

## ABSTRACTS

### **In memoriam Saveros Pou (1929-2020)**

*Grégory Mikaelian, Research scholar, Centre Asie du Sud-Est (Centre for South East Asian Studies, UMR 8170, CNRS/EHESS/INALCO).*

The most senior scholar of Khmer Studies, Saveros Pou left us on June 25, 2020, at the age of 90. Starting to research in the late 1950s, this great scholar marked the landscape of Orientalism by her abundant work as well as by her specialized teachings, which saw her form several generations of scholars on Khmer Studies of various nationalities. Worldwide known, regularly consulted for her intimate knowledge of the texts of ancient Cambodia as those of the middle or contemporary eras, Madame Pou was a pillar of Khmer studies not only because of the scale and rigor of her research, but also because of the broadness of their scope. This is why it is not useless to recall the main lines of the biographical path which was her, from her early years in Cambodia during the 1930s up to 1950s (I) to her installation in Europe for the rest of her life (II), before beginning to resume her work and the teaching which she gave to the Khmerologists (III).

### **In memoriam — Gilles Delouche (1948-2020)**

*Marie-Sybille de Vienne, Professor (full), INALCO and Centre Asie du Sud-Est (CASE, UMR 8170, CNRS/EHESS/INALCO).*

Gilles Delouche died on January 19, 2020. As illustrated by his biography, nothing predestined him to follow a scientific route that would lead him from the teaching of French in Thailand, to that of Siamese language and literature in Paris, and then to the chairmanship of INALCO (2001-2005). A brilliant and devoted teacher, a world-renowned specialist in Siamese classical metrics whose complex structures he had identified, he trained several generations of French and Thai scholars in disciplines ranging from classical literature to modern Siamese history, including literary translation.

### **On Saramani. New elements about Roland Meyer and his work.**

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New elements on Roland Meyer's life and colonial career provide context for the writing process of *Saramani*, *Danseuse khmère*. The biographical and autobiographical part of this roman à clef, which relevance as a historical and

ethnographic source is widely recognized in studies concerning colonial Cambodia, is thus clarified. Beyond the disciplinary field of Khmer studies, these elements raise the question of the relationship of France with the Orient in the interwar period, through elements of investigation concerning an exotic dancer named Saramani and said to be the daughter of R. Meyer and the Khmer dancer from whom she borrowed her stage name.

***Defeat also by image and speech: leaflets in Cambodia during the Indochina War (1945-1954)***

*Thierry Maloux, PhD. in Contemporary History, Sorbonne University.*

A traditional tool of propaganda, widely used during conflicts in the 20th century, the distribution of leaflets among the population and the combatants constituted a vector of influence during the first Indochina war (1945-1954). This is particularly the case in Cambodia, where the use of leaflets was part of a strategy shared by the various military protagonists (on the one hand, the French army and the Royal Khmer army and on the other, the Vietminh Vietnamese fighters and their *Khmer Isarak* associates) to valorise or denigrate the other by reinterpreting the constituent elements of the cultural and religious backgrounds and referring to social issues.

***Report on a mission to Japan - February 1963***

*Paul Mus, professor, Collège de France and University of Yale, edited by Grégory Mikaelian, research fellow, Centre Asie du Sud-Est (CNRS/EHESS /INALCO).*

A first text from the SAPM's fund gives the impressions of P. Mus during a research mission to Japan, which he visited in 1962, almost twenty years after witnessing the Japanese capitulation. He was involved in the final phase of writing his book on Angkor (*Masques d'Angkor*), and had stopped in Cambodia before going to Tokyo in order to compare the medieval *mahāyāna* Buddhisms of Cambodia and Japan. In this report to the administrator of the Collège de France, dated February 1963, he said that he was particularly struck by the vigour of popular religiosity and, in the first place, Shinto, which he would take into account in his approach to Khmer Buddhism during the reign of Jayavarman VII.