindu shrine dedicated to Shiva, Vishnu and Brahma.

The temple was built at the end of the 9th century, during the reign of King Yasovarman (889 A.D.-910 A.D.).

Oriented toward the east, the hilltop temple is enclosed by a wall built of laterite blocks. Along the walls' top runs a cornice. Gates bisect the walls at each of the four cardinal directions. Just inside the east gate are four small buildings arrayed in a north-south row, possibly formerly used as crematoria. Inside the walls on the north and south sides are three halls, now collapsed. The temple's focus is three towers, also in a row running north to south. They sit atop a platform reached by staircases of seven steps. The southern tower is dedicated to Brahma, the central to Shiva, the northern to Vishnu. Unusually, the three other two sides, its layout is identical to Phnom Bok which must have been built at the same time.

They were built of sandstone; much of their carving and detail has been lost to erosion including, the lintels in very poor condition, feature garlands and inward-facing makaras. Octagonal colonettes decorate the doorways.

Phnom Krom is the southernmost of three hilltop temples built in the Angkor region during the reign of Yasovarman. The other two are Phnom Bakheng and Phnom Bok.

Koh Rong

CategorySeaside Area

Description

Koh Rong is an island in the Sihanoukville Province of Cambodia. It's known for its sandy coves and coral reefs, like those around Koh Rong Pier. Inland, the dense jungle terrain is dotted with coconut palms and waterfalls. In the south are Jewelorchids, a small zoo home to butterflies, snakes, and birds, and lively Police Beach, a party spot. High Point Rope Park has suspension bridges, rope walks and zip lines.

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The National Museum

Category.....Phnom Penh

Description

The National Museum of Cambodia (Khmer: សារមន្ទីរជាតិ) in Phnom Penh is Cambodia's largest museum of cultural history and is the country's leading historical and archaeological museum.

George Groslier (1887–1945), historian, curator and author was the motivating force behind much of the revival of interest in traditional Cambodian arts and crafts, and it was he who designed this building that is today 'traditional Khmer' architecture. It is perhaps better described as a building enlarged from Cambodian temple prototypes seen on ancient bas-reliefs and reinterpreted through colonial eyes to meet the museum-size requirements.

The foundation stone for the new museum was laid on 15 August 1917. Some two-and-a-half years later, the completed museum was inaugurated during Khmer New Year on 13 April 1920 in the presence of H.M King Sisowath, François-Marius Baudoin, Résident-supérieur, and M. Groslier, director of Cambodian Arts, and Conservator of the museum.

The original design of the building was slightly altered in 1924 with extensions that added wings at either end of the eastern façade that made the building even more imposing.

Control of the National Museum and Arts Administration was ceded by the French to the Cambodians on 9 August 1951 and following Independence in 1953, the then Musée National de Phnom Penh was the subject of bilateral accords. In 1966 Chea Thay Seng was the first Cambodian Director of the Museum and Dean of the newly created Department of Archaeology at the Royal University of Fine Arts. This university that form its foundation as the Ecole des Arts Cambodgiens in 1920 was intimately linked with students, artisans and teachers who worked to preserve Cambodian cultural traditions, can still be found to the rear of the museum.

During the Khmer Rouge regime (from 1975 to 1979), all aspects of Cambodian life including the cultural realm were devastated. The Museum, along with the rest of Phnom Penh, was evacuated and abandoned. The Museum, closed between 1975 and 1979, and was found in disrepair, its roof rotten and home to a vast colony of bats, the garden overgrown, and the collection in disarray, many objects damaged or stolen. The Museum was quickly tidied up and reopened to the public on 13 April 1979. However, many of the Museum's employees had lost their lives during the Khmer Rouge regime.

Neak Poan

Category.....Siem Reap

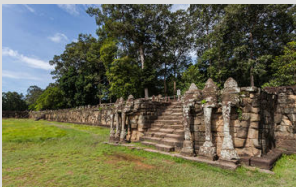
Description

Neak Pean (or Neak Poan) (Khmer: ប្រាសាទនាគព័ន្ធ) ("The entwined serpents") at Angkor, Cambodia is an artificial island with a Buddhist temple on a circular island in Jayatataka Baray, which was associated with Preah Khan temple, built during the reign of King Jayavarman VII. It is the "Mebon" of the Preah Khan baray (the "Jayatataka" of the inscription).

