

អ្នកស្រី មេ អ៊ីប៊ីហារ៉ា (May Ebihara) និងការសិក្សាអំពីជីវភាពអ្នកភូមិស្វាយ ខេត្តកណ្តាល ឆ្នាំ ១៩៥៩ - ៦០



អាចារ្យ អ៊ីង និង យាយ ជំ, ភូមិស្វាយ ខេត្តកណ្តាល ឆ្នាំ ១៩៦០

Picture: May Ebihara



បុណ្យកបិស, វត្តស្វាយ ឆ្នាំ១៩៥៩

Picture: May Ebihara



ភូមិស្វាយ, ខេត្តកណ្តាល ឆ្នាំ ១៩៥៩
បុរសម្នាក់កំពុងតែរាស់ដីស្រែ

Picture: May Ebihara

ពេលបានឃើញរូបភាពអ្នកភូមិស្វាយ នាឆ្នាំ ១៩៥៩ - ១៩៦០ តាមរយៈឯកសារចងក្រងដោយលោកស្រី May Ebihara ខ្ញុំមិនអាច
ទប់ទឹកភ្នែកបាន។ ទោះជាអ្នកទាំងនោះពុំជាប់ជាញាតិសន្តានអ្វីនឹងខ្ញុំសោះ ប៉ុន្តែពេលបានយល់ទឹកមុខប្រកបដោយភាពស្ងួតបូក,
ស្នាមញញឹមស្រស់ស្រាយ, ជីវភាពសាមញ្ញប្រកបភាពសុខដុមរមនា របស់អ្នកភូមិស្វាយ ធ្វើឱ្យខ្ញុំមានមោទនភាពដល់ប្រជាជនខ្មែរ
កាលជំនាន់នោះផង នឹកខឹងក្តៅក្រហាយដល់អ្នកនយោបាយសម័យនោះផង ដែលប្រទាញស្រុកខ្មែរឱ្យធ្លាក់ក្នុងភ្លើងសង្គ្រាម នាំឱ្យ
ហិនហោចស្រុកទេស ប្រជារាស្ត្រព្រាត់ប្រាសនិរាសបាក់បែកគ្រួសារ ...។ រូបភាពទាំងនេះ ធ្វើឱ្យខ្ញុំកាន់តែស្អប់សង្គ្រាម ខ្ពើមពាក្យអ្នក
នយោបាយណាដែលប្រកាសក្តែងៗថាស្នេហាជាតិ ញុះញង់ឱ្យតែមនុស្សមានទំនាស់រឱស្តាននឹងគ្នា ទៅតាមតែនិន្នាការ ចំណូលចិត្ត
និងផលប្រយោជន៍របស់ខ្លួន ដោយយកលេសថាធ្វើដើម្បីរាស្ត្រ ដើម្បីប្រទេស ...។



សុន និង អូ, អ្នកភូមិស្វាយ ឆ្នាំ១៩៥៩

Picture: May Ebihara



May Ebihara ជាមួយនឹងព័ន្ធកសិករ
ភូមិស្វាយ ខេត្តកណ្តាល ឆ្នាំ ១៩៥៩



ផ្ទះដែល May Ebihara ស្នាក់នៅ
ភូមិស្វាយ ឆ្នាំ១៩៥៩ - ៦០

Picture: May Ebihara

ឈ្មោះរបបនយោបាយគ្រាន់តែជាគ្រឿងលាបលននផ្នែកសម្បកក្រៅ៖ រាជានិយម, សង្គមនិយម, ប្រជាធិប្បតេយ្យ ... ឈ្មោះអ្វីក៏មិនសំខាន់
សំខាន់តែនៅលើមនុស្សអ្នកដឹកនាំ តើប្រកបដោយធម៌ពិតមែនឬអត់! អាចឱ្យរាស្ត្ររស់ដោយសុខសាន្តឬអត់!
ជីវភាពអ្នកភូមិស្វាយនាឆ្នាំ ១៩៥៩ - ១៩៦០ អាចបកស្រាយបញ្ជាក់ថា រាស្ត្រអាចរស់បានដោយស្រួល បើគ្មានអ្នកនយោបាយហេងសិយ
មកជួយនាំប្រយុទ្ធតាំងទាមទារភាពល្អល្អៈបន្ថែមឱ្យទេ។

ខ្ញុំសូមថ្លែងអំណរគុណដល់លោកអ្នកដែលបានថែរក្សាឯកសាររូបភាពទាំងនេះ និងផ្សព្វផ្សាយបន្ត ឱ្យមនុស្សជំនាន់ក្រោយ ដូចជាប្រ
ខ្ញុំបានរៀនសូត្រយល់ដឹងពីសាវតាររបស់ខ្លួន។
សូមវិញ្ញាណក្ខ័ន្ធអ្នកស្រី May Ebihara បានយល់សុគតិភពកុំបីឃ្លាត!

