

"the Brahmins, among whom he particularly attached himself to the sect of the Gymnosophists. Now, the Chaldæans have a knowledge of the constellations, of the regular revolutions (*statos ambitus*) of the planets, and can tell the various influences of the heavenly bodies on the birth-fates of men. They have also collected, at great expense, from earth, air and sea, medicines for curing people's diseases. But the Brahmins contributed much to his views of philosophy, such as what could be taught about the mind and the training of the body, how many functions the mind has, how many changes we undergo in life (*quot artes animi, quot vices vitæ*) and what are the rewards and punishments dealt out to each, according to his merits, by the Gods of the nether-world." Apuleius, himself a wealthy man, an extensive traveller and a student of philosophy, was as likely as any one living in his century, the second after Christ, to be well informed. Porphyry, a century later, says that Pythagoras visited the Arabians and Hebrews and the Chaldæans. Clement of Alexandria, who came between the two, tells us that he embraced many of the doctrines of the Indians, thinks (erroneously, as I hold) his abstinence from meat was connected with the Jewish system of avoiding blood, and adds, on the authority of Antiphon, that it was difficult to obtain access to the Egyptian priests, who kept their knowledge secret from other people. It is needless to repeat what has been said by others, confirmatory of these distant travels, by Lucian, Pliny (lib. 25, cap. 12), Strabo (lib. 14), Jamblichus (*de vitâ Pythagoræ*); we will revert to the phrase of Isocrates, early in the fourth century before Christ, who says that having returned from Egypt, where he had studied, he was the first to instruct the Greeks in foreign philosophy (*Τῶν τε ἄλλην φιλοσοφίαν*). It was the consensus of antiquity that Pythagoras had traversed Asia and studied among Magi and Brahmins, as well as among the Egyptian priests.

Porphyry tells us that when he returned to Samos, which he would naturally revisit first on again reaching lands where Greek was spoken, and found that the islanders were bound under the tyranny of Polycrates, he thought it unworthy of a philosopher to live there, and resolved to emigrate to Italy. In this he follows Diogenes Laërtius (second century A.D.) who writes that "finding on his return to Samos that the State was ruled by Polycrates, he went to Crotona, in Italy." There is some confusion here; it seems unlikely that he would forget the relations to a distinguished ruler of his father and himself. It is known that after the death of Polycrates, Syloson received the government of Samos from Darius, who had in the meantime become possessed of the little state, no longer protected by Egypt, which had itself