

ABSTRACTS

The Journey of the Term Batluang: from Buddhist Terminology to Catholic Use

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This article aims to analyze the semantic evolution of the term *batluang* in the Siamese language. The documentation indicates that it derives from the full form *phra batluang*, attested in the sixteenth and seventeenth centuries as an element of the title used both as an honorific appellation and a second-person pronoun to address high-ranking monks, or Phra Sangkharacha. In the second half of the 17th century, this term underwent a significant semantic shift. Louis Laneau, a member of the MEP and the author of various Catholic neologisms in Siamese based on the technical vocabulary of local Buddhism, introduced the use of *batluang* with the Christian meaning of “father” in the Catholic clergy. The term has remained in use until nowadays.

Playing cards in South-East Asia in the 17th century

Thierry DEPAULIS, Independent researcher, historian specialising in mind games (card, dice, and board games, lotteries) in modern times (15th-18th centuries) from a global perspective

A « Law on Gambling Games » from the Khmer kingdom, in 1693, regulated gambling. Its transcription and translation by Grégory Mikaelian allowed us to examine its content. Among the games cited are chess and *skār*, an Asian version of backgammon, both from India; the Chinese game *fantan* (under the name of *thuor*); and, more interesting, a card game, of which analysis suggests Chinese « money-suited » playing cards and a vocabulary drawn from Hokkien, thus underlining the strong presence of Fujian Chinese in the running of gambling in Oudong. Apart from the first two, which had been there for a long time, the other card games were not recorded so early.

Looking back at the Jacques Dournes symposium (France-Asia Research Institute of the Foreign Missions of Paris, November 8, 2025)

Thuix & Jean-Pierre CHAZAL, respectively doctoral student (pre-doctoral year) at EHESS and independent researcher in the highlands of Southeast Asia.

On November 8, 2025, a symposium was held at the new research institute of the Foreign Missions of Paris on Father Jacques Dournes (1922-1993), a major figure in the ethnology and missiology of the Vietnam highlands. Entitled “Jacques Dournes: 50 years of total ethnology, from the Highlands of

Vietnam to the CNRS”, it featured nine presentations from historians, anthropologists, a linguist and a prelate on the work of the missionary who became an ethnologist. These interventions involved a collegial gathering of Europeans and Vietnamese researchers, both men and women (but unfortunately no indigenous people from the highlands of central Vietnam). This format established a fruitful three-way dialogue between Jacques Dournes and contemporary researchers in this area, between scholarly discourse and missionary debates, and ultimately raised numerous questions about the relationship between academic perspectives and the history, memory, and lived experience of the indigenous people; though giving voice to these perspectives was, in fact, one of the prominent characteristics of both Jacques Dournes’s ethnology and missiology. The publication in this article of an unpublished document illustrating the still vivid memory of Dournes in Jarai collective memory, while not resolving the situation, nevertheless serves as a reminder that such voices exist and could have been taken into account.

Looking back at an ethnographic ‘quest for the grail’: the case of Cambodia’s ‘Potent places’

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

Based on a « Thèse d’habilitation à diriger des recherches », *Puissance des lieux, présence des morts. Sur les traces du génocide khmer rouge au Cambodge*, recently published by Anne Guillou, seems emblematic of a trend in our studies affected by a ‘media turn’. Some scholars now prefer to address non-specialist readers rather than their peers, taking as a scale the information delivered through the mediatic space rather than the knowledge patiently accumulated over decades in bibliography. Partly a child of its time, this shift is also part of a structural fragmentation of specialized research on Cambodia (and more broadly on Southeast Asia) into a more or less autonomous clusters, inhabited by so few peers that the control procedures inherent to scientific circles nurtured by a larger social space are often ineffective. Thesis examiners, evaluation boards, and editorial boards of major journals or collections are led by specialists from other cultural areas or neighboring countries who can formally assess the rhetorical and theoretical conformity of the works submitted to them, but not their relevance beyond a certain level of rigor and precision, which makes all the difference but requires long immersion in the multifaceted “subject matter” of Khmer studies. It is a counter-examination driven by this type of rigor that we propose to follow here.