Neak Pean was originally designed for medical purposes (the ancients believed that going into these pools would balance the elements in the bather, thus curing disease); it is one of the many hospitals that Jayavarman VII built. It is based on the ancient Hindu belief of balance. Four connected pools represent Water, Earth, Fire and Wind. Each is connected to the central water source, the main tank, by a stone conduit "presided over by one of Four Great Animals (maha ajaneya pasu) namely Elephant, Bull, Horse, and Lion, corresponding to the north, east,

south, and west quarters....The stone conduits in the little pavilions are fashioned to represent the heads of the Four Great Animals...the only exception being that on the east, which represents a human head instead of a bull's." Originally, four sculptures stood on the floor of the lake. The only remaining statue is that of the horse Balaha, a form of the bodhisattva Avalokitesvara, saving sailors from the ogresses of Tamradvipa. The temple on the lake was originally dedicated to Avalokitesvara. Willets believed that "this is Jayavarman as he would have wished to have appeared to his people"

Zhou Daguan refers to Neak Pean in his visit to Angkor in the late 13th century.



The Terrace of the Elephants

Category.....Siem Reap

Description

The Terrace of the Elephants (Khmer: ព្រះលានដំរី) is part of the walled city of Angkor Thom, a ruined temple complex in Cambodia. The terrace was used by Angkor's king Jayavarman VII as a platform from which to view his victorious returning army. It was attached to the palace of Phimeanakas (Khmer: ប្រាសាទភិមាណកាស), of which only a few ruins remain. Most of the original structure was made of organic material and has long since disappeared. Most of what remains are the foundation platforms of the complex. The terrace is named for the carvings of elephants on its eastern face.

The 350m-long Terrace of Elephants was used as a giant reviewing stand for public ceremonies and served as a base for the king's grand audience hall. It has five outworks extending towards the Central Square-three in the centre and one at each end. The middle section of the retaining wall is decorated with life size garuda and lions; towards either end are the two parts of the famous parade of elephants complete with their Khmer mahouts.

Terrace of the Leper King

Category.....Siem Reap

Description

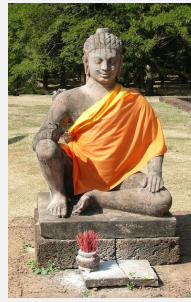
The Terrace of the Leper King (or Leper King Terrace) (Khmer:

ព្រះលានស្តេចគុល្លង់, Preah Learn Sdech Kunlung) is located in the northwest corner of the Royal Square of Angkor Thom, Cambodia.

It was built in the Bayon style under Jayavarman VII, though its modern name derives from a 15th-century sculpture discovered at the site. The statue depicts the Hindu god Yama, the god of death.

The statue was called the "Leper King" because discolouration and moss growing on it was reminiscent of a person with leprosy, and also because it fit in with a Cambodian legend of an Angkorian king Yasovarman I who had leprosy. The name that the Cambodians know him by, however, is Dharmaraja, as this is what was etched at the bottom of the original statue.

The U-shaped structure is thought by some to have been used as a royal cremation site.





Angkor National Museum

CategorySiem Reap

Description

Angkor National Museum is an archaeological museum dedicated to the collection, preservation and presentation of Angkorian artifacts, also to provides information and education about art and culture of Khmer civilization, with collections mainly dated from Khmer Empire's Angkor period circa 9th to 14th century. Most of the artifacts are discovered in and around the Angkor archaeological sites nearby. The museum is located in Vithei Charles de Gaulle No. 968, Siem Reap, Cambodia, on the way between downtown Siem Reap to northern road leading to Angkor ancient city.

Opened on 12 November 2007, the Angkor National Museum covers the golden era of the Khmer Empire, making use of audio-visual multimedia technology. The museum covers Khmer history, civilization, and cultural heritage in eight galleries. The museum has a strict no-photos policy.

The museum is owned and operated by Thai Vilailuck International Holdings, based in Bangkok. It is currently displaying archaeological objects borrowed from the Cambodian National Museum in Phnom Penh. Another source of artifacts is the Conservation d'Angkor, a storage facility of some 6,000 pieces created by the École française d'Extrême-Orient in 1908 and currently in the hands of the Cambodian Ministry of Culture.

Boeung Mealea

CategorySiem Reap

Description

Beng Mealea or Bung Mealea (Khmer: ប្រាសាទបឹងមាណា, its name means "lotus pond") is a temple in the Angkor Wat period located 40 km east of the main group of temples at Angkor, Cambodia, on the ancient royal highway to Preah Khan Kompong Svay.

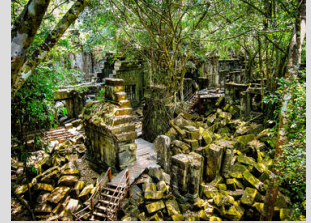
It was built as a Hindu temple, but there are some carvings depicting buddhist motifs. Its primary material is sandstone and it is largely unrestored, with trees and thick brush thriving amidst its towers and courtyards and many of its stones lying in great heaps. For years it was difficult to reach, but a road recently built to the temple complex of Koh Ker passes Beng Mealea and more visitors are coming to the site, as it is 77 km from Siem Reap by road.

