

Comment on écrit des histoires ?



Yaël Hassan & Roland Fuentès
répondent aux questions de leurs personnages !

SYROS

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Louis Moreri



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Revue critique d'histoire et de littérature, 1896 **Revue critique d'histoire et de littérature**, 1896 *Revue critique d'histoire et de littérature, recueil hebdomadaire ...* Paul Meyer, Charles Morel, Gaston Bruno Paulin Paris, Hermann Zotenberg, Michel Bréal, Gabriel Jean Jacques Monod, C. de Le Berge, Stanislas Guyard, Charles Graux, Louis Havet, James Darmesteter, Arthur Maxime Chuquet, 1896 **Le grand dictionnaire historique ou mélange curieux de l'histoire sacrée et profane** Louis Moreri, 1717 *Histoire de la médecine arabe en Tunisie durant dix siècles* Ahmed Ben Miled, 2012 *Les courtisans juifs des sultans marocains* Nicole S. Serfaty, 1999

La présence de courtisans juifs la cour des sultans marocains du XIIe siècle est perçue comme une manifestation discordante au vu de la situation sociale et du passé récent de leur groupe d'appartenance. L'émergence des premières lignes de courtisans juifs dans les cours espagnoles et orientales entre le X et le XV siècles a pu créer le précedent augurant l'apparition d'un phénomène similaire de l'autre côté de la zone d'influence andalouse sur la rive africaine. Ainsi après l'expulsion définitive des juifs ibériques en 1492 et l'installation de bon nombre d'entre eux au Maroc les sultans des trois dynasties successives recruteront des financiers des conseillers ou des ambassadeurs descendants de ces migrants. De plus tous les hauts dignitaires appartenant à d'importantes familles Ben Waqqasa Ben Batash Ben Zamirou Pallache Maimran ou Ben Attar représentaient et dirigeaient leur propre communauté. Quels événements ont précédé l'ascension de cette élite issue d'une société minoritaire vivant en terre d'Islam? Comment situer ce phénomène sur l'échelle des valeurs admissibles par la société majoritaire? Peut-on lui attribuer une évolution des mentalités favorisée par une conjoncture favorable? Faut-il les distinguer des Hofjuden les juifs des cours européennes? Aucune réponse n'est possible sans admettre a priori que les réalités politiques et sociales avaient bousculé les interdits concernant l'octroi de pouvoir aux non musulmans modifié les mentalités et permis l'accès des voies traditionnellement prohibées.

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V Le changement dynastique et le maintien des conseillers juifs la cour
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