

ABSTRACTS

Reconstituted ancestry and memory of exile: Cam history as seen through the Cam Diaspora's Royal Genealogies

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The royal genealogies of the Cam of Cambodia bridge the history of a lost homeland – Campā – with the history of another country of residence – Cambodia – creating a unique story of the community's origins. Originally put in writing to legitimize the political and ritual preeminence of the royal Cam lines in exile, genealogies continue to play a predominant role for some Cam communities in Cambodia. For the latter, they are the custodians of the historical memory of the Cam of Cambodia. Genealogies reaffirm the divine ancestry of the royal heirs and the links with certain Campā rulers whose historical existence is attested. Finally, they offer a unique testimony to the memory of the Cam's exiles in Cambodia.

Religion and royal power in Lān Xāng (14th – 16th centuries)

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The existence of distinct monastic groups in the kingdom of Lān Nā between the last quarter of the 14th century and the first half of the 17th century is largely evidenced by important religious chronicles of northern Thailand. For the same period, the Lao chronicles provide a singularly different vision of the history of Buddhism in the neighboring Lān Xāng kingdom. They present the *saṅgha* as a unified organization whose legitimacy is perfectly assured, because it perpetuates the highly orthodox traditions of a religious mission specially called from Cambodia. However, many archaeological remains and textual data contradict this version which appears as a product of a later historiography. The analysis of the sources proves indeed not only that Lān Nā Buddhism had an extremely strong influence on Lān Xāng Buddhism, but also that it is possible, through the reading of the first Lao inscriptions, to find an echo of important controversies regarding the clergy and the religious practice, necessitating at the beginning of the 16th century a royal arbitration and consequent political decisions.

The stec trāñ’ of Kampong Svay in the middle of the 19th century: King’s Officer or big landlord/feudatory ?

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19th century Cambodian and French sources on Kampong Svay province in Cambodia make it possible to study power relations between the King’s Court in Oudong and then Phnom Penh, and the Land in the North. The *ukñā tejo* Ey, *cauhvāy sruk* and head of this land, enjoyed the protection of the king of Siam. When he lost this support, he got closer to the French. His hold on the land and its inhabitants went far beyond his position in the royal hierarchy and his external supporters. Thanks to his own qualities, his “fame” (*kerti*), and his ability to establish personal links with his people, he was able to mobilize his clients when needed to resist the king without fighting him. Power in Cambodia thus appears much more fragmented than what the French described when they established their rule over the country.

Schooling and ethnicity in Northern Laos: The resilience of interethnic power relations.

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How to understand the inequalities of access that different ethnic groups have to education and public service in Laos? This question is particularly relevant because since its inception, the communist regime has advocated a discourse of equality between ethnic groups, and during the “war of liberation” brought about a complete renewal of the civil service and positions of power. Based on qualitative and quantitative data, the purpose of this article is to document and understand this phenomenon on the scale of Phongsaly province by examining several factors: impact of the war, geographical remoteness, linguistic difference. All of these are relevant, but insufficient. This leads us to consider deeper dynamics, and it is argued that the reality of differential access to education and the civil service by ethnicity is inherited from the old geopolitical relations between different groups and the dominant population.

Remodeling Broken Images: Manipulation of Identities Towards and Beyond the Nation, an Asian Perspective

Serge THION (1942-2017), senior research fellow, Sociology Research Unit (CNRS/Université de Paris-X Nanterre)

This text is the original and complete version of an article partially published in English in a collective work directed by Stanley J. Tambiah in 1988. The author discusses certain aspects of contact and conflict between the peoples of the Indochinese Peninsula and between these peoples and the West, drawing in particular on the writings of the great orientalist Paul Mus, who set out to establish a sociology of contact between East and West, particularly in Vietnam. By recalling the ethnic, linguistic and religious coordinates of the Indochinese Peninsula, he analyses the similar and specific ways in which old (Khmer, Mon, Cams, Kinh) and less old (Taïs, Burmese) peoples confronted European modernity as carried by capitalism and nationalism during the colonial period.