The history of the temple is unknown and it can be dated only by its architectural style, identical to Angkor Wat, so scholars assumed it was built during the reign of king Suryavarman II in the early 12th century. Smaller in size than Angkor Wat, the king's main monument, Beng Mealea nonetheless ranks among the Khmer empire's larger temples: the gallery which forms the outer enclosure of the temple is 181 m by 152 m. It was the center of a town, surrounded by a moat 1025 m by 875 m large and 45 m wide.

Beng Mealea is oriented toward the east, but has entranceways from the other three cardinal directions. The basic layout is three enclosing galleries around a central sanctuary, collapsed at present. The enclosures are tied with "cruciform cloisters", like Angkor Wat. Structures known as libraries lie to the right and left of the avenue that leads in from the east.

There is extensive carving of scenes from Hindu mythology, including the Churning of the Sea of Milk and Vishnu being borne by the bird god Garuda. Causeways have long balustrades formed by bodies of the seven-headed Naga serpent.

It was built mostly of sandstone: Beng Mealea is only 7 km far from the Angkorian sandstone quarries of Phnom Kulen, as the crow flies. Presumably sandstone blocks used for Angkor were transported along artificial water canals and passed from here. Despite of lack of information, the quality of architecture and decorations has drawn the attention of French scholars just from its discovery.





Banteay Srei

Category.....Siem Reap

Description

Banteay Srei or (Srey) (Khmer: ប្រាសាទបន្ទាយស្រី) is a 10th-century Cambodian temple dedicated to the Hindu god Shiva. Located in the area of Angkor, it lies near the hill of Phnom Dei, 25 km (16 mi) north-east of the main group of temples that once belonged to the medieval capitals of Yasodharapura and Angkor Thom. Banteay Srei is built largely of red sandstone, a medium that lends itself to the elaborate decorative wall carvings which are still observable today. The buildings themselves are miniature in scale, unusually so when measured by the standards of Angkorian construction. These factors have made the temple extremely popular with tourists, and have led to its being widely praised as a "precious gem", or the "jewel of Khmer art.

History:

Foundation and dedication: Consecrated on 22 April 967 A.D., Bantāy Srēi was the only major temple at Angkor not built by a monarch; its construction is credited to the courtiers named Vishnukumara and Yajñavaraha. Yajñavarāha (modern Khmer: យជ្ឈវរ្ម័នៈ), who served as a counsellor to king Rajendravarman II (modern Khmer: ព្រះបាទរាជេន្ទ្រវរ្ម័ន២). The foundational stela says that Yajñavaraha, grandson of king Harsavarman I was a scholar and philanthropist who helped those who suffered from illness, injustice, or poverty. His pupil was the future king Jayavarman V (r. 968- ca. 1001). Originally, the temple was surrounded by a town called Īśvarapura.

Banteay Srei is known for the intricacy of its carvings. This carving is of a kala, a mythical creature representative of time and of the god Śiva. Yajñavarāha's temple was primarily dedicated to the Hindu god Śiva. Originally, it carried the name Tribhuvanamaheśvara—great lord of the threefold world—in reference to the Shaivite linga that served as its central religious image.[8] However, the temple buildings appear to be divided along the central east–west axis between those buildings located south of the axis, which are devoted to Śiva, and those north of the axis, which are devoted to Viṣṇu.

It has been speculated that the temple's modern name, Bantāy Srēi, is due to the many devatas carved into the red sandstone walls. The temple's modern name, Bantāy Srēi—citadel of the women, or citadel of beauty—is probably related to the intricacy of the bas relief carvings found on the walls and the tiny dimensions of the buildings themselves. Some have speculated that it relates to the many devatas carved into the walls of the buildings.

Expansion and re-dedication: Bantāy Srēi was subject to further expansion and rebuilding work in the eleventh century. At some point it came under the control of the king and had its original dedication changed; the inscription K 194 from Phnom Sandak, dated Monday, the 14th or 28 July 1119 A.D. records (line B 13) the temple being given to the priest Divākarapaṇḍita and being rededicated to Śiva. It remained in use at least until the fourteenth century according to the last known inscription K 569, dated Thursday, 8 August 1303 A.D

Restoration: The temple was rediscovered only in 1914, and was the subject of a celebrated case of art theft when André Malraux stole four devatas in 1923 (he was soon arrested and the figures returned). The incident stimulated interest in the site, which was cleared the following year, and in the 1930s Banteay Srei was restored through the first important use of anastylosis at Angkor whereby a ruined building or monument is restored using the original architectural elements to the greatest degree possible. Until the discovery of the foundation stela in 1936, it had been assumed that the extreme decoration indicated a later date than was in fact the case. To prevent the site from water damage, the joint Cambodian-Swiss Banteay Srei Conservation Project installed a drainage system between 2000 and 2003. Measures were also taken to prevent damage to the temples walls from nearby trees. Unfortunately, the temple has been ravaged by pilfering and vandalism. When toward the

end of the 20th century authorities removed some original statues and replaced them with concrete replicas, looters took to attacking the replicas. A statue of Shiva and his shakti Uma, removed to the National Museum in Phnom Penh for safekeeping, was assaulted in the museum itself.

