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ODYSSEUS' COUSIN: A REPLY TO PROFESSOR HASLAM
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My suggestion that Aiolos' cousin is Odysseus is put forward only with much caution. But it is not easy to find another person who could be so described and who might be found performing the last rites over a drowned body.

When Professor Haslam asks, 'Why should Odysseus be referred to in this curiously oblique fashion?', I would reply that I suspect that the relationship had been alluded to earlier in the poem from which the fragment comes. A poet writing after Homer who described Odysseus' wanderings in the west might well wish to explain why Aiolos was so remarkably obliging as to tie up all the winds in a sack and hand them over to his visitor. A good way of doing this would have been to make the resourceful Odysseus exploit a relationship which he would not normally have boasted of but which in this situation he might have turned to his advantage. Aeolus' son Misenus might well have volunteered to accompany his relative on the remainder of his journey; and in the description of his obsequies the relationship might easily have been alluded to. It would not be surprising if the author of the *Geryoneis* and the *Nostoi*, himself a Western Greek, dealt with this topic at some length.

Stesichorus makes much play with patronymics; thus at SLG S 148, col. i 7 Alcmaion is Ἄρηι φ[ίλ]ος Ἀμφιαρητεΐδαο, at fr.45,9 Kaineus (probably) is Εἰλατίδαο δαΐφρονος, and at fr. 8 (S 17), 1 the Sun, it would appear, is Ὑπεριονίδαο, (see R.Führer, *GGA* 229 (1977) 7).

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