

that the reason of this relation should be sought in the fact that during these seasons there is most wind.¹

Aristotle regarded earthquakes and volcanic eruptions as closely related phenomena. He states that it had been observed in some places, that an earthquake has continued until the wind from the interior has rushed out with violence to the surface, as had then recently happened at Heracleia on the Euxine, and before that event at Hiera (Volcano), one of the Lipari Isles. At this latter locality the ground rose up with a great noise and formed a hill that broke up and allowed much wind to escape from the fissures, together with sparks and cinders which buried the whole of the neighbouring town of the Liparans. The shock was even felt in some of the towns on the opposite mainland of Italy.

Aristotle was further led to propose an explanation of the great heat that forms part of the volcanic phenomena. "The fire within the earth," he remarks, "can only be due to the air becoming inflamed by the shock, when it is violently separated into the minutest fragments. What takes place in the Lipari Isles affords an additional proof that the winds circulate underneath the earth."²

This idea that volcanic action was mainly due to the movement of wind imprisoned within the earth obtained wide credence in antiquity. Aeolus, the god of the winds, was believed to have his abode under the so-called Aeolian Isles, which are all of volcanic origin, and among which eruptions have been taking place since before the dawn of history.

¹ *Meteor.* II. vii., viii.

² *Op. cit.* II. viii. 20.