Bayon

CategorySiem Reap

Description

The Bayon (Khmer: ប្រាសាទបាយ័ន, Prasat Bayon) is a well-known and richly decorated Khmer temple at Angkor in Cambodia. Built in the late 12th or early 13th century as the official state temple of the Mahayana Buddhist King Jayavarman VII (Khmer: ព្រះបាទជ័យវរ្ម័នទី ៧), the Bayon stands at the centre of Jayavarman's capital, Angkor Thom (Khmer: អង្គរធំ). Following Jayavarman's death, it was modified and augmented by later Hindu and Theravada Buddhist kings in accordance with their own religious preferences.

The Bayon's most distinctive feature is the multitude of serene and smiling stone faces on the many towers which jut out from the upper terrace and cluster around its central peak.[3] The temple is known also for two impressive sets of bas-reliefs, which present an unusual combination of mythological, historical, and mundane scenes. The current main conservatory body, the Japanese Government Team for the Safeguarding of Angkor (the JSA) has described the temple as "the most striking expression of the baroque style" of Khmer architecture, as contrasted with the classical style of Angkor Wat (Khmer: ប្រាសាទអង្គរវត្ត).

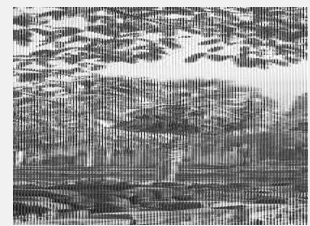
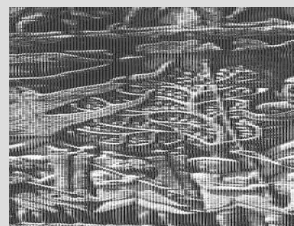
The Bayon was the last state temple to be built at Angkor (Khmer: អង្គរ), and the only Angkorian state temple to be built primarily as a Mahayana Buddhist shrine dedicated to the Buddha, though a great number of minor and local deities were also encompassed as representatives of the various districts and cities of the realm. It was the centrepiece of Jayavarman VII's massive program of monumental construction and public works, which was also responsible for the walls and nāga-bridges of Angkor Thom (Khmer: អង្គរធំ) and the temples of Preah Khan (Khmer: ប្រាសាទព្រះខ័ន), Ta Prohm (Khmer: ប្រាសាទតាព្រហ្ម) and Banteay Kdei (Khmer: ប្រាសាទបន្ទាយក្តី).

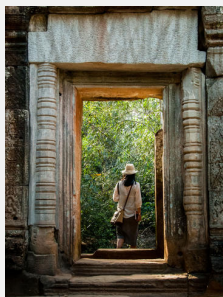
From the vantage point of the temple's upper terrace, one is struck by "the serenity of the stone faces" occupying many towers.[5]

The similarity of the 216 gigantic faces on the temple's towers to other statues of the king has led many scholars to the conclusion that the faces are representations of Jayavarman VII (Khmer: ព្រះបាទជ័យវរ្ម័នទី ៧) himself. Others have said that the faces belong to the bodhisattva of compassion called Avalokitesvara or Lokeshvara. The two hypotheses need not be regarded as mutually exclusive. Angkor scholar George Coedès has theorized that Jayavarman stood squarely in the tradition of the Khmer monarchs in thinking of himself as a "devaraja" (god-king), the salient difference being that while his predecessors were Hindus and regarded themselves as consubstantial with Shiva and his symbol the lingam, Jayavarman as a Buddhist identified himself with the Buddha and the bodhisattva.

Alterations following the death of Jayavarman VII.

Since the time of Jayavarman VII, the Bayon has undergone numerous additions and alterations at the hands of subsequent monarchs. During the reign of Jayavarman VIII in the mid-13th century, the Khmer empire reverted to Hinduism and its state temple was altered accordingly. In later centuries, Theravada Buddhism became the dominant religion, leading to still further changes, before the temple was eventually abandoned to the jungle. Current features which were not part of the original plan include the terrace to the east of the temple, the libraries, the square corners of the inner gallery, and parts of the upper terrace.





