

We run the same risks everywhere, for no part of the wide earth is immovable. He then proceeds to enumerate the various explanations that up to his day had been proposed to account for the phenomena. Among these he cites that of Anaximenes as to the collapse of subterranean portions of the earth. But he himself adheres to the view which had now been adopted by the majority of authors, including those of most weight, who supposed the cause to lie in the movements of wind imprisoned beneath the earth. He offers a long disquisition on the manner in which he conceives that the subterranean wind acts. Nothing known to us, he states, is more powerful or more penetrating than air in motion. Without its aid none of the other forces in nature, even those which are most energetic, are of any avail. As beneath the earth there are abundant hollows, with rivers, lakes and large bodies of water, which have no exit above ground, so in these dark caverns and recesses the heavy air is pressed down and by its motion gives rise to currents of wind. The force of these currents is increased in proportion to the impediments in the way of their escape, until they find a vent to the surface.

Seneca distinguishes between the up-and-down movement (*succussio*) in earthquakes and the oscillatory movement (*inclinatio*) like that of a ship at sea. He thinks that even a third kind of motion should be recognised, that of trembling or vibration. He

only sixteen years after the Campanian earthquake by the outbreak of Vesuvius in A.D. 79, and the overwhelming of Pompeii and Herculaneum.