A Khmer Story Lover

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May Mayko Ebihara (1934 – 2005)

An extract from *The Journal of Asian Studies*

By **Judy Ledgerwood**, Northern Illinois University



In 1959 – 60, May Ebihara was the first American anthropologist to conduct ethnographic research in Cambodia – and she would be the last to do so for nearly three decades. Her two-volume dissertation, “**Svay, a Khmer Village in Cambodia,**” provided a remarkably detailed picture of village life, with analysis of social structure and kinship, agriculture, religion, and political organisation. But May could not have known that the world she described would soon be shattered or that her description of village life would become the foundation for academic understanding of pre-war Cambodian society – in contrast to the reign of terror of Pol Pot’s Khmer Rouge rule.

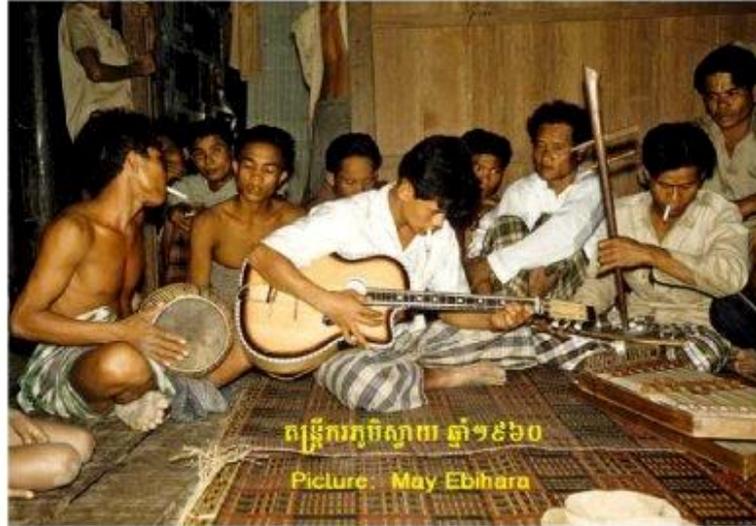


Throughout the war years of 1970s and 1980s, May had no information from the people of Svay, though she knew from news accounts that the area had been the scene of heavy fighting. When the country began to open up again after the withdrawal of Vietnamese forces in 1989, May returned and conducted research in the village on several visits between 1989 and 1996.