Angkor Thom

Category.....Siem Reap

Description

Angkor Thom Khmer: (អង្គរវត្ត), literally: (Great City), located in present day Cambodia, was the last and most enduring capital city of the Khmer empire. It was established in the late twelfth century by King Jayavarman VII. It covers an area of 9 km², within which are located several monuments from earlier eras as well as those established by Jayavarman and his successors. At the centre of the city is Jayavarman's state temple, the Bayon, with the other major sites clustered around the Victory Square immediately to the north.

Angkor Thom was established as the capital of Jayavarman VII's empire and was the centre of his massive building program. One inscription found in the city refers to Jayavarman as the groom and the city as his bride.

However, Angkor Thom is not the first Khmer capital on site. Yasodharapura, dating from three centuries earlier, was centered slightly further northwest, and Angkor Thom overlapped parts of it. The most notable earlier temples within the city are the former state temple of Baphuon, and Phimeanakas, which was incorporated into the Royal Palace. The Khmers did not draw any clear distinctions between Angkor Thom and Yashodharapura: even in the fourteenth century, an inscription used the earlier name. The name of Angkor Thom-great city was in use from the 16th century.

The last temple known to have been constructed in Angkor Thom was Mangalartha, which was dedicated in 1295. Thereafter the existing structures continued to be modified from time to time, but any new creations were in perishable materials and have not survived.

The Ayutthaya Kingdom, led by King Borommarachathirat II, sacked Angkor Thom, forcing the Khmers under Ponhea Yat to relocate their capital southeast. Angkor Thom was abandoned some time prior to 1609, when an early western visitor wrote of an uninhabited city, "as fantastic as the Atlantis of Plato". It is believed to have sustained a population of 80,000–150,000 people.

Angkor Thom used the Bayon style. This manifests itself in the large scale of the construction, in the widespread use of laterite, in the face-towers at each of the entrances to the city and in the naga-carrying giant figures which accompany each of the towers.

The city lies on the west bank of the Siem Reap River, a tributary of Tonle Sap, about a quarter of a mile from the river. The south gate of Angkor Thom is 7.2 km north of Siem Reap, and 1.7 km north of the entrance to Angkor Wat. The walls, 8 m high and flanked by a moat, are each 3 km long, enclosing an area of 9 km². The walls are of laterite buttressed by earth, with a parapet on the top. There are gates at each of the cardinal points, from which roads lead to the Bayon at the centre of the city. As the Bayon itself has no wall or moat of its own, those of the city are interpreted by archaeologists as representing the mountains and oceans surrounding the Bayon's Mount Meru. Another gate-the Victory Gate is 500 m north of the east gate; the Victory Way runs parallel to the east road to the Victory Square and the Royal Palace north of the Bayon.

The faces on the 23 m towers at the city gates, which are later additions to the main structure, take after those of the Bayon and pose the same problems of interpretation. They may represent the king himself, the bodhisattva Avalokiteshvara, guardians of the empire's cardinal points, or some combination of these. A causeway spans the moat in front of each tower: these have a row of devas on the left and asuras on the right, each row holding a naga in the attitude of a tug-of-war. This appears to be a reference to the myth, popular in Angkor, of the Churning of the Sea of

Milk. The temple-mountain of the Bayon, or perhaps the gate itself, would then be the pivot around which the churning takes place. The nagas may also represent the transition from the world of men to the world of the gods (the Bayon), or be guardian figures. The gateways themselves are 3.5 by 7 m, and would originally have been closed with wooden doors. The south gate is now by far the most often visited, as it is the main entrance to the city for tourists.

At each corner of the city is a Prasat Chrung-corner shrine built of sandstone and dedicated to Avalokiteshvara. These are cruciform with a central tower and orientated towards the east.

Within the city was a system of canals, through which water flowed from the northeast to the southwest. The bulk of the land enclosed by the walls would have been occupied by the secular buildings of the city, of which nothing remains. This area is now covered by forest.

Most of the great Angkor ruins have vast displays of bas-relief depicting the various gods, goddesses, and other-worldly beings from the mythological stories and epic poems of ancient Hinduism (modified by centuries of Buddhism). Mingled with these images are actual known animals, like elephants, snakes, fish, and monkeys, in addition to dragon-like creatures that look like the stylized, elongated serpents (with feet and claws) found in Chinese art.

But among the ruins of Ta Prohm, near a huge stone entrance, one can see that the "roundels on pilasters on the south side of the west entrance are unusual in design."

What one sees are roundels depicting various common animals-pigs, monkeys, water buffaloes, roosters and snakes. There are no mythological figures among the roundels, so one can reasonably conclude that these figures depict the animals that were commonly seen by the ancient Khmer people in the 12 century.

