

enumerated by the Chorus in the *Hercules Furens* of Euripides¹, a play of which the date may be placed about 421—416 B.C. Neither list knows any places, outside of Peloponnesus, except Crete and Thrace; nor does either list recognise any of those later myths in which Heracles symbolises the struggles of Argos with Sparta. In both lists the journey to the Hesperides has lost its original meaning,—the attainment of immortality,—since it precedes the capture of Cerberus. These are some reasons for thinking that a cycle of twelve labours had become fixed in Dorian legend long before the fifth century B.C.² The Dorians of Argolis were those among whom it first took shape, as the scenes of the labours show. But nothing is known as to the form in which it first became current.

One thing, however, is plain. Although the twelve tasks are more or less independent of each other, the series has the unity of a single idea. Heracles is the destroyer of pests on land and sea, the saviour of Argolis first and then the champion of humanity, the strong man who secures peace to the husbandman and an open path to the sailor: with his club and his bow, he goes forth against armed warriors, or monsters of superhuman lion: (2) Lernaean hydra: (3) Stymphalian birds: (4) Cretan bull: (5) Ceryneian hind: (6) Hippolytè's girdle.

Those of the eastern metopes were: (1) Erymanthian boar: (2) Mares of Diomedes: (3) Geryon: (4) Atlas and the Hesperides: (5) Augean stables: (6) Cerberus.—Treu, *Ausgrabungen zu Olympia*, iv. c. 4: W. Copland Perry, *Greek and Roman Sculpture*, ch. xxi. pp. 225 ff.

¹ Eur. *H. F.* 359—429. The exploits there enumerated are:—(1) Nemean lion: (2) Centaurs: (3) Ceryneian hind: (4) Mares of Diomedes: (5) Cycnus: (6) Hesperides: (7) Sea-monsters: (8) Relieving Atlas as supporter of the heavens: (9) Hippolytè's girdle: (10) Lernaean hydra: (11) Geryon: (12) Cerberus.

No. 2 in this list,—the fight with the Centaurs at Pholoè,—was merely an episode in the *ἀθλος* of the Erymanthian boar, the first subject of the eastern metopes at Olympia. Hence the list of Euripides has really nine *ἀθλοι* in common with the temple. The three *ἀθλοι* peculiar to the temple are, Stymphalian birds, Cretan bull, and Augean stables; instead of which Euripides has, Cycnus, Sea-monsters, Relief of Atlas.

An express mention of the number *twelve*, as the fixed limit to the series of *ἀθλοι*, occurs first in Theocr. 24. 81, δώδεκά οἱ τελέσαντι πεπρωμένον ἐν Διὸς οἰκῆν | μόχθους.

² Preller (*Gr. Myth.* II. 186) adopts the view that the number of twelve labours had probably been first fixed by Peisander, in his epic *Ἡράκλεια*, *circ.* 650 B.C. (cp. below, § 4). Wilamowitz, Eur. *Hercules*, vol. I. p. 308, regards the cycle of twelve labours rather as the invention of some Dorian poet of Argolis,—perhaps of Mycenæ,—who lived not later than the 8th century B.C., and of whose work no trace remains.