

APOLLONIUS OF TYRE

Eleventh ed., Vol. II, p. 188

A medieval tale supposed to be derived from a lost Greek original. The earliest Latin MS. of this tale dates from the 9th or 10th cent. Pagan features of supposed original are by no means all destroyed. The many inconsistencies of the story seem to be best explained by the supposition (E. Rohde, Der griechische Roman, 2nd ed., 1900, pp. 435 et seq.) that the Antiochus story was originally entirely separate from the story of Apollonius's wanderings, and was clumsily tacked on by the Latin author. The romance kept its form through a vast number of medieval re-arrangements, and there is little change in its outlines as set forth in Shakespearian play of Pericles.

1956 ed., Vol. II, p. 113

Unchanged. "The riddlest that Tarsia propounds to her father are obviously interpolated." (Same in 11th ed.)

Dietrich of Bern

Eleventh ed., Vol. VIII, p. 222

Name given in German popular poetry to Theodoric the Great. The legendary hist. of Dietrich differs so widely from the life of Theodoric that it has been suggested that the two were originally unconnected. Medieval chroniclers however, repeatedly asserted the identity of Dietrich and Theodoric, although the more critical noted the anachronisms . . . The legend is based on vague historical reminiscences. . . The cycle of songs connected with his name in South Germany is partially preserved in Heldenbuch, in Dietrich's Flucht, the Rabenschlacht and Alpharts Tod; but it was reserved for an Icelandic author, writing in Norway in the 13th cent., to compile, with many romantic additions, a consecutive account of Dietrich. In this Norse prose redaction, known as the Vilkinsa Saga, or more correctly the Thidrekssaga, is incorporated much extraneous matter from the Nibelungen and Wayland legends, in fact practically the whole of south German heroic tradition.

There are traces of a form of the Dietrich legend in which he was represented as starting out from Byzantium, in accordance with historical tradition, for his conquest of Italy. But this early disappeared, and \* was superseded by the existing legend, in which, perhaps by an "epic fusion" with his father Theudemir, he was associated with Attila, and then by an easy transition with Ermanaric.

The court of Attila(Etzel) was a ready bridge to the Nibelungen legend.

Generally speaking, Dietrich of Bern was a wise and just monarch. . . .He was invariably represented as slow of provocation and a friend of peace, but once roused to battle not even Siegfried could withstand his onslaught. But probably Dietrich's fight with Siegfried in Kriemhild's rose garden at Wormes is a late addition to the Rosengarten myth.

1956 ed., Vol. VII, 358

Unchanged in the main, though briefer.