Angkor Wat

CategorySiem Reap

Description

(Khmer: អង្គរវត្ត or "Capital Temple") is a temple complex in Cambodia and the largest religious monument in the world, on a site measuring 162.6 hectares (1,626,000 m²; 402 acres). It was originally constructed as a Hindu temple of god Vishnu for the Khmer Empire, gradually transforming into a Buddhist temple towards the end of the 12th century. It was built by the Khmer King Suryavarman II in the early 12th century in Yaśodharapura (Khmer: យសោធរបុរៈ, present-day Angkor), the capital of the Khmer Empire, as his state temple and eventual mausoleum. Breaking from the Shaiva tradition of previous kings, Angkor Wat was instead dedicated to Vishnu. As the best-preserved temple at the site, it is the only one to have remained a significant religious centre since its foundation. The temple is at the top of the high classical style of Khmer architecture. It has become a symbol of Cambodia, appearing on its national flag, and it is the country's prime attraction for visitors.

Angkor Wat combines two basic plans of Khmer temple architecture: the temple-mountain and the later galleried temple. It is designed to represent Mount Meru, home of the devas in Hindu mythology: within a moat and an outer wall 3.6 kilometres (2.2 mi) long are three rectangular galleries, each raised above the next. At the centre of the temple stands a quincunx of towers. Unlike most Angkorian temples, Angkor Wat is oriented to the west; scholars are divided as to the significance of this. The temple is admired for the grandeur and harmony of the architecture, its extensive bas-reliefs, and for the numerous devatas adorning its walls.

Angkor Wat lies 5.5 kilometres (3.4 mi) north of the modern town of Siem Reap, and a short distance south and slightly east of the previous capital, which was centred at Baphuon. In an area of Cambodia where there is an

important group of ancient structures, it is the southernmost of Angkor's main sites.

According to legend, the construction of Angkor Wat was ordered by Indra to act as a palace for his son Precha Ket Mealea. According to the 13th century Chinese traveller Daguan Zhou, it was believed by some that the temple was constructed in a single night by a divine architect.

The initial design and construction of the temple took place in the first half of the 12th century, during the reign of Suryavarman II (ruled 1113 – c. 1150). Dedicated to Vishnu, it was built as the king's state temple and capital city. As neither the foundation stela nor any contemporary inscriptions referring to the temple have been found, its original name is unknown, but it may have been known as "Varah Vishnu-lok" after the presiding deity. Work seems to have ended shortly after the king's death, leaving some of the bas-relief decoration [unfinished](#). In 1177, approximately 27 years after the death of Suryavarman II, Angkor was sacked by the Chams, the traditional enemies of the Khmer. Thereafter the empire was restored by a new king, Jayavarman VII, who established a new capital and state temple (Angkor Thom and the Bayon respectively) a few kilometres to the north.

Towards the end of the 12th century, Angkor Wat gradually transformed from a Hindu centre of worship to Buddhism, which continues to the present day.[2] Angkor Wat is unusual among the Angkor temples in that although it was somewhat neglected after the 16th century it was never completely abandoned, its preservation being due in part to the fact that its moat also provided some protection from encroachment by the jungle.

One of the first Western visitors to the temple was António da Madalena, a Portuguese monk who visited in 1586 and said that it "is of such extraordinary construction that it is not possible to describe it with a pen, particularly since it is like no other building in the world. It has towers and decoration and all the refinements which the human genius can conceive of."

By the 17th century, Angkor Wat was not completely abandoned and functioned as a Buddhist temple. Fourteen inscriptions dated from the 17th century discovered in Angkor area testify to Japanese Buddhist pilgrims that had established small settlements alongside Khmer locals. [14] At that time, the temple was thought by the Japanese visitors as the famed Jetavana garden of the Buddha, which originally located in the kingdom of Magadha, India.[15] The best-known inscription tells of Ukondafu Kazufusa, who celebrated the Khmer New Year at Angkor Wat in 1632.

"One of these temples—a rival to that of Solomon, and erected by some ancient Michelangelo—might take an honorable place beside our most beautiful buildings. It is grander than anything left to us by Greece or Rome, and presents a sad contrast to the state of barbarism in which the nation is now plunged."

Mouhot, like other early Western visitors, found it difficult to believe that the Khmers could have built the temple and mistakenly dated it to around the same era as Rome. The true history of Angkor Wat was pieced together only from stylistic and epigraphic evidence accumulated during the subsequent clearing and restoration work carried out across the whole Angkor site. There were no ordinary dwellings or houses or other signs of settlement, including cooking utensils, weapons, or items of clothing usually found at ancient sites. Instead there is the evidence of the monuments themselves.

