

ABSTRACTS***Travel to Siam, 1904***

Louis FINOT, director of the École française d'Extrême-Orient.

Péninsule editorial board deemed it useful to publish these travel notes by a scholar already familiar with Indochina, to highlight the variety of the Orientalist approach and better understand the material conditions of a field survey at the turn of the 20th century. In September 1904, Louis Finot had just completed his six-year term as director of EFEO, which ended in Hanoi. On his way back to France, he decided to visit Siam, then the British Indian Empire (Burma, India and Ceylon). In the first part of his trip, he was accompanied by Étienne Lunet de Lajonquière, commander in the colonial infantry, who had been stationed since 1883 in Upper Tonkin as well as in the south-east of Siam, in Chantaburi occupied by the French troops.

About some Khmer sculptures discovered in Luang Prabang: new data on the expansion of ancient Khmer and Mon spaces in Laos (III)

Michel LORRILLARD, associate professor, École française d'Extrême-Orient.

Lao historiographic tradition places the introduction of Buddhism in the Lan Xang kingdom in the middle of the 14th century, through a Khmer religious mission that left Cambodia to settle in Luang Prabang. Some Angkorian sculptures preserved in the first Lao capital could apparently support this tradition. The critical analysis of chronicles, as well as the recent awareness (thanks to the progress of archaeological surveys) of the extent of the influence of the pre-Angkorian, Mon and Angkorian civilizations in the Middle Mekong Valley, lead us however to seriously reconsider important historical processes. If numerous vestiges have indeed proven the implantation, from a very ancient period (before the creation of the Lao kingdom), of Buddhist and Hindu cult places in the southern and central plains of present-day Laos, the few Khmer testimonies found in Luang Prabang appear in fact to be very singular – and their presence in the northern part of the country still raises a number of questions.

Khmera Lex ... sed lex. Note on the possible legal basis of Khmer Rouge violence

Grégory MIKAELIAN, *Research Fellow at the Southeast Asia Center (UMR 8170, CNRS/EHESS/INALCO)*.

Since the fall of the Pol Pot regime, two trials, each under the influence of superpowers, have been brought by the Cambodian state against the Khmer Rouge hierarchs, the first in 1979, the second in 2009-2019. These exceptional jurisdictions have been the subject of several analyses from various points of view, such as that of international relations, law (especially European law), and history (essentially political history) of contemporary Cambodia. The objective of this short essay will be to open the investigation to a broader historical perspective, which combines both anthropology of law and history of institutions. Starting with the major legal reforms that accompanied the overhaul of the royal state and its institutions during the seventeenth century, and then focusing on certain episodes that have marked the evolution of judicial practices up to the present day, We will then examine the notion of justice in the Khmer country of the last four centuries, and what it can teach us about the case of the Khmer Rouge hierarchs, first as vigilantes between 1975 and 1979, then as litigants under the regimes that followed their defeat.

Sound-making for the Three Worlds. From modern Siamese cosmology to ritual soundscapes in contemporary Thailand.

Pierre PROUTEAU, *post-doctoral scholar, Centre Asie du Sud-Est (UMR 8170, CNRS/EHESS/INALCO)*.

In Thailand, sound is most appreciated “loud” (*dang*), especially during rituals. For about a century, this penchant has been mediated by sound systems, i.e., electro-acoustic apparatus which drastically increase the potential loudness, among other possibilities. In the Siamese cosmological treatise of the *Three Worlds*, the *Traibhūmi* presumably composed in the 14th century, one heavenly lute sounds “as if 60 000 were being played”. Reading the numerous descriptions of sound in the treatise, it seems as in the 14th century, sound was already ideally amplified by magical and cosmic devices, and as the 20th century would have undertaken the task of making it electro-acoustical. Does sound systems give the possibility to better exemplify the sound as it is formulated in the cosmological treatise? Is it here any reason why the use of sound systems is almost generalised in provincial Thailand today? It is not a simple coincidence if rituals are favourite contexts for these sound deployments. By actualising some properties of sound descending from the heavens, does ritual sound deployment generated by sound systems contribute to let the divine space-time irrupt into our world?

Vietnamese Studies in today Russia

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In the current political context prevailing between Russia and Western countries, particularly the cancellation, announced by CNRS, of all forms of scientific cooperation with Russia, it seems important to preserve the possibility of building a future climate favourable to exchange and mutual assistance. In order to make this opportunity more accessible in the future, this article intends to contribute to the understanding of the internal dynamics of Vietnamese studies in Russia nowadays. The article discusses the achievements of this field of study by major research centres from 1991 to the present day and the challenges presently facing Russian colleagues.