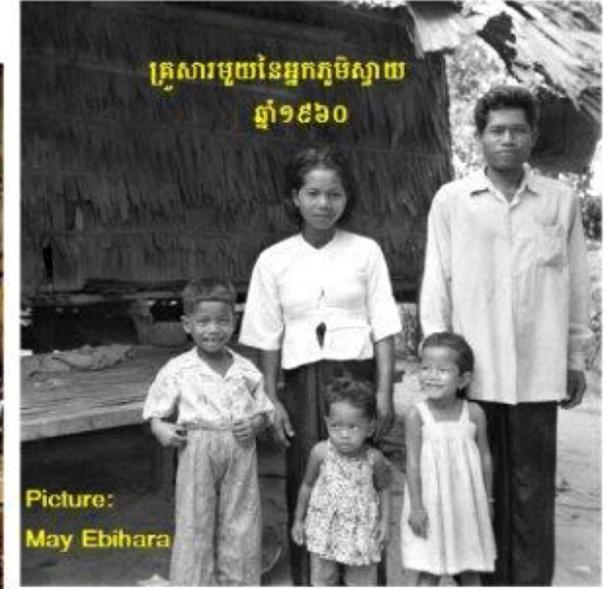


Svay Village: West Hamlet and Fields Beyond, 1959

Picture: May Ebihara



តន្ត្រីករភូមិស្វាយ ឆ្នាំ១៩៦០
Picture: May Ebihara



គ្រួសារមួយនៃអ្នកភូមិស្វាយ
ឆ្នាំ១៩៦០
Picture:
May Ebihara



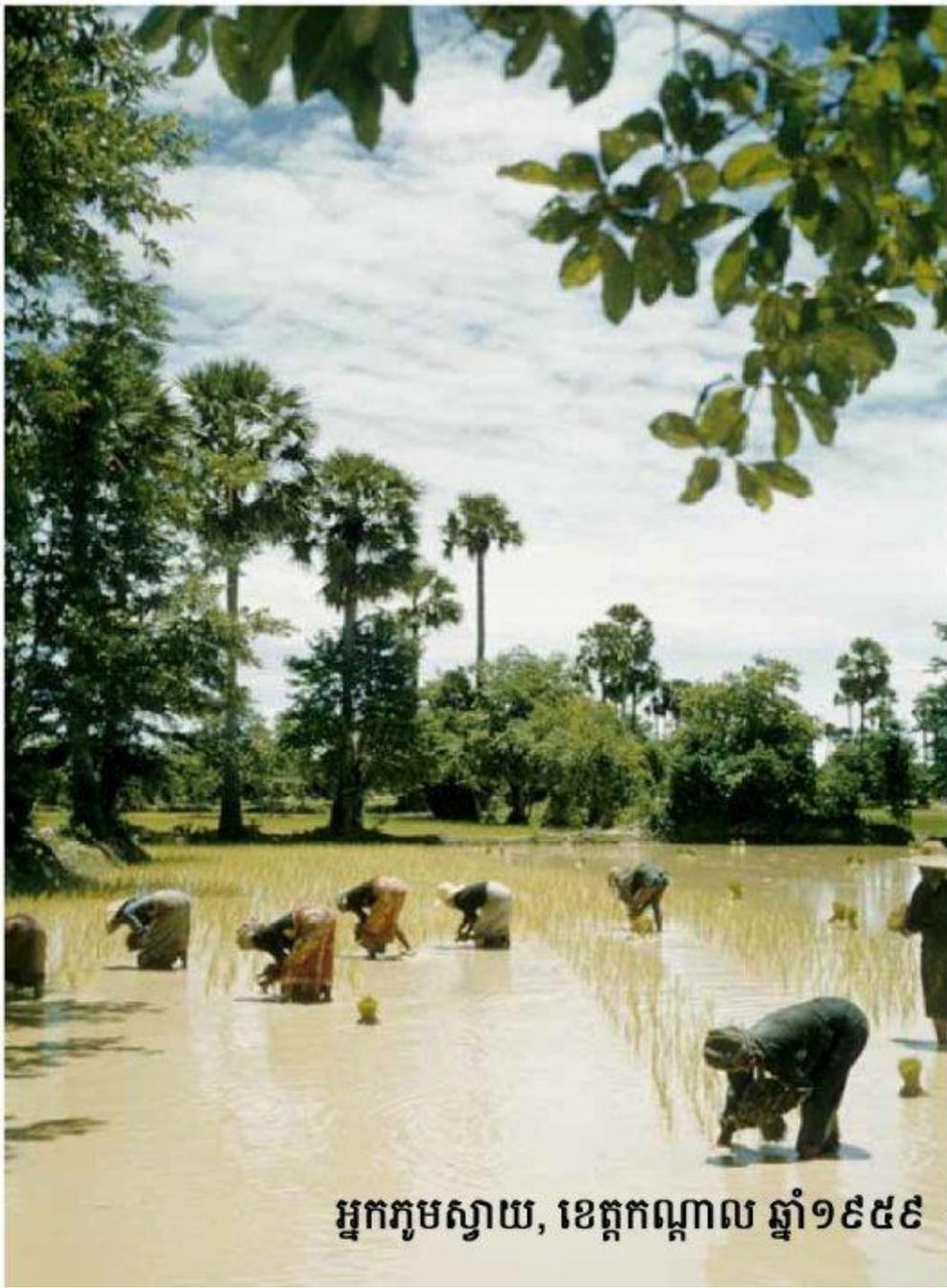
ក្រុមគ្រួសារអ្នកភូមិស្វាយ,

Pictures: May Ebihara



ខេត្តកណ្តាល ឆ្នាំ១៩៦០

Conducting the interviews was heart wrenching; of the 139 villagers she had known who were still living in 1975, 70 people – 50 percent – had died during the three-and-a-half years of Khmer Rouge rule. The casualties included her adopted parents and grandparents. The people of Svay explained what had happened since she had left thirty years before, the terrible suffering they had endured during the Khmer Rouge years and how they were rebuilding their lives and their community. Standing in a thatch hut with a dirt floor, the son of her adopted grandparents shook his head sadly, remembering the large wooden house on stilts that had been his home as a young man. “Things are not what they were,” he said. The people of Svay recognised May as their witness. She was from their old world, “the time before,” now part of their idolised memories.