Mussian Studies (7). A letter from Ong Gru to Paul Mus

Nicolas WEBER, Associate Professor, Fulbrigh University, Viêt Nam (Hô Chi Minh-Ville)

Sent to Vietnam in August 1927 as a young recruit of the *École française d'Extrême-Orient*, Paul Mus was tasked the following year with a “research mission among the Chams of South Annam,” during which he put to use not only his talents as an Orientalist, but also his training as an ethnologist, acquired at the *Institut d'ethnologie*. Among the ethnographic documentation collected during this fieldwork are various testimonies of the professional and friendly relationships Mus maintained with the Cham scholars who taught him their language and gave him access to numerous manuscripts, as well as serving as his informants. Among these reliques is a note written in Cham, preserved in the Mus collection at the *Institut d'Asie Orientale* (Lyon). Nicolas Weber, a historian specializing in Champa and the Cham diasporas, kindly translated this note for the SAPM.

Mussian Studies (8). Two versions of Masques d'Angkor's foreword

SOCIÉTÉ DES AMIS DE PAUL MUS

SOCIÉTÉ DES AMIS DE PAUL MUS'S archives include at least two different versions of *Masques d'Angkor's* foreword, the famous unpublished book by the great orientalist on the reign of Buddhist king Jayavarman VII, both written after 1964. It is the core of Mus's approach that stands out in these introductory pages, published for the first time by the SAPM, in contrast to the positivist approach of G. Cœdès, whom Mus considered to be “the greatest living historian” in this field. For Mus, far from being to be avoided, “conjectures” seem to be a necessity for understanding the facts. Their corollary, “failure”, is both “predictable” and desirable as it allows the very increase of our knowledge.

Publier dans *Péninsule* — Conseils aux auteurs

Nous vous recommandons de fournir vos articles sous la forme d'un fichier word, plus, le cas échéant en cas de mise en page complexe (croquis, illustrations, etc.) un fichier pdf.

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3. Police : Times New Roman, normal, souligné, gras ou italique. En cas d'utilisation de polices spécifiques (hors polices utilisées dans la revue pour les langues sud-est asiatiques, le chinois, l'arabe et le japonais), il faut joindre les polices au fichier. Polices *tahoma* pour le thaï (dans le texte, les insérer en 10 pt ; dans les notes, en 8 pt : 1pt de moins que le *Times New Roman*).
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Les articles seront examinés par au moins deux des membres du comité de lecture. Il peut être demandé aux auteurs de les retravailler, le comité de lecture étant souverain. En cas d'acceptation des articles, la publication des articles fera l'objet d'un contrat avec cession de droits. L'auteur recevra à titre gracieux un exemplaire de la revue, et une copie pdf de son article.

En sus d'être référencée par l'HCERES (domaine histoire, depuis 2012), la revue est présente sur les portails : « Culture, langue, textes, la Revue de Sommaires », et par ce biais, sur SCOPUS ; « Refdoc.fr », « CNRS INIST » et « RESAP ».

Depuis 2000, elle est référencée et indexée par : la « Fast Track Journal Title List » de la *Bibliography of Asian studies* (hébergée par EBSCO via <https://www.ebsco.com/products/research-databases/bibliography-asian-studies>) de l'University of Michigan, comprenant « one hundred major area periodicals » ; les *Asia Collection Indexes* (rubriques “Cambodia”, “Laos”, “Vietnam”) de la bibliothèque de l'University of Cornell ; la « Southeast Asia Collection », Selected Serials, Yale University Library, etc. *Péninsule* figure désormais (entre autres) dans la « Bangkok, List of Approved International Journals » et la « Japanese Association for Cambodian Studies ».