

ABSTRACTS

Changing notions of Time and Past, and the evolution of the Burmese ruling elites's "régimes d'historicité" (16th-19th centuries)

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The linguistic, exegetical, and ritual transformations found in a Burmese text corpus covering the period from the 16th to the 19th centuries reveal consecutive shifts in the Burmese ruling elites' conceptions of Time and Past, and give an insight into their changing *régimes of historicité* (their conceptions of time and space in specific historical contexts). The analysis particularly highlights the conceptual changes that emerged during the encounter with other systems of knowledge, and especially with the western ones (Indian, and then European)

Loyalty to the Sovereign and Momentaneous Disposition in Việt Nam (15th-19th centuries)

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"Time," "season," "historical period," "duration," "seizing the favorable moment": These are some of the meanings of the character 時 (*thời*) that is essential to our understanding of how the imperial elites of Việt Nam conceived of the synchronization of their action with that of legitimate authority. Vietnamese scholar-literati paid a lot of attention to the dimension of "opportunity" encompassed in this notion and that points to the specificities of a given moment or time period (favorable/unfavorable, auspicious/ominous) and to the trends and changes at work in a given situation. This article intends to explore the links between the importance ascribed to this notion and the loyalty (*trung 忠*) of scholar-literati towards their sovereign (*quân 君*).

Family Time and Historical Time. Some remarks about Bruneian Silsilah and Malay Historical Texts, with the support of Ibn Khaldûn's Book of examples

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The central place of genealogy (*silsilah*) in the writing of Brunei's history surprises all the more because *silsilah* lacks chronical data other than contemporary, like most Malay historical texts. The comparison of Malay (including Brunei) historical texts with the Siamese and Burmese chronicles revealed that conversion to Islam was accompanied not by the disappearance of astrology, but by those of royal astrologers. As regards the term Malay designating history, *sejarah*, it originates from the Arabic word *šadžara* meaning « tree », i.e. genealogical family tree: the identity of the people, as Ibn Khaldûn reminds us, being based solely on filiation, history becomes the good deeds of ancestors.

The end of the afterlife: Modes of transitoriness among Rmeet, Laos

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Rmeet in northern Laos do not think that the spirits of their ancestors remain forever. They may die or wither away on the graveyards, which are their villages. In parallel, their presence in the houses of the living increases. The house spirit, a conglomerate of ancestral spirits, grows stronger with each death among house members. This means an increase in the proscriptions to be observed in the house, but also an increase of the number of taboo days. Taboo days are the days in the 10-day-week on which the death has occurred. Here, the linear time of contingent deaths in the house imposes itself on the cyclical time of the week. A way out of this growing inconvenience of living in a house with a strong spirit is to move into a new house, for example, when married children move out. This parallels the foundation of new graveyards, whereby old graveyards become increasingly harmless. Thus, the dead disappear in several ways – as do the memories of them, as genealogies are comparatively shallow, allowing marriage in a fairly dispersive asymmetric alliance system. Earlier links are systematically forgotten, as they would curtail new partnerships. Thus, the transitoriness of the spirits of the graveyard, in houses and of genealogical links occurs in a context of reproduction, of new marriages and households.

From lexicon to discourse: *lại* between generalized predication and discursive memory

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This paper puts forward a novel syntactic and semantic analysis of *lại* in modern Vietnamese, by examining this morpheme through the concepts of *generalized predication*, *presupposition* and *discursive memory*. These notions account for its transcategoriality and multifunctionality and constitute the common core of *lại* whose semantic representation remains the same between the lexicon and the discourse.

The Story of Kūlūk Pandit and nāñ Nukkh', translated by Solange Thierry, presentation and copy-editing by

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The story of Kūlūk Pandit and nāñ Nukkh' relates the misadventures of a couple of traders, victims one after another by a king robber of junks and saved from bankruptcy and slavery thanks to the intervention of a *sārīkā* (maynah). Under the atemporality of the tale, a reverse Cambodia appears, that of the middle period: a respectable monk leaves the monkhood for a young beauty; the Khmers are connecting directly to long distance trade networks; thanks to sailing, women are capable to recover both their husbands and fortune; and the robbers-kings end up becoming virtuous.