

Alan Cameron's recent book *Greek Mythography in the Roman World* (Oxford 2004) does not take the early Greek mythographers as its primary focus. Still, his work on the later mythographers, especially concerning the problems associated with their citation and quotation of earlier authorities, has fundamental relevance for anyone interested in the early Greek mythographic tradition. This paper addresses some of the issues brought out in Cameron's study as they pertain to two purportedly early accounts of the founding of Boiotian Thebes by Kadmos, one that appears in the Homeric D-scholia attributed to Hellanikos, and the other found in ps.-Apollodoros (3.4.1) and attributed, at least in part, to Pherekydes. Cameron has raised an important note of caution. But reading the two accounts closely still allows some conclusions to be drawn concerning the nature of Hellanikos' *Boiotiaka* and the idiosyncratic presentation of myth characteristic of Pherekydes.

Cameron (2004: 98) argues that both accounts (Fowler 2000, Hellanikos fr. 51, prints the texts side-by-side) derive from a single version compiled by Apollodoros of Athens (2nd century B.C.E.), who himself relied on Hellanikos as well as other early sources. This seems plausible. Nonetheless, we can glean useful information about Hellanikos' *Boiotiaka* from a close reading of these texts. The D-scholia/Hellanikos version begins from a point of geography, or ethnography: first there is a discussion of the name Boiotia, which leads to mention of the cow (βοῦς) that Kadmos follows to the site of Thebes. Only then is the story of Kadmos related, from his consultation with the Delphic oracle concerning his sister Europa to his marriage to Harmonia. These details, coupled with the other fragment explicitly identified as being from Hellanikos' *Boiotiaka* (Fowler fr. 50, about eels), support the conclusion that might be made judging solely by the name of the work, namely that Hellanikos' book was organized geographically, not genealogically. Traces of this organization seem to have survived into the D-scholia, while ps.-Apollodoros has subordinated Hellanikos' content to a genealogical organization (and in the process suppressed Hellanikos' name).

We can also come to some possible conclusions about Pherekydes' contribution. Ps.-Apollodoros cites Pherekydes twice, each time for a specific divergence from the Hellanikan version (first on the Sown Men, who are absent from the D-scholia/Hellanikos narrative, and second for a small detail concerning the necklace of Harmonia). Cameron asserts too strongly (2004: 98) that the account of the Sown Men attributed to Pherekydes by ps.-Apollodoros is contradicted by that in another testimonium of Pherekydes (Fowler fr. 22, from a scholion to Apollonios Rhodios). In this case I suggest we have a detail absent from Hellanikos' account, perhaps preserved originally by Apollodoros of Athens, but likely from the pen of Pherekydes, that has become a standard part of the story of Kadmos through the medium of ps.-Apollodoros.