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| ISBN | 90-04-30581-5 |
| Descrizione fisica | 1 online resource (xiii, 315 pages) |
| Collana | Brill's Series on the Early Middle Ages : Continuation of the Transformation of the Roman World, ; Volume 24 |
| Disciplina | 940.12072 |
| Soggetti | Germanic peoples - History - To 1500 - Historiography Germanic peoples - History - To 1500 Narration (Rhetoric) - History - To 1500 Historiography - History - To 1500 Oral tradition - History - To 1500 Ethnicity in literature Latin literature, Medieval and modern - History and criticism Germanic literature - History and criticism Middle Ages - Historiography Middle Ages |
| Lingua di pubblicazione | Inglese |
| Formato | Materiale a stampa |
| Livello bibliografico | Monografia |
| Note generali | Description based upon print version of record. |
| Nota di bibliografia | Includes bibliographical references and index. |
| Nota di contenuto | Preliminary Material -- Introduction -- The Gothic Histories of Jordanes and Isidore -- The Origins of the Franks -- Paul the Deacon and the Ancient History of the Lombards -- A 'Germanic' Hero in Latin and the Vernacular: Waltharius and Waldere -- Looking Back to a Troubled Past: Beowulf and Anglo-Saxon Historical Consciousness -- Vernacular Oral Tradition and The 'Germanic' Past -- Conclusions -- Bibliography -- Index. |
| Sommario/riassunto | Writing the Barbarian Past examines the presentation of the non-Roman, pre-Christian past in Latin and vernacular historical narratives composed between c.550 and c.1000: the Gothic histories of Jordanes and Isidore of Seville, the Fredegar chronicle, the Liber Historiae |

Francorum , Paul the Deacon's *Historia Langobardorum* , Waltharius , and Beowulf ; it also examines the evidence for an oral vernacular tradition of historical narrative in this period. In this book, Shami Ghosh analyses the relative significance granted to the Roman and non-Roman inheritances in narratives of the distant past, and what the use of this past reveals about the historical consciousness of early medieval elites, and demonstrates that for them, cultural identity was conceived of in less binary terms than in most modern scholarship.