Angkor Wat required considerable restoration in the 20th century, mainly the removal of accumulated earth and vegetation.[19] Work was interrupted by the civil war and Khmer Rouge control of the country during the 1970s and 1980s, but relatively little damage was done during this period. Camping Khmer Rouge forces used whatever wood remained in the building structures for firewood, a pavilion was ruined by a stray American shell, and a shoot-out between Khmer Rouge and Vietnamese forces put a few bullet holes in a bas relief. Far more damage was done after the wars, by art thieves working out of Thailand, which, in the late 1980s and early 1990s, claimed almost every head that could be lopped



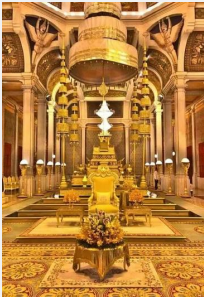
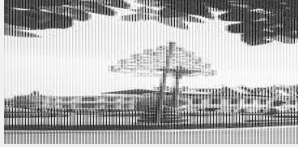
off the structures, including reconstructions.

The temple is a powerful symbol of Cambodia, and is a source of great national pride that has factored into Cambodia's diplomatic relations with France, the United States and its neighbour Thailand. A depiction of Angkor Wat has been a part of Cambodian national flags since the introduction of the first version circa 1863.[21] From a larger historical and even transcultural perspective, however, the temple of Angkor Wat did not become a symbol of national pride sui generis but had been inscribed into a larger politico-cultural process of French-colonial heritage production in which the original temple site was presented in French colonial and universal exhibitions in Paris and Marseille between 1889 and 1937. Angkor Wat's aesthetics were also on display in the plaster cast museum of Louis Delaporte called musée Indo-chinois which existed in the Parisian Trocadero Palace from c.1880 to the mid-1920s.

The splendid artistic legacy of Angkor Wat and other Khmer monuments in the Angkor region led directly to France adopting Cambodia as a protectorate on 11 August 1863 and invading Siam to take control of the ruins. This quickly led to Cambodia reclaiming lands in the northwestern corner of the country that had been under Siamese (Thai) control since AD 1351 (Manich Jumsai 2001), or by some accounts, AD 1431. Cambodia gained independence from France on 9 November 1953 and has controlled Angkor Wat since that time. It is safe to say that from the colonial period onwards until the site's nomination as UNESCO World Heritage in 1992, this specific temple of Angkor Wat was instrumental in the formation of the modern and gradually globalised concept of built cultural heritage.

In December 2015, it was announced that a research team from University of Sydney had found a previously unseen ensemble of buried towers built and demolished during the construction of Angkor Wat, as well as massive structure of unknown purpose on its south side and wooden fortifications. The findings also include evidence of low-density residential occupation in the region, with a road grid, ponds and mounds. These indicate that the temple precinct, bounded by moat and wall, may not have been used exclusively by the priestly elite, as was previously thought. The team used LiDAR, ground-penetrating radar and targeted excavation to map Angkor Wat.

en.wikipedia.org/wiki/Angkor_Wat



The Royal Palace

Category.....Phnom Penh

Description

The Royal Palace is a complex of buildings which serves as the royal residence of the king of Cambodia. Its full name in the Khmer language is Preah Barum Reachea Veang Chaktomuk Serei Mongkol. The Kings of Cambodia have occupied it since it was built in 1860s, with a period of absence when the country came into turmoil during and after the reign of the Khmer Rouge.

The palace was constructed after King Norodom relocated the royal capital from Oudong to Phnom Penh in the mid-19th century. It was built atop an old citadel called Banteay Kev. It faces towards the East and is situated at the Western bank of the cross division of the Tonle Sap River and the Mekong River called Chaktomuk (an allusion to Brahma).

The establishment of the Royal Palace in Phnom Penh in 1866 is a comparatively recent event in the history of the Khmer and Cambodia. The seat of Khmer power in the region rested in or near Angkor north of the Great Tonle Sap Lake from 802 AD until the early 15th century. After the Khmer court moved from Angkor in the 15th century after destroyed by Siam, it first settled in Phnom Penh which back then named as Krong Chatomok Serei Mongkol in 1434 (or 1446) and stayed for some decades, but by 1494 had moved on to Basan, and later Longvek and then Oudong. The capital did not return to Phnom Penh until the 19th century and there is no record or remnants of any Royal Palace in Phnom Penh prior to the 19th century. In 1813, King Ang Chan (1796–1834) constructed Banteay Kev (the 'Crystal Citadel') on the site of the current Royal Palace and stayed there very briefly before moving to Oudong. Banteay Kev was burned in 1834 when the retreating Siamese army razed Phnom Penh. It was not until after the implementation of the French Protectorate in Cambodia in 1863 that the capital was moved from Oudong to Phnom Penh, and the current Royal Palace was founded and constructed.

