

MR. HARRISON AND CORYTHUS: A REPLY

Mr. Harrison's critique of my article in *JRS* 63 (1973) is conducted with characteristic learning and subtlety. He has pointed out much that I ought to have observed. But I remain altogether unconvinced:

(i) Harrison objects to my preferring a close local sense for *his* (vii.206), *binc* (vii.240), *repetit* (vii.241) and *revebis* (viii.37) because in comparison with the distance from Troy, even the 100-odd miles from Cortona to the scene of action — let alone the 50-odd miles from Tarquinii — count as 'local'. The argument is clearly not decisive either way; it is perhaps more significant when Ilioneus (vii.239) implies that Corythus belongs within *vestras terras* when speaking at the court of Latinus; connections between the Roman Campagna and coastal Etruria exist in the *Aeneid* (viii.470 ff., 505 ff.), whereas there is nothing to suggest that Latinus and his fellow-listeners would think of the area of the Tiber's headwaters as *nostra*.

Tarquinii and its port (? Graviscae) form a centre of unsurpassed importance in the Etruscan world. They are in no sense 'tucked away'. Nor do I know of any evidence for a local god — certainly not a river-god comparable in importance to Tiberinus — associated with Tarquinii.

(ii) Harrison's argument concerning ix.10–11 is in itself irrefutable. Of course he is right to observe that the sequence viii.597 f.–x.148 ff. shows that Aeneas never goes beyond Caere and I should never have argued that Iris was telling the truth about Aeneas' whereabouts at ix.10 f. But the trouble about a *Trugrede* is that it serves no one's argument loyally. Turnus can be expected to know (Harrison's 'initial basis of veracity', n.2) that Aeneas has gone off somewhere to the north-west. In fact he has gone as far as Caere; Iris improves on Caere by suggesting that he has gone further (but not implausibly far) in the same direction — viz. to Tarquinii/Corythus and reinforces her suggestion that it is therefore now safe to attack by means of the encouraging *extremas*. For the *audax Turnus* of ix.3 the idea that his hated rival may be as much as fifty miles away is more than enough to spur him to action. Aeneas did after all leave Rome openly by land (viii.585 ff.); even if Turnus has been told — and believes — that he has gone to Tarquinii, he will react to Aeneas' return by sea as *ea mira* (x.267).

(iii) Even if the Virgilian evidence be thought ambiguous, the argument that Corythus in Virgil equals Cortona fails to account for the evidence elsewhere which points towards the identification of Tarquinii with Corythus (Horsfall, pp. 70 f.), nor does Harrison suggest how a possible source of Virgil — or Virgil himself — might have constructed a story connecting the Dardanidae with Cortona. We cannot afford to dismiss the external evidence — however thin and miscellaneous it may be — in our interpretation of the Virgilian evidence when that evidence is itself so evidently susceptible of varying interpretations.

(iv) A serious consideration is that the identification of Cortona with Corythus associates Dardanus and Aeneas with a city whose mythical hero was, in a well-attested tradition (Theopompus, *FGH* 115 F 354, Lyc. 805 f.; cf. J. Bérard, *La Colonisation grecque* (Paris, 1957), p. 321) none other than Odysseus. From the beginning of the *Aeneid*, Virgil is at pains to keep the stories

of Aeneas and Odysseus very sharply distinct: see G. Karl Galinsky, *Latomus* 28 (1969) 1 ff. and *Aeneas, Sicily and Rome* (Princeton 1969), pp. 50 ff. on *primus* (i. 1) and Virgil's 'challenge of the Odyssean tradition'; also F.R. Bliss in *Studies in Honour of B.L. Ullmann* i (Rome, 1964), 94 ff. on *fato profugus* (i.2) — 'fated wanderer' as opposed to the tramp Odysseus. For Virgil to have introduced so close a link in terms of geography between the Trojans and Odysseus would have been wantonly to wreck a well-developed and elaborate reinstatement of Aeneas at Odysseus' expense. Nor will it do to say 'well, Virgil has in that case substituted a Trojan Corythus for an Odyssean Cortona'; the Corythus-story was an obscure one, the connection of Odysseus with Cortona was not; such a challenge to the Odysseus story could only have perplexed and confused.

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