អ្នកភូមិស្វាយ, ខេត្តកណ្តាល ឆ្នាំ១៩៥៩

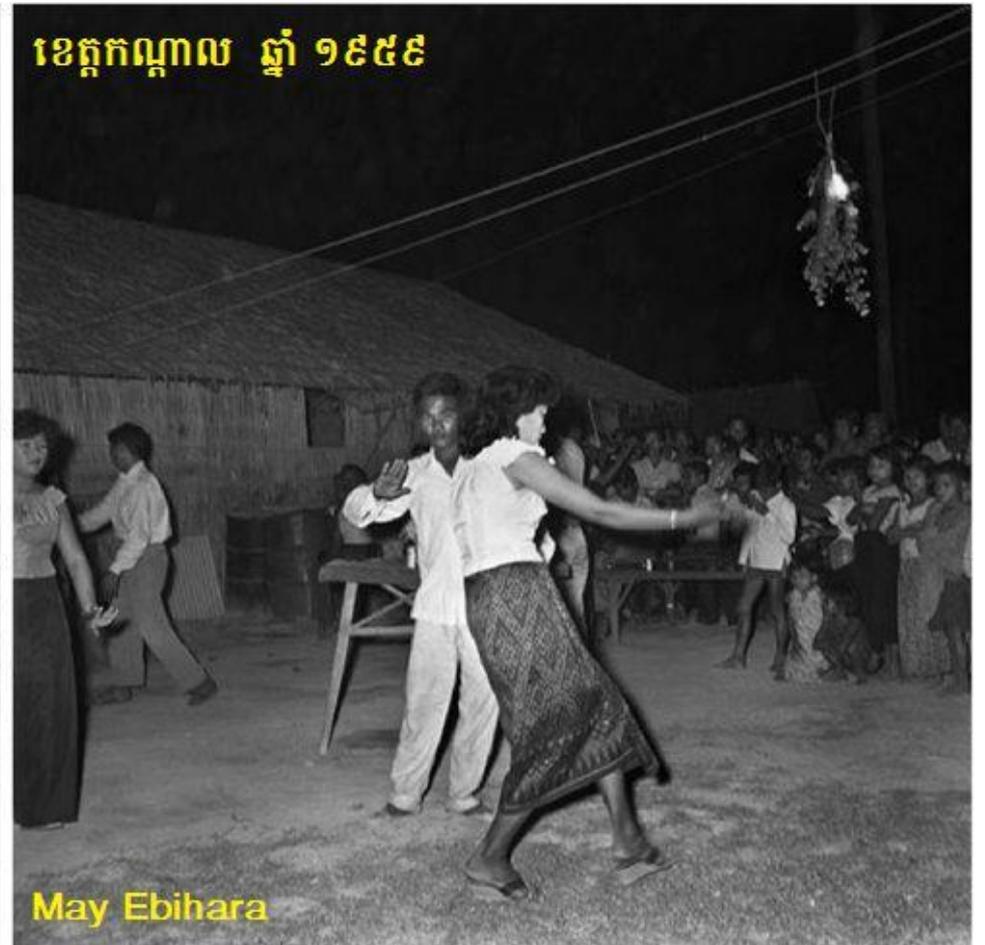


ប្រភព៖ May Ebihara



អ្នកភូមិស្វាយ

Pictures:



ខេត្តកណ្តាល ឆ្នាំ ១៩៥៩

May Ebihara

She knew the scale of their loss because she understood what their lives were like before; she had respect for the memories of their loved ones. One thing that she could do for them was return copies of pictures she had taken in 1959 – 60. People wept to see the faces of their lost mothers and grandparents and children; all their photos had been lost in the war and revolution.



A new generation of Western and Khmer scholars have come of age using May's body of work as a cornerstone for their own. Her articles on residence pattern, pre-war Theravada Buddhist practice and gender roles, and post-Pol Pot Cambodia are classics. May also contributed to the re-emergence of Cambodian studies through her service on the Social Science Research Council's Indochina Studies Committee of the Association for Asian Studies. Besides her important and meticulous work as an ethnographer and scholar, May was a caring teacher and generous mentor. She was also a gracious classy human being.