

be produced.* A volcano, properly so called, exists only where a permanent connection is established between the interior of the earth and the atmosphere, and the reaction of the interior on the surface then continues during long periods of time. It may be interrupted for centuries, as in the case of Vesuvius, Fisove,† and then manifest itself with renewed activity. In the time of Nero, men were disposed to rank Ætna among the volcanic mountains which were gradually becoming extinct;‡ and subsequently Ælian§ even maintained that mariners could no longer see the sinking summit of the mountain from so great a distance at sea. Where these evidences—these old scaffoldings of eruption, I might almost say—still exist, the volcano rises from a crater of elevation, while a high rocky wall surrounds, like an amphitheater, the isolated conical mount, and forms around it a kind of casing of highly ele-

* Leopold von Buch, *Phys. Beschreibung der Canarischen Inseln*, s. 326; and his *Memoir über Erhebungs-Scratere und Vulcane*, in Poggend., *Annal.*, bd. xxxvii., s. 169.

In his remarks on the separation of Sicily from Calabria, Strabo gives an excellent description of the two modes in which islands are formed: "Some islands," he observes (lib. vi., p. 258, ed. Casaub.), "are fragments of the continent, others have arisen from the sea, as even at the present time is known to happen; for the islands of the great ocean, lying far from the main land, have probably been raised from its depths, while, on the other hand, those near promontories appear (according to reason) to have been separated from the continent."

† Ocre Fisove (Mons Vesuvius) in the Umbrian language. (Lassen, *Deutung der Eugubinschen Tafeln in Rhein. Museum*, 1832, s. 387.) The word *ochre* is very probably genuine Umbrian, and means, according to Festus, *mountain*. Ætna would be a burning and shining mountain, if Voss is correct in stating that *Αἴτνη* is an Hellenic sound, and is connected with *αἶθω* and *αἶθιμος*; but the intelligent writer Parthey doubts this Hellenic origin on etymological grounds, and also because Ætna was by no means regarded as a luminous beacon for ships or wanderers, in the same manner as the ever-travailing Stromboli (Strombyle), to which Homer seems to refer in the *Odyssey* (xii., 68, 202, and 219), and its geographical position was not so well determined. I suspect that Ætna would be found to be a Sicilian word, if we had any fragmentary materials to refer to. According to Diodorus (v., 6), the Sicani, or aborigines preceding the Sicilians, were compelled to fly to the western part of the island, in consequence of successive eruptions extending over many years. The most ancient eruption of Mount Ætna on record is that mentioned by Pindar and Æschylus, as occurring under Hiero, in the second year of the 75th Olympiad. It is probable that Hesiod was aware of the devastating eruptions of Ætna before the period of Greek immigration. There is, however, some doubt regarding the word *Αἴτνη* in the text of Hesiod, a subject into which I have entered at some length in another place. (Humboldt, *Examen Crit. de le Géogr.*, t. i., p. 168.)

‡ Seneca, *Epist.*, 79.

§ Ælian, *Var. Hist.*, viii., li