

LE CELTE

ROBERT MORCET



LES PILLEURS

Les Pilleurs Le Celte T 16

Gilbert Perez



Les Pilleurs Le Celte T 16:

Les Côtes barbares Alain Cabantous, 2014-04-01 Jusqu'au milieu du siècle dernier les habitants de la plupart des régions littorales furent tenus pour des demi-sauvages rebelles à l'autorité venue du dehors et sur qui l'effort séculaire de civilisation des mœurs n'avait produit que peu d'effets. Il est vrai qu'ils taient peu pressés de l'intérieur et que leur environnement les différenciait des populations d'une France terrienne qui s'intégrait lentement mais sûrement. Pour une part ils vivaient d'activités apparentant la cueillette pêche et la récolte du varech et quand les flots se montraient généreux réception de marchandises ou déchargements de navires venus s'échouer sur les côtes. Tout ce que la mer apportait ces gens pauvres et frustes était pour eux un don du Ciel : quelques bouts de bois pour se chauffer, un morceau de fer pour fabriquer un outil, une guenille les grands jours, une barrique de vin ou même quelque denrée coloniale monnayer. Comment demander ces communautés de croire comme on voudrait les convaincre qu'ils commettent l'un péché grave qu'ils insultent le roi c'est-à-dire l'État qui reviennent en principe les pavés et se comportent en barbares. La répression parfois brutale souvent maladroite toujours source de malentendus ne fait que souder davantage encore des populations unies par une solidarité profonde on refuse de parler et surtout on ment aux enquêteurs et il n'est pas rare de voir des curés des seigneurs fermer les yeux – quand ils ne tirent pas eux-mêmes profit de ces trafics illicites. De l'diaboliser les gens des côtes et leur prêter les pratiques les plus inhumaines il n'y a qu'un pas qui sera franchi l'époque romantique par les écrivains et les folkloristes des villes. On assure qu'ils allument des feux la nuit pour tromper les navires en difficulté qu'ils massacrent impitoyablement des équipages entiers qu'ils mettent ensuite les cargaisons en coupe réglée. Le mythe acquiert alors une vigueur telle qu'il a encore cours aujourd'hui même si les historiens ne trouvent rien de tel dans leurs dossiers et même si les plus élémentaires règles de la propagation de la lumière s'inscrivent en faux contre cette fable. Agrégé d'histoire docteur ès lettres chargé de recherche au CNRS spécialiste de l'histoire des sociétés maritimes sous l'Ancien Régime Alain Cabantous a déjà publié chez Fayard *Le Ciel dans la mer* Christianisme et société maritime XVIIe siècle 1990.

Les mondes romains. Questions d'archéologie et d'histoire Ricardo González Villaescusa, Giusto Traina, Jean-Pierre Vallat, 2020-01-07 écrire un manuel d'histoire et d'archéologie des mondes romains avec une trentaine d'enseignants-chercheurs c'est adopter un parti pris original celui de poser des questions de donner voir la fabrique de l'histoire de faire confiance à l'intelligence collective et au goût de la recherche la curiosité. Une quipe la fois internationale et pluridisciplinaire cherche ici saisir l'apport spécifique de l'archéologie et des diverses sciences humaines dans la compréhension des mondes romains pour produire une histoire renouvelée. Elle livre l'état d'un certain nombre de questions partant de deux sciences pluridisciplinaires qui connaissent des renouvellements pistologiques constants. La démarche retenue refuse le prisme déformant qui considère qu'il existe un monde romain unifié par le droit le pouvoir l'économie la culture autour d'un centre de pouvoir unique Rome dimensionnel ayant une politique impériale. Cette approche n'admet pas que le monde romain par son extension par ses villes par la forme de domination de sa capitale soit perçu comme un exemple unique universel propre au g

nie romain l identit romaine r sultat d une sorte d essentialisme romain frugal paysan ternel et constant durant au moins huit
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