At the time that King Norodom (1860–1904) the eldest son of King Ang Duong, who ruled on behalf of Siam, signed the Treaty of Protection with France in 1863, the capital of Cambodia resided at Oudong, about 45 kilometres northeast of Phnom Penh. Earlier in 1863 a temporary wooden Palace was constructed a bit north of the current Palace site in Phnom Penh. The first Royal Palace to be built at the present location was designed by architect Neak Okhna Tepnimith Mak and constructed by the French Protectorate in 1866. On the year of 1865, year of the cow, at nine o'clock in the morning, King Norodom moved the Royal court from Oudong to the new Royal Palace in Phnom Penh and the city became the official capital of Cambodia the following year. Over the next decade several buildings and houses were added, many of which have since been demolished and replaced, including an early Chanchhaya Pavilion and Throne Hall (1870). The Royal court was installed permanently at the new Royal Palace in 1871 and the walls surrounding the grounds were raised in 1873. Many of the buildings of the Royal Palace, particularly of this period, were constructed using combination of traditional Khmer architectural and Thai architecture but also incorporating significant European features and design as well. One of the most unusual surviving structures from this period is the Napoleon iron Pavilion which was a gift from France in 1876, (it is now closed to the public because of its poor state of conservation).

King Sisowath (1904–1927) made several major contributions to the current Royal Palace, adding the Phochani Hall in 1907 (inaugurated in 1912), and from 1913-1919 demolishing several old buildings, and replacing and expanding the old Chanchhaya Pavilion and the Throne Hall with the current structures. These buildings employ traditional Khmer artistic style and Angkorian inspired design, particularly in the Throne Hall, though some European elements remain. The next major construction came in the 1930s under King Monivong with the addition of the Royal Chapel, Vihear Suor (1930), and the demolition and replacement of the old Royal residence with the Khemarin Palace (1931), which serves as

the official Royal residence to this day. To the reign of King Sihanouk other significant additions are the 1956 addition of the Villa Kantha Bopha to accommodate foreign guests and the 1953 construction of the Damnak Chan originally installed to house the High Council of the Throne.

Wat Phnom

CategoryPhnom Penh

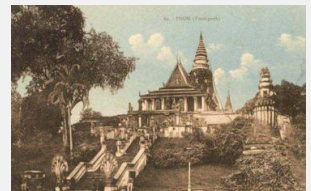
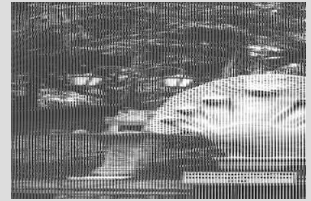
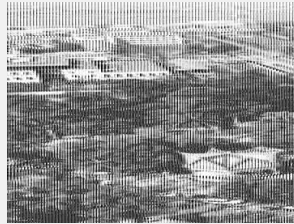
Description

Wat Phnom is a Buddhist temple (wat) located in Phnom Penh, Cambodia. It was built in 1372, and stands 27 metres (88.5 ft) above the ground. It is the tallest religious structure in the city. The pagoda was given the name of Wat Preah Chedey Borapaut. Wat Phnom is the central point of Phnom Penh.

Legend relates that a wealthy widow called Penh (commonly referred to as Daun Penh – Grandmother Penh – in Khmer) found a large koki tree in the river. Inside the tree she found four bronze statues of the Buddha. Penh constructed a small shrine on an artificial hill made by the people living in the village to protect the sacred statues. Eventually this became a sacred site and sanctuary where people would make blessings and pray.

Then it came to the year of the snake 1437 suggests King Ponhea Yat ordered His Excellency Decho Srei to raise the mount even higher when he finished building the new Royal Palace in the new city he then named Krong Chaktomok Mongkol or simply known as Phnom Penh. The prominent stupa immediately west of the sanctuary contains the ashes of the king and his royal family.

Wat Phnom is the center of celebration during Khmer New Year, and Pchum Ben.



Kbal Chhay Waterfall

CategorySeaside Area

Description

Kbal Chhay waterfall is located in Khan Prey Nup, about 16 kilometers north of the downtown Sihanoukville. To reach the site from Sihanoukville, take National Road 4 towards Phnom Penh. About 7 kilometers outside of town, there is a sign announcing the site. Turn left and go 9 kilometers along a trail. The water at Kbal Chhay comes from many sources along the mountain range, although only three of these sources are visible. The waterfall, which is 14 meters high, is at the point where those three sources join.

Royal Guide Cambodia

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